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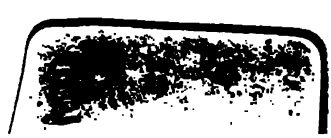

THE

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By SEVERAL HANDS.

VOLUME XV.

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ADVERTISEMENT.

A Succinct Account of FOREIGN PUBLICATIONS having been deſired by ſeveral Friends to our Review, we take this Opportunity of acquainting them, and the Public, that this Taſk is undertaken by a Set of learned and ingenious CORRESPONDENTS.

Theſe Articles will be regularly continued, every Month, unleſs prevented by the Accidents to which a foreign Correſpondence is liable. No Performance worthy of Attention ſhall be overlooked, and all due Regard will be paid to the moſt important.

As to the Reviewers themſelves, a competent Account of *our domeſtic Productions*, furniſhes full Employment for all their Leiſure, ~~and all their Faculties.~~ To continue the faithful Diſcharge of which, is all they can propoſe, or expect to accompliſh.

The foreign Articles will commence in the Review for February, 1757.

THE MONTHLY REVIEW,

For JULY, 1756.

D. Juſtiniani Inſtitutionum, Libri quatuor; and a Tranſlation of them into Engliſh, with Notes. By George Harris, *LL. D.* 4to. 15s. Bathurſt and Withers.

OF all the Governments which, for above two thouſand years paſt, have made any figure in Europe, or the countries adjoining, no one, whilſt in power, and pre-eminence, drew ſuch reſpect, and admiration, from its neighbours, nor left with after-ages, upon its decline and diſſolution, ſuch an impreſſion of dignity, and eſteem, as the Roman government.

We are ſurprized how, from ſuch low beginnings, and when every where ſurrounded by powerful and ſuſpicious neighbours, the Romans could raiſe and maintain their independency; and, whilſt we attend to the tract of their victories, and the celerity of their conqueſts; when we ſee them extend their empire from the narrow limits of a little town, not only over Italy, but into almoſt every part of the then known world,—we find ſtill greater cauſe for aſtoniſhment.

But when we reflect upon the form of their government; the happy changes introduced into it from time to time; their original liberty and ſpirit; the political meaſures taken to ſecure and heighten theſe; their military arts and diſcipline; the union eſtabliſhed amongſt all the orders of the ſtate, whether civil, military, or eccleſiaſtic, by laying them equally open to the attainment of every man of ability, ſo that he who intended to be a magiſtrate, was obliged to fit himſelf alſo for

the prieſthood and army; and how this, in ſo extraordinary a manner, enabled each to effect every thing for the public ſervice, whilſt it prevented all interfering of intereſts amongſt the orders themſelves;—and laſtly, how early they began and how long they continued, to ſecure their conqueſts, and ſtrengthen themſelves in proportion to the enlargement of their territory, by incorporating the vanquiſhed nations, and admitting them to ſhare in their privileges:—theſe conſiderations, indeed, abate our amazement, but increaſe our eſteem for this people.

Yet nothing at this day renders the Roman name more illuſtrious, in all the countries of Europe, than that ſyſtem of laws which they compoſed for the uſe of their ſtate, and which ſtill preſerves to them a kind of authority and dominion, much more extenſive, and even more glorious, than what they formerly obtained by arms; for that may, in a great meaſure, be imputed to force and violence, whilſt this can only be derived from the acknowleged excellence of their conſtitution.

The Inſtitutions of Juſtinian give us a very diſtinct idea of the internal ſtate of the Roman people; and of their privileges, connections, and dependencies. He places in a ſtrong light, the authority of the father, the dominion of the maſter, the ſubjection of the ſon, and the ſervitude of the ſlave. He informs us fully of the condition of the Ingenui, or thoſe who were originally free; and of the Liberti, or thoſe who, having acquired Liberty by the indulgence of a maſter, continued under certain legal obligations to that maſter, now their patron. He enables us clearly to comprehend the nature of their matrimonial engagements, and marks out ſeverally the peculiar circumſtances of children, whether begot in matrimony, adopted, or baſtard; and preſents us with a table of the degrees of kindred, and order of ſucceſſion. A ſyſtematic view of laws, reſpecting ſuch a variety of conditions and ſituations in life, fixing and limitting the duties reſulting from each, regulating the acquiſition and transferment of property, and inflicting puniſhments upon crimes, whether of a public or private nature, muſt, to all men of ſenſe, of whatever profeſſion, be highly inſtructive and entertaining; and this is the view we are invited to in Juſtinian's Inſtitutions.

But our preſent buſineſs is not to give the public an account of the Inſtitutes themſelves, but of the new edition of them, by Mr. Harris.

In his Dedication, to Sir George Lee, Mr. Harris diſplays that modeſty which ſo often accompanies real learning; and that

that warmth and ſpirit, which are the effect of integrity, candour, and ſenſe.

The Dedication is followed by this Advertiſement.

'This Tranſlation of the Inſtitutions of the Civil Law into 'Engliſh, is principally intended as an introduction to Vinny's edition, and is publiſhed on a preſumption, that moſt 'young perſons are beſt acquainted with their own language; 'and that the elements of a ſcience can never be made too 'eaſy to the learner.

'As to the few notes which are added to this verſion, they 'are chiefly relative to the law of England; but the Tranſ'lator thinks it incumbent upon him to declare, that he does 'not print them from any opinion of his ability for ſuch an 'undertaking, but merely through an humble hope, that, im'perfect as they are, they may raiſe the curioſity of the young 'reader to ſearch more deeply, and excite him to unite the 'ſtudy of the laws of his own country, (of which every Eng'liſhman ought to have a general knowlege) with the ſtudy 'of the civil law, which is univerſally allowed to be the ma'ſter-work of human policy.'

Next follows a brief account of the riſe and progreſs of the Roman law, illuſtrated with ſuch notes, remarks, and references, as render it very authentic, improving, and agreeable.

And then we are preſented with the Inſtitutions themſelves, accompanied with Mr. Harris's tranſlation, and notes; and to the whole is ſubjoined the CXVIIIth novel of Juſtinian, divided into three chapters, concerning the order of ſucceſſion, in the original Greek, with a verſion, and notes.

As to the Tranſlation, take the following articles, detached from various parts of the work.

From the FIRST BOOK.

Tit. ix. ſect. 1. *Definitio Nuptiarum.*

'Matrimony is a ſocial contract between a man and a wo'man, obliging them to an inſeparable cohabitation dur'ing life (*a*).

Sect. 3. *Qui ſunt in poteſtate.*

'The iſſue of yourſelf, and your legal wife, are immedi'ately under your own power. Alſo the iſſue of a ſon and 'ſon's wife; that is, either grand-ſons or grand-daughters by 'them, are equally in your power: and the ſame may be ſaid 'of great-grand-children, &c. But children born of a daugh-

(*a*) Nuptiæ autem, ſive matrimonium, eſt viri et mulieris conjunctio, individuam vitæ conſuetudinem continens.

'ter, will not be in your power, but in the power of their 'own father, or father's father (*b*),' &c.

Tit. x. ſect. 12. *De pœnis injuſtarum nuptiarum.*

'If any perſons preſume to cohabit together, in contempt 'of the rules which we have here laid down, they ſhall not be 'deemed huſband and wife, neither ſhall their marriage, or 'any portion given on account of ſuch marriage, be valid. 'And the children born in ſuch cohabitation, ſhall not be un-'der the power of their father. For, in reſpect to paternal 'power, they reſemble the children of a common woman, 'who are looked upon as not having a father, becauſe it is 'uncertain who he is. They are therefore called in Latin, '*ſpurii*, and in Greek, ἀπάτορες, i. e. without a father: and 'from hence it follows, that, after the diſſolution of any ſuch 'marriage, no portion, or gift, propter nuptias, can legally be 'claimed. But thoſe who contract ſuch prohibited matri-'mony, muſt undergo the farther puniſhments ſet forth in our 'conſtitutions (*c*).'

Sect. 13. *De legitimatione.*

'It ſometimes happens, that the children, who, at the time 'of their birth, were not under the power of their parents, 'are reduced under it afterwards. Thus, a natural ſon, who 'is made a *decurion*, becomes ſubject to his father's power. 'And he alſo who is born of a free woman, with whom mar-'riage is not prohibited, will likewiſe become ſubject to the 'power of his father, as ſoon as the marriage inſtruments are 'drawn, as our conſtitution directs; which allows the ſame

(*b*) Qui igitur ex te & uxore tua naſcitur, in tua poteſtate eſt. Item qui ex filio tuo et uxore ejus naſcitur, id eſt, nepos tuus et neptis, æque in tua ſunt poteſtate; et pronepos, et proneptis, et deinceps cæteri. Qui autem ex filia tua naſcuntur, in poteſtate tua non ſunt; ſed in patris eorum.

(*c*) Si adverſus ea, quæ diximus, aliqui coierent, nec vir, nec uxor, nec nuptiæ, nec matrimonium, nec dos intelligitur. Itaque ii, qui ex eo coitu naſcuntur, in poteſtate patris non ſunt: ſed tales ſunt (quantum ad patriam poteſtatem pertinet) quales ſunt ii, quos mater vulgo concepit. Nam nec hi patrem habere intelliguntur, cum et iis pater incertus ſit; unde ſolent *ſpurii* appellari παρὰ τὴν σποράν, et ἀπάτορες, quaſi ſine patre filii. Sequitur ergo, ut, diſſoluto tali coitu, nec dotis, nec donationis exactioni locus ſit. Qui autem prohibitas nuptias contrahunt, et alias pœnas patiuntur, quæ ſacris conſtitutionibus continentur.

'bene-

'benefit to thoſe who are born before marriage, as to thoſe 'who are born ſubſequent to it.' (*d*)

Tit. xi. ſect. 3. *De arrogatione impuberis.*

'When any perſon, not arrived at puberty, is arrogated by 'the imperial reſcript, the cauſe is firſt enquired into, that it 'may be known whether the arrogation is juſtly founded, and 'expedient for the pupil. For ſuch arrogation is always 'made on certain conditions, and the arrogator is obliged to 'give caution before a public notary, thereby binding him-'ſelf, if his pupil ſhould die within the age of puberty, to 'reſtore all the goods and effects of ſuch pupil to thoſe who 'would have ſucceeded him if no arrogation had been made. 'The arrogator is alſo prohibited to emancipate, unleſs he 'has given legal proof, that his arrogated ſon deſerves eman-'cipation; and even then he is bound to make full reſtitution 'of all things belonging to ſuch ſon. Alſo if a father, upon 'his death-bed hath diſinherited his arrogated ſon, or when 'in health hath emancipated him, without a juſt cauſe, then 'the father is commanded to leave the fourth part of all his 'goods to his ſon, beſides what ſuch ſon brought to him at 'the time of arrogation, and acquired for him afterwards.' (*e*)

Sect. 7. *De adoptione in locum nepotis.*

'If any man, who has already either a natural, or an 'adopted ſon, is deſirous to adopt another, as his grand-ſon, 'the conſent of his ſon, whether natural or adopted, ought 'in this caſe to be firſt obtained, leſt a *ſuus hæres*, or proper 'heir, ſhould be intruded upon him. But, on the contrary, 'if

(*d*) Aliquando autem evenit, ut liberi, qui ſtatim, ut nati ſunt, in poteſtate parentum non ſunt, poſtea rediganter in poteſtatem patris: qualis eſt is, qui dum naturalis fuerat, poſtea *curia datus* *, poteſtati patris ſubjicitur: nec non is, qui, a muliere libera procreatus, cujus matrimonium minime legibus interdictum fuerat, ſed ad quam pater conſuetudinem habuerat, poſtea, ex noſtra conſtitutione dotalibus inſtrumentis compoſitis, in poteſtate patris efficitur. Quod et aliis liberis, qui ex eodem matrimonio fuerint procreati, ſimiliter noſtra conſtitutio præbuit.

* *Curia datus*) The Decurions were ſo called, becauſe the Curia, or ſenate, of the colonies, was ſuppoſed to conſiſt of a tenth part of the people.

(*e*) Cum autem impubes per principale reſcriptum arrogatur, cauſa cognita, adrogatio fieri permittitur: et exqueritur cauſa arrogationis, an honeſta ſit, expediatque pupillo? Et cum quibuſdam conditioni-bus arrogatio ſit: id eſt, ut caveat arrogator perſonæ publicæ, ſi

'if a grand-father is willing to give his grandſon in adoption, 'the conſent of the ſon is not neceſſary.' *(f)*

Tit. xii. ſect. 5. *De captivitate et poſtliminio.*

'If a parent is taken priſoner by the enemy, altho' he thus 'becomes a ſlave, yet he loſes not his paternal power, which 'remains in ſuſpenſe by reaſon of a privilege granted to all 'priſoners; namely, the right of return. For captives, when 'they obtain their liberty, are repoſſeſſed of all their former 'rights, in which paternal power, of courſe, muſt be included: 'and at their return they are ſuppoſed, by a fiction of law, 'never to have been abſent. If a priſoner dies in captivity, 'his ſon is deemed to have become independent, not from the 'time of the death of his father, but from the commencement of 'his captivity. Alſo if a ſon, or grandſon, becomes a priſoner, 'the power of the parent is ſaid, for the reaſon before aſſigned, 'to be only in ſuſpenſe. The term *poſtliminium* is derived from '*poſt* and *limen*. We therefore aptly uſe the expreſſion, *rever-* '*ſus poſtliminio*, when a perſon, who was a captive, returns 'within our own confines.' *(g)*

From

intra pubertatem pupillus deceſſerit, reſtituturum ſe bona illis, qui, ſi adoptio facta non eſſet, ad ſucceſſionem ejus venturi eſſent. Item non aliter emancipare eum poteſt arrogator, niſi, cauſa cognita, dignus emancipatione fuerit; et tunc ſua bona ei reddit. Sed, et ſi decedens pater eum exhæredaverit, vel vivus ſine juſta cauſa emancipaverit, jubetur quartam partem ei bonorum * ſuorum relinquere; videlicet, præter bona, quæ ad patrem adoptivum tranſtulit, et quorum commodum ei poſtea acquiſivit.

* *Bonorum*] With us the word *goods*, does not comprehend thoſe things which are in the nature of freehold, or parcel of it; but denotes only chattels. But in the civil law, the word *bona* has a greater latitude, and generally comprehends a man's whole eſtate, of whatſoever it conſiſts.

(f) Sed ſi quis nepotis loco adoptet, vel quaſi ex filio, quem habet jam adoptatum, vel quaſi ex illo, quem naturalem in ſuo poteſtate habet, eo caſu et filius conſentire debet, ne ei invito ſuus hæres agnaſcatur. Sed, ex contra io, ſi avus ex filio nepotem det in adoptionem, non eſt neceſſe, filium conſentire.

(g) Si ab hoſtibus captus fuerit parens, quamvis ſervus hoſtium fiat, tamen pendet jus liberorum, propter jus poſtliminii: quia hi qui ab hoſtibus capti ſunt, ſi reverſi fuerint, omnia priſtina jura recipiunt: idcirco reverſus etiam liberos habebit in poteſtate: quia poſtliminium fingit eum, qui captus eſt, in civitate ſemper fuiſſe. Si vero ibi deceſſerit, exinde, ex quo captus eſt pater, filius ſui juris fuiſſe videtur. Ipſe quoque filius, nepoſve, ſi ab hoſtibus captus fuerit, ſimiliter dicimus, propter jus poſtliminii, jus quoque poteſta-

From the SECOND BOOK.

Tit. i. ſect. 26. *De acceſſione.*

'If any man ſhall have interwoven the purple of another 'into his own veſtment, then the purple, altho' it may be 'more valuable, doth yield and appertain to the veſtment by 'acceſſion: and he who was the owner of the purple, may 'have an action of theft, and a perſonal action, called a con-'diction, againſt the purloiner; nor is it of any conſequence, 'whether the veſtment was made by him who committed the 'theft, or by another; for altho' things which become, as 'it were, extinct by the change of their form, cannot be re-'covered identically, yet a condiction may be brought for the 'recovery of the value of them, either againſt the thief, or 'againſt any other poſſeſſor.' (*b*)

From the FOURTH BOOK.

Tit. v. *Introduction.*

'If a judge makes a ſuit his own, by giving an unjuſt de-'termination, an action of male-feazance will not properly 'lie againſt him: but altho' he is not ſubject to an action of 'male-feazance, or of contract, yet, as he hath certainly 'committed a fault, altho' it was not by deſign, but through 'imprudence, and want of ſkill, he may be ſued by an action 'of *quaſi*-male-feazance, and muſt ſuffer ſuch a penalty, which 'ſeems equitable to the conſcience of a ſuperior judge.' (*i*)

tis parentis in ſuſpenſo eſſe. Dictum autem eſt, poſtliminium, a *limine* et *poſt*. Unde eum, qui ab hoſtibus captus eſt, et in fines noſtros poſtea pervenit, poſtliminio reverſum recte dicimus. Nam limina ſicut in domo finem quendam faciant, ſic et imperii finem eſſe limen veteres voluerunt. Hinc et finem dictum eſt, quaſi finis quidam et terminus. Ab eo poſtliminium dictum eſt, quia et idem limen revertebatur, quod amiſerat. Sed et, qui captus victis hoſtibus recuperatur, poſtliminio rediſſe exiſtimatur.

(*b*) Si tamen alienam purpuram veſtimento ſuo quis intexuerit, licet pretioſior ſit purpura, tamen acceſſionis vice cedit veſtimento: et qui dominus fuit purpuræ, adverſus eum, qui ſurripuit, habet furti actionem et condictionem, ſive ipſe ſit, qui veſtimentum fecit, ſive alius. Nam extinctæ res licet vindicari non poſſint, condici tamen a furibus et quibuſque aliis poſſeſſoribus poſſunt.

(*i*) Si judex litem ſuam fecerit, non proprie ex maleficio obligatus videtur: ſed quia neque ex maleficio neque ex contractu obligatus eſt, et utique peccaſſe aliquid intelligitur, licet per imprudentiam, ideo videtur quaſi ex maleficio teneri, et in quantum de ea re æquum religioni judicantis videbitur, pœnam ſuſtinebit.

The foregoing quotations from the Inſtitutions will, in ſome meaſure, make it appear, that it requires no little knowlege, dexterity, and judgment, to preſerve, in another language, upon a ſubject where ſo many idiomatic phraſes and technical expreſſions muſt naturally abound, that eaſe, dignity, perſpicuity, and preciſion, ſo characteriſtical of the works of that wiſe, humane, and learned legiſlator, Juſtinian; yet the Engliſh verſion accompanying theſe quotations, ſhew how far the graces of an original may be transfuſed into a copy. We ſhall only add, that if, in theſe citations from Juſtinian, any paſſages appear difficult, there are hundreds of the ſame turn throughout the work, which Mr. Harris hath every where elucidated with equal propriety and clearneſs; and where notes and authorities are requiſite for the explanation of terms, he introduces them, but in a conciſe manner, juſt to anſwer the purpoſe, and without the vain frippery of ſuperfluous learning.

We now proceed to give our readers a tranſient view of Mr. Harris in his capacity of commentator; and ſhall here obſerve the ſame method as we did above, taking our extracts from Mr. Harris's notes, according to the order in which they preſent themſelves in the ſeveral books: and tho' we are obliged, by the nature of our plan, entirely to omit many; yet we omit none becauſe it is trifling, for there are none ſuch exhibited by our editor.

Amongſt many other inſtructive and judicious remarks, the following make their appearance in the FIRST BOOK.

Tit. 3. Introduction. *The firſt general diviſion of perſons, in reſpect to their rights, is into* FREEMEN *and* SLAVES.

Mr. Harris's Note upon this is, '*Tenure in villenage*, was 'formerly a common tenure in England, and thoſe who held 'by it were called *villeins*, from the word *villa*, a farm. They 'were obliged to perform the moſt ſervile offices, and their 'condition did not differ from that of ſlaves; for both they 'and their children were the abſolute property of their Lords, 'who might leaſe them out to others for years, or for life, or 'make an abſolute ſale of them.

'Of villeins there were two ſorts, viz. *villeins regardant* to 'a manor, and *villeins in groſs*.

'*Villeins regardant*, or *glebæ adſcriptitii*, were bound to 'their Lord as Members, belonging and annexed to the ma-'nor, of which their Lord was the owner. *Villeins in groſs* 'were ſuch who were not appendent to any manor, or lands,

'but

'but belonged ſolely to the perſon of their Lord, and his 'heirs. And note, a villein might become a villein *in groſs* 'by preſcription, by being granted away, or by confeſſion.

'Tenures in *villenage* were wholly taken away by a ſtatute 'in the twelfth year of Charles the Second, by which all te- 'nures were turned into free and common ſocage: but it is 'obſervable, that long before this act, in which no notice is 'taken of villeins *in groſs*, there were very few villeins in 'England; for the laſt caſe concerning villenage to be found 'in any of the law-books, is that of Crouche, in the tenth 'year of Queen Elizabeth.' Dyer, 226. b. pl. 11.

'And it is remarkable, that Sir Thomas Smith, who was 'one of the principal Secretaries of State, firſt to King Ed- 'ward the Sixth, and afterwards to Queen Elizabeth, writes 'thus in his republic. "That he never knew of any villeins "*in groſs* in his time, and that villeins appendent to manors "were but very few in number: that, ſince England has re- "ceived the Chriſtian religion, men began to be affected in "their conſciences at holding their brethren in ſervitude; and "that upon this ſcruple, in proceſs of time, the holy fathers, "monks, and friars, ſo burdened the minds of thoſe whom "they confeſſed, that temporal men were glad to manumit all "their villeins."

But he adds, "that the holy fathers themſelves did not ma- "numit their own ſlaves, and that the Biſhops behaved like "the other eccleſiaſtics; but at laſt ſome Biſhops infran- "chiſed their villeins for money, and others on account of "popular outcry; and that at length, the monaſteries falling "into lay hands, were the occaſion, that almoſt all the vil- "leins in the kingdom are now manumitted." SMITH's Repub. cap. 10.

'But it muſt not here be omitted, that even now, upon a 'preſumption of neceſſity, the Engliſh permit ſlavery in the 'Plantations; and this may lead the reader to enquire, whe- 'ther a negro, brought into England, where ſlaves are cer- 'tainly not neceſſary, ſhall ſtill continue to be a ſlave, and be 'recoverable at law, if he quits the ſervice of his maſter? 'As to this queſtion, it ſeems to be a ſettled point, that an 'action of trover will not lie for a negro, becauſe the owner 'has not an abſolute property in his negro, ſo as to kill him 'as he could an ox. SALK. 666. SMITH. v. GOULD. Lord 'RAYMOND, 1274. And there has been ſome doubt, as to 'an action of treſpaſs, but the more prevalent and better opi- 'nion is, that a ſpecial action of treſpaſs, *per quod ſervitium* 'amiſit, will lie in favour of a maſter; ſo that if property in

'a ne-

'a negro can be fully proved, he will not be able to maintain 'his liberty by baptiſm, or reſidence in England.'

Tit. 10. Introduction. *The citizens of Rome contract valid matrimony, when they follow the precepts of the law; the males when they arrive at puberty, and the females when they attain to a marriageable age. The males, if they are the ſons of a family, muſt firſt obtain the conſent of the parents under whoſe power they are.*

Part of Mr. Harris's note on this. 'Puberty is eſteemed by 'the law of England, as well as by the civil law, to commence 'in males at fourteen complete, and in females at twelve. 'But in England, perſons may legally enter into matrimony 'before puberty: and a female, when ſhe has completed her 'ninth year, is entitled to dower, altho' her huſband at his 'death was but ſeven, or even four years of age. Co. LITT. 'p. 31 a. 33 a. 40 a. But when there is a marriage before 'puberty, the woman may diſſent from it, "at twelve, or "after, and the man at fourteen, or after; and there needs no "new marriage, if they ſo agree: but diſagree they cannot, "before the ſaid ages, and then they may diſagree, and marie "againe to others, without any divorce: and, if they once af-"ter give conſent, they can never diſagree after. If a man "of the age of fourteen marie a woman of the age of ten, at "her age of twelve he may as well diſagree as ſhe may, tho' "he were of the age of conſent; becauſe in contracts of ma-"trimony, either both muſt be bound, or equal election of "diſagreement given to both; and ſo, *e converſo*, if the wo-"man be of the age of conſent, and the man under." Co. LITT. p. 78 b. 79 a.

'But in contracts *de futuro*, the law is totally different. 'For a contract *de futuro* is of no force, if both the parties 'are under the age of twenty-one; but, if one of the parties 'is twenty-one complete, the contract will be binding to that 'party. HOLT. v. WARD. Trin. 5. G. 2.

'The law of England requires the conſent of parents, or 'guardians, to the marriage ſo their children, or wards, who 'are under the age of twenty-one years. See the Canons of '1603. Can. 62, 63, 100, 101, &c.

'But the Penalty in conſequence of the marriage of a mi-'nor, without the conſent of his parents or guardians, was 'chiefly, levelled at the miniſter, who was liable to be ſuſ-'pended for three years; for altho' the conſent of parents or 'guardians was required, previous to the marriage of minors, 'yet if the marriage had been celebrated by a prieſt, without

'ſuch

ſuch conſent, it was always held to be valid and binding; and from hence ſome bad men among the clergy took occaſion to do much miſchief, by marrying all who offered themſelves; whoſe numbers daily increaſed by the ſtrictneſs of the eccleſiaſtical officers in granting licences, and the obedience of the clergy in general to the canons of the church.

'It was therefore thought neceſſary, in the reign of King William the Third, to enact, "that every parſon, who ſhall "marry any perſon without banns or licence, or ſhall knowingly permit any other miniſter to marry any perſons, in "any church, or chapel, to ſuch parſon belonging, ſhall forfeit 100 pounds, one moiety to his Majeſty, and the other "to the informer. And that every man ſo married, ſhall "forfeit ten pounds, and that every ſexton or pariſh clerk "aſſiſting, ſhall forfeit five pounds." 7 and 8 William III. cap. 5.

'And in the tenth year of Queen Anne, it is farther enacted by ſtatute, "that if a parſon, vicar, or curate, is in priſon, "and the goaler ſhall knowingly permit ſuch clergyman to "celebrate marriage, before publication of banns, or licence "obtained, he ſhall forfeit 100 pounds." 10 Anne, cap. 19. ſect. 176.

'But theſe laws, ſtrict as they may appear, were yet found, by experience, to be ineffectual: for thoſe of the clergy, who were capable of offending, had ſeldom any ſort of preferment, ſo that ſuſpenſion to them could be little or no puniſhment; and when the ſtatutes were enforced, it generally happened that the proſecutor was the greateſt ſufferer, thro' the poverty of the party proſecuted; ſo that the inſufficiency of all theſe laws to effect the good purpoſes for which they were intended, rendered it abſolutely neceſſary to make a law which, if I may be allowed the expreſſion, ſhould execute itſelf.

'This law is the ſtatute of the 26th of King George the Second, by which it is ordained, in imitation of the Roman law, (and not in contradiction to any divine precept. See Milton's Tetrachordon.) "that all marriages celebrated "without banns, or licence firſt had, ſhall be null and void "to all intents and purpoſes: and the clergyman who ſhall "be proved to have ſolemnized any ſuch marriage, ſhall be "tranſported to ſome of his Majeſty's plantations in America "fourteen years." for 26. George II.

From the SECOND BOOK.

Tit. 1. ſect. 39. *It hath been allowed by the Emperor Adrian, in purſuance of natural equity, that any treaſure which a man finds in his own lands, ſhall become the property of the finder, &c.*

The NOTE. 'Treaſures naturally belong to the finder: 'that is, to him who moves them from the place where they 'are, and ſecures them; yet nothing forbids, but that the laws 'and cuſtoms of any country may ordain otherwiſe. Plato 'was deſirous, that notice ſhould be given to the magiſtrates, 'and that the oracle ſhould be conſulted: and Apollonius, 'looking upon a treaſure found as a particular bleſſing from 'Heaven, adjudged it to the *beſt man*. The Hebrews gave it 'to the owner of the ground where it was found, as may be 'gathered from Chriſt's parable, Matt. xiii. 44. And that the 'Syrians did the ſame, we may infer from a ſtory in Philo-'ſtratus, lib. vi. cap. 16. The laws of the Roman Empe-'rors are very various upon this ſubject, as appears partly 'from their conſtitutions, and partly from the hiſtories of 'Lampridius, Zonarus, and Cedrenus. The Germans a-'warded treaſures found, and indeed all other ἀδεσπότα (i. e. 'things without an owner) to their prince; which is now 'grown ſo common, that it may paſs for the law of nations; 'for it is now obſerved in Germany, France, Spain, Den-'mark, and England: where treaſure-trove is underſtood to 'be any gold or ſilver, in coin, plate, or bullion, which hath 'been of antient time hidden; and whereſoever it is found, if 'no perſon can prove it to be his property, it belongs to the 'King, or his grantée. A concealment of treaſure-trove is 'now only puniſhed by fine and impriſonment; but it appears 'from Glanvill and Bracton, that *occultatio theſauri inventi* '*fraudulosa* was formerly an offence puniſhable with death.' 3 Co. Inſtit. 132, 133. Cuſtum de Norm. cap. 18. Grot. de Jur. Belle et Pac. l. ii. cap. 8. ſec. 7.

Tit. 10. ſect. 11. *But we refuſe not the teſtimony of legetaries and truſtees, and of thoſe who are allied to them, &c.*

That part of the NOTE which we introduce here is, 'But 'by the practice of the eccleſiaſtical courts of this kingdom, 'which have the ſole cognizance of the validity of all wills 'as far as they relate to perſonal eſtate, no legatée, who is 'a ſubſcribed witneſs to the will, by which he is bene-'fitted, can be admitted to give his teſtimony *in foro contra-*'*dictorio*, as to the validity of that will, till either the value

'of the legacy hath been paid to him, or he hath renounced 'it; and, in caſe of payment, the executor of the ſuppoſed 'will muſt releaſe all title to any future claim upon ſuch ſup-'poſed legatée, who might otherwiſe be obliged to refund, if 'the will ſhould be ſet aſide; and a releaſe in this caſe is al-'ways made, to the intent, that the legatée may have no 'ſhadow of intereſt at the time of making his depoſition. 'SWINB. 397. The ſame practice alſo prevailed at common 'law, in regard to witneſſes who were benefitted under wills 'diſpoſing of real eſtate. And if a legatée, who was a wit-'neſs to a will, had refuſed either to renounce his legacy, or 'to be paid a ſum of money in lieu of it, he could not have 'been compelled by law to diveſt himſelf of his intereſt; and 'whilſt his intereſt continued, his teſtimony was uſeleſs: and 'this was determined in the caſe of Anſtey vers. Dowſing, in 'Eaſter-term, 19 Geo. II.

Tit. 23. ſect. 2. *We muſt here obſerve, that there is an abſolute neceſſity of appointing an heir in direct terms to every teſtament, &c.*

Here the NOTE places our own practice in a comparative view with that of Rome.

'The ſubſtantial and eſſential part of every teſtament is, 'the appointment of an executor; for in England, if a man 'bequeaths ever ſo many legacies, and appoints no executor, 'ſuch a diſpoſition may be called a codicil or a will, but not 'a teſtament; and, therefore, he, who made ſuch a diſpo-'ſition, ſhall be deemed to have died without a teſtament, 'and the adminiſtration of his goods, with the will annexed, 'ſhall be committed to his widow or next of kin, as in the 'caſe of an inteſtate.' SWINB. part iv. ſec. 2.

Tit. xxv. ſect. 2. *But an inheritance can neither be given nor taken away by codicil, &c.*

Upon this too, the latter part of the Note, which we here tranſcribe, points out the variation of our own practice from the Roman.

'In England the appointment of an executor makes the 'only difference between a teſtament and a codicil; and this 'difference is little more than nominal; for whatever may 'be done by the one, may alſo be done by the other; ſo that 'a condition may be impoſed, an eſtate may be given, or an 'heir diſinherited, as well by codicil as by teſtament; and 'even lands may be diſpoſed of by a codicil, if it is ſigned 'by the deceaſed, and atteſted by three witneſſes in his pre-'ſence, tho' the deceaſed left no teſtament, (for a codicil,

'in

'in its true ſenſe, denotes any teſtamentary ſchedule, and 'may ſtand ſingly, without relation to any other paper;) and 'even where there is a teſtament, diſpoſing of real eſtate; 'that teſtament may be altered or revoked by a codicil pro- 'perly executed. And where perſonal eſtate only is be- 'queathed, the ſame degree of proof will eſtabliſh either a 'teſtament or a codicil; and the one may revoke or con- 'firm the other, either wholly or in part, according to its 'reſpective contents.

Sect. 3. *Codicils require no ſolemnity.*

'In England (ſays Mr. Harris, in the latter part of his Note on this place) there is, in this reſpect, no diſtinction 'between a teſtament and a codicil; for either may be ſup- 'ported by an equal number of witneſſes:—two are regu- 'larly required to a teſtament, and the ſame number is alſo 'required to a codicil; but if either a teſtament, or a codi- 'cil, contains a deviſe of a real eſtate, three witneſſes are in- 'diſpenſably neceſſary by act of parliament. Vid. 29 Car. II. 'cap. 3.

From the THIRD BOOK.

Tit. x. Introduction. *The right of ſucceeding by the poſſeſſion of goods, was introduced by the Prætor, in amendment of the ancient law, &c.*

We inſert only part of Mr. Harris Note, viz.

'In England, eſtates in general may be divided into two 'ſorts, *real* and *perſonal*; and ſucceſſions to theſe two differ- 'ent kinds of eſtates, are governed by different rules of law. 'But it is neceſſary to premiſe, that by *real* eſtate is com- 'monly meant, an eſtate in land in fee; i. e. deſcendible 'from a man to his heirs for ever: and that by *perſonal* eſtate 'are meant, eſtates in land determinable upon years, money 'in the funds, or upon mortgages, plate, jewels, &c. and 'that ſuch *perſonal* eſtate is generally comprehended, in techni- 'cal and artificial language, under the terms *goods* and *chat- 'tels*. Now in *real* eſtates there is no room for the *bonorum 'poſſeſſio* of the Roman law to take place in England; for 'all ſuch eſtates veſt in and deſcend inſtantly to the heir, at 'the death of his anceſtor; but in regard to *goods* and *chat- 'tels*, the office of the ordinary or eccleſiaſtical judge, ſeems 'to be ſimilar to that of the Roman Prætor, in granting the 'poſſeſſion of goods. For, when a man dies, who has diſ- 'poſed of his perſonal eſtate by teſtament, the heirs or exe- 'cutors, appointed by that teſtament, muſt prove it before

'an eccleſiaſtical judge, who, by granting probate, gives the 'poſſeſſion of goods to the executors *ſecundum tabulas*, ac- 'cording to the will, or at leaſt confirms them in the poſſeſ- 'ſion already taken. COWEL. h. l. And, when any per- 'ſon dies inteſtate, the ordinary (by virtue of 31 Edw. III. 'chap. xi. and 21 Hen. VIII. chap. v.) grants the poſſeſſion 'and adminiſtration of the inteſtate's goods to the widow 'or next of kin to ſuch inteſtate, or to both, at his diſcre- 'tion, &c.

From the FOURTH BOOK.

Tit. i. ſect. v. *The penalty of committing a manifeſt theft is quadruple, whether the thief is free or bond, &c.*

We ſhall much contract the Note upon this; yet ſtill it will appear very uſeful.

'Theft, or larciny, is, by the law of England, divided 'into ſimple and mixed larciny. Simple larciny is divided 'into grand and petit. Grand larciny is committed when 'the thing ſtolen is above the value of twelve pence; petit 'larciny is committed when the thing ſtolen is of the value of 'twelve pence only, or under. The nature of the offence is 'the ſame in both, but the puniſhment of the firſt is death and 'loſs of goods, and the puniſhment of the latter is loſs of 'goods and whipping, but not death. But in grand larciny, 'the jury may find the goods ſtolen of leſs value than twelve 'pence, and ſo convict the priſoner of petty larciny only. 'HETLEY. 66. And this is often done.

'Mixed larciny, or robbery, is a violent taking away of 'money or goods from the perſon of a man, putting him in 'fear, be the value of the thing taken above or under the va- 'lue of one ſhilling: the puniſhment is death, and forfeiture 'of all his eſtate. A felonious entering into a man's houſe 'in the night time, with an intent to commit felony, as to 'ſteal ſomething, whether ſuch intention is executed or not, 'is termed burglary, from the Saxon word burgh, a houſe, 'and laron, a theft.

'And if ſuch offence is committed in the day-time, it is 'called houſe-breaking. Vid. 3 Co. inſt. 64. and HALE's 'Hiſt. of the Pleas of the Crown,—&c.

'As to the reſtitution of ſtolen goods, there are three ways 'of obtaining it, viz. By appeal of robbery or larciny.—By 'the ſtatute of 21 Hen. VIII. cap. xi.—And by the courſe of 'common law.

'Upon an appeal, if the party appealed againſt was con- 'victed, a reſtitution of the goods contained in the appeal,

'was

'was of courſe made to the appellant; and hence it is, that 'goods omitted in an appeal, are regarded as forfeited to the 'King.

'But the ſtatute of 21 Hen. VIII. cap. xi. introduced a 'new law, for the reſtitution of ſtolen goods,—ordaining, "That if any perſon do rob or take away the goods of any "of the King's ſubjects within the realm, and be indicted, "and found guilty by the evidence of the party ſo robbed, "or owner of the goods, or by the evidence of any other "by their procurement, then the party robbed ſhall be re-"ſtored to his money, or goods, and the Juſtices before "whom the felon is found guilty, ſhall have power to award "writs of reſtitution, in like manner as though the felon was "attainted at the ſuit of the party in an appeal."

'For before this ſtatute there was no reſtitution upon an in-'dictment, but only upon an appeal.

'Reſtitution by courſe of law, is either by taking the 'goods ſtolen, or by action. As to retaking them; if *A* 'ſteals the goods of *B* and *B* takes his goods again, with 'intent to favour the thief, this is puniſhable by fine and im-'priſonment; but if he takes them without ſuch intent, the 'taking is juſtifiable.

'The party robbed may alſo proceed by action, for the 'recovery of his money or goods, if he hath proſecuted the 'law againſt the offender. For example, if *A* ſteals the 'goods of *B*, viz. 50l. in money, and is convicted, and hath 'his clergy upon the proſecution of *B*; and *B* afterwards 'brings a trover and converſion for this 50l. and, upon not 'guilty pleaded, the ſpecial matter is found, reſtitution will 'be adjudged to the Plaintiff, who hath already done his 'duty in proſecuting the law againſt the robber, ſo that the 'commonwealth can receive no injury; but it hath been 'held, that if a man felonioufly ſteals goods, and before 'proſecution by indictment, the party robbed brings an acti-'on of trover, it will not lie; for, by ſuch a practice, felo-'nies might be compounded. HALE's Hiſt. of the Pleas of 'the Crown, p. 546.'

Tit. iii. ſect. 2. *And, therefore, he is not ſubject to the law, who kills a robber, or an aſſaſſin, if there was no other way of avoiding the danger threatened.*

'It is now provided,' ſays Mr. Harris, 'by 24 Hen. VIII. 'chap. x. "that if any perſon is indicted, or appealed for the "death of any evil diſpoſed perſons attempting to murder, "rob, or break manſion-houſes, the perſon ſo indicted or "ap-

" appealed, and by verdict ſo found, ſhall not forfeit any " lands or goods, but ſhall be thereof acquitted, in like man- " ner as if he had been acquitted of the death of the ſaid evil- " diſpoſed perſons".

' But this ſtatute extends not to indemnify the killing a ' felon, when the felony is not accompanied with force; for ' it ſpeaks of robbery; therefore the killing a man who only ' attempts to pick a pocket, is not within the act; becauſe, ' there can, in ſuch a caſe, be no neceſſity to kill. HALE's ' Hiſt. of the Pleas of the Crown, vol. I. p. 488.

Tit. iv. ſect. 1. *It is alſo manifeſt, that an injury may be committed by writing a defamatory libel, poem, or hiſtory, &c.*

The NOTE here.

' A libel, according to the definitions given of it in the ' Law of England, is a malicious defamation, expreſſed ei- ' ther in words or writing, or by ſigns, pictures, &c. tend- ' ing either to blacken the memory of one who is dead, or the ' reputation of one who is living. 5 Co. rep. de Libellis fa- ' moſis, p. 125.—

' In England the puniſhment may be by fine, pillory, or ' whipping, when the offender is proceeded againſt by indict- ' ment, or information; but in a civil action, the puniſh- ' ment ſounds only in coſts and damages. But as to mere ' words of defamation, they are at common law not action- ' able, except when they have been of real damage and inju- ' ry to the perſon ſpoken againſt; for mere contumely is of ' but little conſideration; and the eccleſiaſtical courts may be ' prohibited, by the temporal courts, from proceeding in a ' cauſe of defamation, when the ſuit is not wholly of a ſpi- ' ritual nature: as for calling a man a heretic, ſchiſmatic, ' adulterer, fornicator, &c. 4 Co. rep. p. 20. PALMER v. ' THORPE.'

Tit. v. ſect. 3. *The maſter of a ſhip, tavern, or inn, is liable to be ſued for a* quaſi-*male feazance, on account of every damage, or theft, done or committed in any of theſe places, by himſelf or his ſervants, &c.*

NOTE.

' By the law of England an inn-keeper ſhall be charged, ' if there is any default in him or his ſervants, in keeping ' the goods of a gueſt; for an innholder is bound by law, to ' keep them ſafe; and it is no excuſe to ſay, that he delivered ' the gueſt the key of the chamber-door, and that the gueſt ' left it open. And altho' the gueſt does not deliver his goods ' to the innholder to keep, yet, if they are ſtolen, even by ' perſons unknown, the innholder is chargeable; for, in this

'caſe, either the innholder, or his ſervants, are in fault for 'their neglect. 8 Rep. 32. Calye's caſe.'

Tit. vi. ſect. 21. *All actions are for the ſingle, double, triple, or quadruple value of the thing in litigation; for no action extends farther.*

Here the NOTE is.

'On ſome actions, nothing more is given by the law of 'England, than the bare damages ſuſtained; as in actions of 'treſpaſs;—but double and triple damages are given in many 'caſes; and even tenfold damages are recoverable againſt a 'juror who receives a bribe for bringing a verdict. 38 'Edw. III. cap. xii. COWEL, h. l.'

Here we may end our Review of Mr. Harris's Tranſlation and Notes upon the Inſtitutions of Juſtinian; a work peculiarly adapted for the improvement of the young Student in Law, for whoſe ſervice it ſeems principally to have been intended; but worthy alſo the peruſal of every Gentleman, who would form a juſt notion of the civil policy of the Romans, and obtain, at the ſame time, a comparative view of our own.

W

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*A Vindication of Natural Society: or, a View of the Miſeries and Evils ariſing to Mankind from every Species of Artificial Society. In a Letter to Lord *****. By a late Noble Writer.*† 8vo. 1s. 6d. Cooper.

THE pamphlet intitled as above, and containing one hundred and ſix pages, is introduced by this Adverti ſement.

'The following Letter appears to have been writen about 'the year 1748, and the perſon to whom it is addreſſed, need 'not be pointed out. As it is probable the noble Writer 'had no deſign that it ſhould ever appear in public, this will 'account for his having kept no copy of it, and conſequent-'ly for its not appearing among the reſt of his works. By 'what means it came into the hands of the editor, is not at 'all material to the public, any further than as ſuch an ac-'count might tend to authenticate the genuineneſs of it; and 'for this it was thought it might ſafely rely on its own inter-'nal evidence.'

The Author's apparent deſign is to excite, in his readers, an abhorrence of all kinds of civil government and politic inſtitutions.

† The real author is Edmund Burke Esq.r author of the Treatiſe on the Sublime &c.

inſtitutions. He maintains, in a very animated and declamatory manner, that civil aſſociations among mankind, are formed and entered into merely to effect the mutual deſtruction of each other; that men naturally hate one another, for belonging to ſeparate ſocieties; that every where the politician is a character odious and deteſtable; that all governments muſt frequently infringe the rules of juſtice, to ſupport themſelves; that they are a violation upon nature; and that even when beſt adminiſtered, they muſt have recourſe to ſanguinary meaſures; that governments, or artificial ſocieties, reduce men into three claſſes, the poor, the powerful, and the rich; that by them the poor are enſlaved, inſulted, and oppreſſed; the powerful tormented with internal anguiſh, through never ceaſing avarice, ambition, fear, and jealouſy; and the rich rendered miſerable through a weak valetudinary ſtate of body, and through pains and diſeaſes too ſeverely felt, tho' brought upon them by luxurious pleaſures ſcarcely felt at all. Theſe are the general obſervations, diſpoſed in different parts of the Letter, and expatiated upon with much ſeeming ſincerity and warmth. But the topics which principally employ the pretended zeal and ardour of this Writer, and which glow and dazzle through moſt of his pages, are; 1ſt. The ſlaughter and deſtruction inflicted upon mankind by war; 2dly, the oppreſſive nature of government, whether Deſpotic, Ariſtocratical, Democratical, or mixed; and, 3dly, the chicanery and delay of Law. War is deſcribed, not as the accidental, but as the neceſſary conſequence of embracing civil life. And tho' the Letter-Writer, in his retirement, ſeems to have had no other hiſtorical book in his poſſeſſion, except Juſtin, yet he makes ſhift to run over the warlike atchievements of mankind from the days of Seſoſtris, King of Egypt, in a continued detail, down to the times incluſive of the Goths and Vandals. He marks the extent of the carnage, and calculates the numbers of the ſlain. This takes up about twenty pages. By his computaion the total of thoſe murdered in the field, within the period he confines himſelf to, amounts to forty millions. The total therefore of thoſe killed in battle, from the beginning of the world to the time in which he wrote, viz. about the year 1748, he ſuppoſes may modeſtly be put at a thouſand times as much, that is, at forty thouſand millions, and, to this, adding the havock, calamity, and deſtruction attending war, to wit, famine, diſeaſe, peſtilence, and maſſacres in cold blood, he thinks he may fairly double the laſt total, and place to the account of civil policy, the ſlaughter and extirpation of eighty thouſand millions. And

as the number of men exiſting at a time upon the earth never exceeds five hundred millions, the political ſlaughter of mankind muſt, he obſerves, even upon this ſcanty calculation, equal, at leaſt, a hundred and ſixty times the number of ſouls this day on the globe. In declaiming againſt the ſeveral forms of government, he employs forty pages. Theſe afford us much more entertainment than the former, becauſe they are not only lively, but inſtructive. The ſeverity and rigour of Deſpotiſm, the inflexible artifice of Ariſtocratical oppreſſion, the confuſion, giddineſs, and madneſs of Democracy, and the flaws of mixed Monarchy, particularly of our own, are ſtrongly and ſenſibly expoſed; and we meet with ſome particulars concerning Denmark, Poland, Venice, Athens, Sparta, and Rome, that are intereſting, curious, and well adapted to the ſubject. The invective againſt Law, abounds alſo in juſt ſatire, and is the more acceptable, becauſe, in many reſpects, it ſtrikes entirely home at abuſes or defaults of that kind among ourſelves. This is compriſed in about eleven pages. If we except what he advances upon the firſt of theſe three topics, his premiſſes are generally true; but the conſequence he draws from them, obviouſly falſe: ſo that were this Writer in earneſt, in reaſoning as he does, he could contribute but very little to the ſpread of error; ſo conſpicuous would his defect of judgment be, amidſt all his knowlege and vivacity.

But this Writer is really guiltleſs of the abſurd attempt of inſpiring into the breaſts of men an averſion to ſociety, and a deteſtation of government. All we can think he aims at, is, to to make his readers imagine, that a late noble Writer is the author of this piece; and that the late noble Writer was as wild, extravagant, and whimſical in his politics, as in his religious meditations; or, at leaſt, that his manner of reaſoning on religious ſubjects, would, when applied to any other ſubject, particularly to politics, appear plainly to be vain, unſatisfactory, and ridiculous. We commend, and highly approve of, every *generous* effort in favour of Truth; and had this gentleman, inſtead of pretending himſelf to be a certain deceaſed Lord, whoſe manner, in ſome degree, he has aſſumed, and for whom he would paſs, by an appeal to what he calls the internal evidence of the Letter itſelf, been ſo candid as to own, that he only wrote in the *manner* of the late Noble Writer, there had remained nothing more for us to do, than to have informed the public, of the nature of the performance; and to have applauded the Writer for his good intentions.

But,

But, as it is our cuſtom, when we imagine a work of merit lies before us, to preſent a taſte of it to our readers, we ſhall conclude with an extract ſufficient to diſplay this Writer's talent at imitation; whilſt, at the ſame time, it lays open his real deſign.

'Revolve our whole diſcourſe; add to it all thoſe reflections which your own good underſtanding ſhall ſuggeſt, and make a ſtrenuous effort beyond the reach of vulgar philoſophy, to confeſs, that the cauſe of Artificial Society is more defenceleſs even than that of Artificial Religion; that it is as derogatory from the honour of the Creator, as ſubverſive of human reaſon, and productive of infinitely more miſchief to the human race.

'If pretended revelations have cauſed wars where they were oppoſed, and ſlavery where they were received, the pretended wiſe inventions of politicians have done the ſame. But the ſlavery has been much heavier, the wars far more bloody, and both more univerſal by many degrees. Shew me any miſchief produced by the madneſs or wickedneſs of Theologians, and I will ſhew you an hundred reſulting from the ambition and villainy of Conquerors and Stateſmen. Shew me an abſurdity in Religion, I will undertake to ſhew you an hundred for one in Political Laws and Inſtitutions. If you ſay that Natural Religion is a ſufficent guide, without the foreign aid of revelation, on what principle ſhould political laws become neceſſary? Is not the ſame reaſon available in Theology and in Politics? If the laws of Nature are the laws of God, is it conſiſtent with the Divine Wiſdom, to preſcribe rules to us, and leave the enforcement of them to the folly of human inſtitutions? Will you follow Truth but to a certain point? We are indebted for all our miſeries to our diſtruſt of that guide, which Providence thought ſufficient for our condition, our own natural reaſon, which rejecting both in human and divine things, we have given our necks to the yoke of political and theological ſlavery. We have renounced the prerogative of man, and it is not wonderful that we ſhould be treated like beaſts. But our miſery is much the greater, as the crime we commit in rejecting the lawful dominion of our reaſon is greater. If, after all, you ſhould confeſs all theſe things, yet plead the neceſſity of political inſtitutions, weak and wicked as they are, I can argue with equal, perhaps ſuperior, force, concerning the neceſſity of artificial religion; and every ſtep you advance in your argument, you add a ſtrength to mine. So that if we are reſolved to ſubmit our

'reaſon and our liberty to civil uſurpation, we have nothing 'to do but to conform, as quickly as we can, to the vulgar 'notions which are connected with this, and take up their 'theology as well as their politics. But if we think this ne-'ceſſity rather imaginary than real, we ſhould renounce their 'dreams of Society, together with their viſions of Religion, 'and vindicate ourſelves into perfect liberty.'

W

The Hebrew Concordance adapted to the Engliſh Bible; diſpoſed after the Manner of Buxtorf. In two Volumes. By John Taylor, *of Norwich. Folio.* Vol. I.* Waugh, &c.

THIS is one of the moſt laborious and moſt uſeful works ever publiſhed for the advancement of Hebrew knowlege, and the underſtanding the text of the Old Teſtament as it is in the original. It is a Grammar, Lexicon, and Concordance; and ſo contrived as to be of great ſervice to the Engliſh reader, giving him an advantage he never had before, for underſtanding the Scriptures, by enabling him to judge of the ſenſe of the original Hebrew.

Marcus Marinus Brixianus, a Venetian, publiſhed a Theſaurus of the Hebrew language, in Latin, which, like this before us, ſerved the learner for a Dictionary and Grammar, as well as a Concordance: it is a very valuable book called *Arca Noæ.* In this, as in Mr. Taylor's, the primary ſenſe of words is given, and that with freedom and impartiality, *radicibus unicam et genuinam ſignificationem dedimus, ex quâ pendeant cæteræ vel per tranſlationem vel per metaphoram, in qua re nequaquam juravimus in alicujus verba.* He had finiſhed this work, as appears by the dedication, the very year, 1581, in which Froben publiſhed a ſecond edition of R. Nathan's Concordance. To aſſiſt beginners Brixianus has inſerted many inflected words, where there was any difficulty in diſcovering the roots. In the year 1748, his Annotations upon the Pſalms were publiſhed at Bononia, in 2 volumes 4to. in which there are many curious and critical obſervations.

We have been more particular in our account of the writings of Brixianus, as Mr. Taylor has not mentioned him. And, indeed, the Venetian has more merit, as a Critic and Grammarian, than as a writer of a Hebrew Concordance: in which laſt character he may be rather ſaid to have collected

* This firſt volume was printed in 1754, the ſecond is not yet publiſhed.

the

the principal paſſages in which every word occurs, than to have wrote a compleat Concordance. Mr. Taylor's book has all the advantages over that by Brixianus, without any of its defects; and is, beſides, adapted to the Engliſh Bible, and the purpoſes of an Engliſh reader.

As a Concordance, Mr. Taylor's performance certainly exceeds that of Marius de Calaſio, yet the latter will have its uſe, as it contains the variations of the Septuagint and vulgar Latin, and gives the Syriac and Arabic words that agree with each Hebrew root, tho' very often faulty in this laſt particular. There are ſome Hebrew words of ſingular occurrence, whoſe ſignifications are beſt explained by comparing them with the ſame words in the Arabic. Kimchi ſays, that the Rabbi's would not have known that יְהָבֵךְ ſignified *thy burden*, if they had not heard an Arabian Merchant make uſe of the ſame expreſſion, in directing a burden to be put on the back of a camel. In proper names, and many other caſes, it is not to be doubted, but the Arabic, and other Oriental Dialects, are of great uſe in explaining many Hebrew words. The book of Job and of Proverbs, and, indeed, every book in the Old Teſtament, is a proof of it. They who have the *Lexicon Hebraicum Selectum Johan. Clodii*, or manuſcript copies of the learned Schulten's Hebrew Lexicon, have ſuch inſtances of the utility of the Arabic, in the interpretation of Scripture, as muſt evince the unreaſonableneſs of objecting to the uſe of that language, in theological matters.

Before Mr. Taylor publiſhed the firſt volume of his Concordance, that by the Buxtorfs, to uſe Dean Prideaux's words, "deſervedly had the reputation of being the perfecteſt and "beſt book of its kind extant; and, indeed, ſo uſeful for "the underſtanding of the Hebrew Scriptures, that no one, "who employed his ſtudies this way, could well be without "it, being the beſt Dictionary, as well as the beſt Concord-"ance, to them."

This Concordance, therefore, our Author follows; taking, however, the liberty of inſerting his own explication of the roots, inſtead of that by R. Nathan, which Buxtorf did not think worth tranſlating. He has alſo corrected all the errors in Buxtorf, and inſerted the word or words by which any Hebrew word is tranſlated in the Engliſh Bible; and where the Hebrew is not literally rendered, a literal tranſlation is added. In general, all change or difference in the two texts, Hebrew and Engliſh, is diligently remarked. Mr. Taylor has added all the words, about one hundred and twenty one,

which Buxtorf had omitted: alſo all the Particles out of Noldius.

In giving the ſeveral ſignifications of any Hebrew word, our Author has firſt ſet down the primary ſignification, and after that the other ſenſes, in their proper order, as they ſeem to have branched out from the original uſe of the word. This, which was much to be deſired, and which is attempted in Schulten's manuſcript Lexicon, is alſo attempted here; with what ſucceſs, let the reader judge, from the following inſtances, which may ſerve as ſpecimens of Mr. Taylor's ſkill and diligence. We omit the occurrence of words, as it would make our extracts too large. Page 78. אמן. 78th root, hath 'ſeven ſignifications; i. *firmum, fidum eſſe.* To 'be true, faithful, firm, ſteady, ſure, well ſettled and eſta-'bliſhed: ſo that a *man* keeps his word, or agreement, in-'violably, and any *other thing* remains in its proper ſtate un-'alterably.' Under this ſignification of the word אמן, follow the places in which the word occurs in that which is its primary ſenſe. 'ii. *Verè, revera*; Truly. iii. *Veritas, fi-'des.* Truth, faithfulneſs, aſſurance, certainty. iv. *Amen, 'verum, ſtabile, firmum.* Let it be granted; let it be done 'and unalterably confirmed. v. *Nutrire.* To bring up chil-'dren, not upon the foot of natural affection, as parents, 'but upon the foot of fidelity and honour, as nurſes and 'guardians. vi. *Multitudo*, a multitude. See root 457. 'vii. *Artifex.* A ſkilful, *truſty* workman.'

Page 536. רבל 537th root, hath ſix ſignifications. 'i. '*Pignorari, in pignus accipere*; a cord, a rope; [ſignificat. iv.] 'a meaſuring line, Zach. ii. 1. A plot, lot, or tract of land 'meaſured or laid out. Deut. iii. 4, 13. Toils, nets or ſnares 'made of cords, Job xviii. 10. Prov. v. 22. The cordage or 'tackling of a ſhip; the maſt to which they are faſtened, Prov. 'xxiii. 34. Sailors who work the cordage, Ezek. xxvii. 8. The 'maſter of the ſhip, who orders and directs the uſe of the tack-'ling, Jon. i. 6. Hence, wiſe counſel, advice, and government, 'Prov. i. 5. [Signif. vi.] To cord, to bind faſt with cords; 'to be *bound* under the obligation of a debt, [Signif. i.] To 'pledge, to lay to pledge, or to be *bound* to a creditor, Deut. 'xxiv. 6. to be bound for more than one can pay; to be 'broke, bankrupt, ruined, [Signif. ii.] To be ſpoiled, de-'ſtroyed, i. e. to be reduced to a broken, ruined ſtate, Eccleſ. 'v. 6. Cant. ii. 15. [my *breath is corrupt*, Job. xvii. 1. my 'ſpirit or mind is bankrupt, broken, exhauſted of its vigour 'and powers.] To be *bound* to puniſhment, Prov. v. 22. 'Neh. i. 7. [we have rendered ourſelves very obnoxious to 'thee.] To be *bound* with the cords of great pain or afflic-

'tion, Job xxxvi. 8. [Signif. iii.] The pains of child-'bearing; to travail or bring forth a young one, Cant. viii. '5. or ſome wicked ſcheme, Pſal. vii. 14. alſo the young 'which is brought forth with pain and ſorrow, Job xxxix. 3. 'a company of men *bound* together in ſociety, [Signif. v.] 'or walking in a train. So a company of ſoldiers is called 'σπειρα, a band, Matth. xxvii. 27.

Page 563. 'חור 563d root, hath three ſignifications. 'i. *albeſcere*; to be white; to be pale through diſappoint-'ment or fear; white. ii. *Nobiles, illuſtres*; Nobles, per-'ſons of the higheſt rank; ſo called becauſe they wore *white* 'robes; as the Romans called thoſe who *put in* at an election, '*Candidati*, from their white gowns. iii. *Foramen*; a hole; 'any thing full of holes, as net-work or baſket-work; a 'cave or hollow place in the earth. The connection with 'the root is uncertain; perhaps from admitting the light, 'and giving a *white* appearance.' It will be very difficult, if not impoſſible, to reduce each ſecondary or remote ſignification to its proper place, or rank, and ſhew its connection with the primitive. In moſt of them Mr. Taylor has been very happy, and in all of them ingenious. But whether חור as it ſignifies *foramen*, may not better be derived from כור, *fodere*, ſince the change of ח into כ is common in all the oriental dialects, let the reader determine, as likewiſe whether *fodere* is not the primary ſignification of ברה. See Schindler.

Page 582. חלל, 582d root, hath ſix ſignifications. 'i. '*Vulnerari*, *confodi*; to diſſolve or break the texture of a bo-'dy, by penetrating into, or perforating the ſubſtance thereof; 'to penetrate into the human body, or to diſſolve its texture 'by wounding; to wound, to ſtab, Judg. ix. 40. to diſſolve 'the whole texture of the body; to kill, to ſlay, Deut. xxi. '1. Hence *ſtabbers*, ſwordſmen, gladiators, ſoldiers train-'ed up to a ſingular dexterity in ſtabbing and ſlaying with the 'ſword, Prov. vii. 26. Jer. li. 4, 47, 49. Ezek. xi. 6, 7. 'See Mr. Kennicott's late learned Diſſertation on 1 Chron. 'xi. &c. page 102—122. *Figuratively*, to diſſolve or break 'a body of men in battle, by penetrating into their ranks, 'and throwing them into diſorder, Judg. xx. 31, 39. [*they 'began to ſmite of the people* and kill: *to ſmite of the people 'routed*, or when their ranks were penetrated into and brok-'en.] It is alſo applied to the wounding or penetrating the 'heart with ſorrow, &c. Pſal cix. 22.—to the infirmity of a 'diſcompoſed, broken, ſhattered mind, Pſal. lxxvii. 10.—ii. '*Incipere*. *Figuratively*, to penetrate, to make an opening 'or entrance into an affair; to begin, Numb. xvi. 46, 47.

'[*The*

'[*The plague is begun, hath penetrated into*, made an entrance
'*among the people.*] To enter upon action, Gen. xi. 6.—
'iii. *Profanare, figuratively*, 1. to break, to diſſolve the
'texture or force of an obligation; to ſtab, ſlay, or make it
'void, Numb. xxx. 2. Pſal. lv. 20.—lxxxix. 34. [agree-
'ably to this ſenſe Biſhop Pearſon on the Creed, (after Gro-
'tius) ſaith; "one ancient cuſtom of cancelling bonds was
"by ſtriking a nail through the writing;" 'to which the
'Apoſtle may allude, Col. ii. 14.] 2. To diſſolve, ſtab, or
'ſlay the real or relative holineſs of perſons or things; to de-
'ſecrate, to profane, pollute, defile. Applied to the Jewiſh
'nation, whom God treated as if they had not been his peo-
'ple and inheritance, when they were carried into captivity,
'Iſai. xlvii. 6. Lam. ii. 2.—to the Temple when deſtroyed,
'or treated as a common building, Ezek. xxv. 3—to a prieſt
'who was profaned, when he did any thing that diſqualified
'him for his office, Lev. xxi. 4. to any hallowed thing,
'which was deſecrated by being eaten contrary to the law,
'Lev. xix. 8. to a place or thing that is common or unholy,
'as diſtinguiſhed from that which is holy or conſecrated, Lev.
'x. 10. Ezek. xxii. 26.—xlviii. 15. particularly it is ap-
'plied to the fruit of a tree, when firſt eaten of by the owner,
'after the fourth year, in which it was conſecrated to God,
'was expired, [Lev. xix. 23, 24, 25.] Deut. xx. 6. [*eaten*
'*of it* profaned, deſecrated it,]—xxviii. 30. [*gather*, pro-
'fane, *the grapes thereof*,] Jer. xxxi. 5.—to the Sabbath, or
'any ordinances profaned by not being duly obſerved, Lev.
'xxii. 9. Pſal. lxxxix. 31. Ezek. xx. 16.—to God pro-
'faned by the violation of his conſtitutions, Ezek. xxii. 26.
'—to the name of God, profaned by ſwearing falſely, Lev.
'xix. 12.—to chaſtity, and the marriage bed profaned by
'lewdneſs, Gen. xlix. 4. Lev. xix. 29. to juſtice, honour,
'goodneſs, profaned by acting contrary to them. Hence an
'action is termed *profane*, or *profaneneſs*, *pollution*, which is
'void of honour, juſtice, and goodneſs, Gen. xliv. 7. [*God*
'*forbid that thy ſervants ſhould do* (profaneneſs would be to
'thy ſervants from doing, or if they ſhould do) *according to*
'*this thing*; i. e. it would be unjuſt and diſhonourable in us
'to do this thing.] 1 Sam. xxiv. 6, 7. [*the Lord forbid, that I*
'*ſhould do this thing*, it would be profaneneſs to me from the
'Lord (or the higheſt degree of diſhonour and injuſtice) if
'I ſhould do this thing.] iii. To diſſolve, ſlay, annul digni-
'ty and ſplendor, by ſinking the honourable and illuſtrious,
'into a contemptible, vile condition, Pſal. lxxxix. 39. Iſai.
'xxiii. 9. Ezek. xxviii. 7.

'IV.

'IV. *Tripudiare*; a piece of wood *penetrated* with a tool, 'and perforated; a pipe or flute, whoſe muſic exhilerated not 'only common mirth, but alſo ſacred and religious joy, Pſal. 'cxlix. 3. Iſai. v. 12. a dance peculiarly correſponding to 'the muſic of the flute, in contradiſtinction to dancing without 'any muſic, or with other muſic; the *flute-dance*, the moſt 'briſk and lively, and expreſſive of the higheſt joy, 1 Sam. 'xviii. 6. Pſal. xxx. 11. Cant. vi. 13. [*as if it were the* '*company of two armies*, as it were the dancing, joy, exulta- 'tion of two companies, mutually congratulating each other 'upon ſome ſignal occaſion.

'V. *Feneſtra*; *caves*, which are formed by penetrating in- 'to the ſubſtance of the earth, Iſai. ii. 19. *windows*, which 'are conſidered as cut out of the walls of a building, Jer. 'xxii. 14. [and *cutteth him out windows*, my windows, God's 'windows; ſo called, becauſe they were windows in an up- 'per chamber, ſet apart for prayer and devotion, looking to- 'wards Jeruſalem, and thro' which they looked when pray- 'ing to God. Such a chamber, and ſuch windows, Daniel 'had and uſed in Babylon, Dan. vi. 10.

'VI. *Placenta*; a cake. The ſhew-bread conſiſted of 'cakes of this ſort, Lev. xxiv. v. And if they were like the 'unleavened cakes which the Jews now make, and may at 'any time be ſeen at London, the connection with the root is 'very apparent. For theſe are broad cakes, perforated all 'over, with holes like a honey-comb, to prevent any fer- 'mentation. And from the force of this root, it ſeems pro- 'bable, that this was the form (whatever was the ſize) of the 'cakes mentioned in the texts that follow.' See Lev. Num. Exod.

Some think חוּל, as it ſignifies to dance, alſo חָלִיל, a pipe, may, with more propriety, be referred to גּוּל, which Mr. Taylor interprets *exſultare gaudeo*, 'to rejoice with a joy 'which expreſſes itſelf in the geſtures of the body.' And, perhaps, חַלָּה a cake, ſhould be derived from the ſame word in Arabic, which ſignifies *dulcis fuit*. See Golius col. 647. חלא *dulcis et ſuavis fuit.* חלוי *edulium ex melle vel ſaccharo con- fectum.* חלואני *Dulciarius piſtor aut eduliorum dulcium ven- ditor.* And the Grand Signor's confectioner is called in the Turkiſh language חלואני *Helwagi.*

We ſhall exhibit another inſtance of our Author's ſkill and ingenuity, in arranging the ſeveral ſignifications of a word in their proper order, giving the full force of its uſage in every paſſage, and ſhewing the connection of the ſeveral ſenſes with the primary one.

Page

Page 882. כפר 886th root, hath ſeven ſignifications. 'i. '*Picare, pice obtegere:* propitiatorium. To cover, to cover 'by ſmearing; to ſmear over, to obliterate or annul a com- 'pact, Iſai. xxviii. 18. to cover with pitch, in order to ſe- 'cure a veſſel from leaking; pitch; the mercy-ſeat, or cover 'of the ark of the covenant. ii. *Expiare, placare*; to a- 'tone; to cover ſin, or to ſecure the ſinner from puniſhment. 'iii. *Pagus, vicus*; a ſmall village; a *covert*, retired place 'in the country. iv. *Crater, pelvis*; a large cup or bowl, 'probably with a cover or lid, uſed in the Temple ſervice; 'I ſuppoſe to hold wine for the prieſts and ſacrificers, when 'they did eat there before the Lord; Deut. xiv. 26.—xv. '19, 20. vi. *Cyprus arbor. Liguſtrum Ægyptiacum.* 'Arab. *Henna* or *Alhenna*; a ſhrub ten or fifteen foot high, 'like a Privet, whoſe flowers grow in bunches, and have a 'very ſweet and grateful ſmell. With the powder of the 'leaves or flowers, mixt with water, women ſmeared their 'hands, feet, &c. to give them a golden colour. *Celſ. Hie-* '*rob.* part i. p. 225. *Hiller Hieroph.* part i. cap. 54. *Raii* '*Hiſt. Plant.* tom. ii. p. 1604. vii. *Leo juvenis*; a young 'lion that has done ſucking the lioneſs; and leaving the co- 'vert begins to ſeek prey for himſelf. *Bochart*; being juſt 'come out of the *covert*, and naturally frequenting it more 'than other lions, he may be called the *covert-lion.* 'See Pſal. xvii. 12. Jer. xxv. 38. *He has forſaken his covert,* '*as the* [*young*] *lion.*'

The meaning of the word *Cherub* having been greatly controverted of late, we apprehend our readers will not be diſpleaſed with the following extract, which contains Mr. Taylor's ſenſe of that word.

Page 888. כרב 889th root. '*Cherubh*, Cherubinus. It 'is evident that the *four living creatures* in Rev. iv. 6, 7, 8. 'are the ſame with the four living creatures, called alſo *Che-* '*rubims*, in Ezek. i. 5, &c.—x. 1, &c. But the four *living* '*creatures*, and the four and twenty *Elders*, Rev. v. 8, 9. 'joined in ſinging a *new ſong* to the Lamb, ſaying, *Thou art* '*worthy to take the book, and to open the ſeals thereof; for thou* '*waſt ſlain, and has redeemed* US *unto God by thy blood, out of* '*every* KINDRED *and* TONGUE *and* PEOPLE *and* NATION. 'The angels joined in the *chorus* which follows ver. 11, 12. 'But none but ſuch as belong to the church of God in this 'world, none but MEN, could join in this ſong. The twen- 'ty-four *Elders*, it is generally agreed, repreſent the Prieſts, 'or Miniſters of the Church, and then the four *living crea-* '*tures*, or *Cherubim*, muſt repreſent the people, or body of

'the

'the church, of God upon earth. This ſuits Ezekiel's *Cherubim* very well: they repreſent the church of God attended with the wheels, or revolutions, of his providence. And ſo the *Cherubim* in the Temple, eſpecially thoſe over the mercy-ſeat, may properly denote the church on earth, where God hath ſet his throne, and in the midſt of which he dwells or reigns, Numb. vii. 89. Pſal. xcix. 1. Ezek. ix. 3. In this view the *Cherubim* muſt be conſidered as *hieroglyphical*, denoting the perfection or combination of all ſpiritual and moral excellencies, which conſtitute the character of God's faithful ſervants or ſubjects, under the *hieroglyphical* forms of a man, a bullock, a lion, an eagle, all with wings, full of eyes, &c. [1 Kings vii. 29. *lions, oxen, and* other *Cherubims*; or the other forms which conſtitute the *Cherubim*.] But this will not take in the ſenſe of *Cherub* and *Cherubim* in other places. Some general notion that will ſuit all caſes, ſhould, if poſſible, be found out; as ſuppoſe *to be perfect*, or perfectly accompliſhed. Applied to a bullock in full vigour, (Exek. x. 14.) as that among the herds, is the moſt perfect in ſtrength and uſefulneſs.—To the Prince of Tyre (Ezek. xxviii. 14.) compleat (at leaſt in his own proud conceit) in dignity, power, policy, wealth, ſplendour; [*anointed*, inaugurated, duly eſtabliſhed in royalty; *covering*, ſoaring above and protecting others.]—To that which is moſt perfect and powerful in velocity, Pſal. xviii. 10.—To the guard upon the tree of life, Gen. iii. 24. Poſſibly it may here be applied to *angels*; but we can only ſay, with certainty, that the *Cherubim and flaming ſword, which turned every way*, denote ſome perfect and irreſiſtible power, which rendered the tree of life, here upon earth, quite inacceſſible. But, through Chriſt, bleſſed be God, free acceſs is granted to it in the future world, Rev. ii. 7.—xxii. 2.'

Aben Ezra, Chaſkuni, and Bar Nachman, upon the ſecond chapter of Numbers, where mention is made of the children of Iſrael pitching, every man *by his own ſtandard, with the enſign of their father's houſe*, ſay, that the creatures in the Cherubim were the ſtandards of Iſrael: Reuben had on his ſtandard the figure of a man, Juda a lion, Ephraim the ox, and Dan the eagle. The reaſons why theſe animals were choſen by theſe tribes, are taken from circumſtances poſterior to the uſe of the ſtandards. Joſephus and Philo are both ſilent on this head. The conjecture, therefore, for it is no more than a conjecture, reſts upon the probability of this uſe of the animals. There is no other account of them ſo probable

bable as this. The general notion, therefore, comprehended under the word *Cherubim* will be that of a *guard*. Hence you will be able to account for their ſituation in the Temple, near the preſence of the Lord, and *round about the throne*, Rev. iv. 6, 7, 8. Alſo for the uſe of it in expreſſing the guard upon the tree of life, whatever that guard was, whether it was a perpetual flame ariſing from pits of ſulphur and bitumen, as was the opinion of Grotius, or was no other than what is called Deut. xxxiii. 2. *the fire of the law for them.* The very learned and ſagacious Mr. Mede has adopted the explication of the Cherubim given by Aben Ezra. Bochart, Launæus, Heidegger, and particularly Witſius in his Ægyptiaca, have all ſtrenuouſly oppoſed it.

We ſhall with pleaſure embrace the earlieſt opportunity of giving our readers an account of the ſecond volume of Mr. Taylor's Concordance; which, we hear, will be publiſhed next winter.

§

The Civil and Natural Hiſtory of Jamaica. In three Parts. Containing, 1. *An accurate deſcription of that iſland, its ſituation and ſoil; with a brief account of its former and preſent ſtate, government, revenues, produce and trade.*—2. *A hiſtory of the natural productions, including the various ſorts of native foſſils, perfect and imperfect vegetables, quadrupeds, birds, fiſhes, reptiles, and inſects; with their properties and uſes in mechanics, diet, and phyſic.*—3. *An account of the nature of climates in general, and their different effects upon the human body; with a detail of the diſeaſes ariſing from this ſource, particularly within the tropics. In three diſſertations. The whole illuſtrated with fifty copper-plates: in which the moſt curious productions are repreſented of the natural ſize, and delineated immediately from the objects.* By Patrick Brown, *M. D. Folio.* 21. 2s. *Printed for the Author, and ſold by Oſborne and C°.*

THIS work was publiſhed by ſubſcription, and tho' the ſubſcribers are not very numerous, yet among them appear more than a few truly reſpectable names. Beſides ſeveral of our own countrymen, juſtly eminent for their literary abilities, Burmannus, Gronovius, Linnæus, Muſchenbroek, Schwenke, Trew, and Wackendorff, learned foreigners, have honoured Dr. Brown's labours: Labours indeed! ſuch as required no leſs qualifications (*a*) than what our Author declares

(*a*) Our Author ſpeaks of himſelf as being 'happy in a large 'ſhare of health and ſtrength; enured to the climate; and having 'a mind ſtrongly diſpoſed to the cultivation of natural knowlege.'

him-

himſelf happily poſſeſſed of. If the Doctor had in view that precept of Horace, which adviſes,

——Neque, te ut miratur turba, labores;
Contentus paucis lectoribus.——

he has certainly acted right; for his performance is far from being calculated to engage the multitude; nevertheleſs, it may probably furniſh a ſufficient degree of entertainment for the claſs of readers for whom it appears to have been deſigned, and to whom only it is evidently adapted. A conſciouſneſs of this, perhaps, produced the following apology.—'There are more 'men than *naturaliſts*, and perhaps more of theſe than phyſi-'cians.—In the part which treats of the *civil* ſtate of the iſland, 'I own, I have been the moſt brief. The lives of the go-'vernors, the civil and military tranſactions, and various other 'particulars, would have made no improper part of ſuch a 'work; but this would take up a large ſhare of my time, on 'a ſubject *to me* not ſo materially intereſting; and of conſe-'quence hindered me from purſuing that part to which I found 'myſelf more equal; more ſtrongly inclined; and in which I 'thought my reſearches more likely to tend to public advan-'tage. The natural hiſtory is therefore by much the moſt ex-'tenſive part; the productions are both numerous and cu-'rious; and contains (*b*) great numbers of articles, whereof 'many have been left wholly unnoticed, while others were but 'imperfectly or inaccurately repreſented to us.'

Agreeable to this plan, out of five hundred pages contained in this volume, twenty-ſeven only are appropriated to the *civil* hiſtory of Jamaica; the former ſtate of which, from its diſcovery by Columbus, to the beginning of the preſent century, employs the firſt chapter. The conqueſt of the iſland by the Spaniards, their expulſion by the Engliſh, the different adminiſtrations of the government previous to any ſettled form, the charter granted for that purpoſe by King Charles II. the deſtruction of Port-Royal by an earthquake in 1692, and the invaſion of the French in 1694, are here mentioned; but the accounts are not always juſt, (*c*) and in general too ſuperficial, to gratify the curioſity of an inquiſitive reader.

Chap.

(*b*) So Dr. Brown expreſſes himſelf.

(*c*) Our Author, ſpeaking of the retreat of the Spaniards to Cuba, takes notice, that they left behind them 'many of the negros and 'mulatos, to keep poſſeſſion of the place, and to prevent the con-'querors from ſettling in the country parts: theſe people,' adds he, 'continued very troubleſome for a time: but the Engliſh, who 'were not uſed to the woods, at length called in ſome of the Buc-

'caneers

Chap. 2. is divided into three ſections. The firſt gives a ſhort account of 'the pariſhes, and number of repreſentatives, 'ports of entry and clearance, and courts of judicature.' With reſpect to the repreſentatives, our Author takes notice of a law paſſed by the Aſſembly for chuſing them by *ballot*, but which has not yet received the royal ſanction: alſo of another law for the inſtitution of *circular courts*, under the ſame circumſtances. Such a law would certainly contribute greatly to the eaſe and advantage of thoſe who live remote from the common ſeats of juſtice. He has likewiſe judiciouſly pointed out the inconveniences ariſing to thoſe ſhips that load in the weſtern harbours, from the want of a contiguous port of *entry* and *clearance*.

Sect. 2. treats 'of the lands, ſettlements, ſoils, produce, 'and income of Jamaica.' The quantity of fertile land in the iſland is computed at about four millions and an half of 'acres; of which one million, ſix or ſeven hundred thouſand 'acres are already patented.' The Doctor, with great juſtice,

'caneers to their aſſiſtance, and ſoon after brought them under ſubjec-'tion.'—Now it is a known fact, that tho' the Negros might perhaps be then, for a time, ſuppreſſed, yet they were not ſubdued; ſeeing they and their deſcendants continued their depredations till within theſe twenty-five years: among them every diſcontented negro that ran away from his owner, was ſure of finding an aſylum; till their numbers grew formidable. Thus ſtrengthened, they frequently made incurſions on the ſettlements, plundered the plantations, and murdered the inhabitants. Many attempts were made to reduce them by force, but their retreats being, in a great meaſure, inacceſſible to the parties ſent out againſt them, rendered thoſe attempts fruitleſs. Abundance of lives had been loſt in the purſuit of theſe ſavages, and the terror of them greatly impeded the cultivation of the more inland parts of the iſland. The inefficacy of force having been woefully experienced, the late Governor Trelawny found means to bring them to a treaty; whereby the negros were allotted certain portions of Land, and permitted to live under the direction of their own chiefs; commiſſions were granted by the Governor to thoſe chiefs, who ſolemnly engaged for themſelves and their people, thenceforward, to live peaceably, and as became good ſubjects. The more effectually to diſincline them from receiving or harbouring any run-away ſlaves, an act ſoon after paſſed the aſſembly, encouraging them, by ſuitable rewards, to diſcover and bring home any ſuch ſlaves, wherever they ſhould meet with them. The engagements thus entered into have been punctually obſerved, and theſe long and much dreaded enemies have ever ſince continued faithful and uſeful ſubjects; to the no little eaſe and advantage of the inhabitants, and to the particular honour of that worthy Governor.

cer-

cenſures the unequal diſtribution of thoſe lands: his remarks upon this ſubject are ſo pertinent, that we apprehend no apology neceſſary for laying them before our readers; eſpecially if it be remembered, that every bar to induſtry in any of our colonies, extends itſelf to the prejudice of the parent-country.

'To avoid a more tedious and uncertain computation on 'this occaſion,' ſays our Author, 'I ſhall only give an in- 'ſtance of the pariſh of St. James's, one of the moſt thriving 'in that iſland, and one that at this time ſeems to keep a due 'medium between the moſt populous, excluſive of towns, 'and thoſe that are yet the leaſt cultivated. In this pariſh, on 'an exact computation, I find one hundred and ſix thouſand, 'three hundred and fifty-two acres already patented; and now 'the property of about one hundred and thirty-two perſons, 'whereof ten are only nominal proprietors, being poſſeſſed of 'no more than thirty-five or forty acres one with another: 'a quantity of land nearly equal to the whole iſland of Barba- 'does, formerly computed at 106470 acres; which in 1676 was 'computed to maintain no leſs than ſeventy thouſand Whites, 'and eighty-thouſand Blacks, in a decent and plentiful man- 'ner. From hence we may obſerve, how much the prudent 'diſtribution of lands contributes to the ſettlement of a co- 'lony; for, in Barbadoes, and the other ſugar colonies, no 'man was allowed to take up more land than he could culti- 'vate in a certain ſpace of time, and the new-comer had al- 'ways his choice of the unpoſſeſſed lands, to enter upon im- 'mediately, which, tho' perhaps more remote from the mar- 'kets, or ſhipping-places, equally anſwered his purpoſes, while 'every neighbour, whoſe plantation was already ſettled, wanted 'the produce of this, as yet unfit for any thing but proviſions, 'to ſupply both his table and his ſlaves. Thus induſtry was 'ſtill promoted, for every eſtabliſhed ſettler wanted an oppor- 'tunity of encreaſing his poſſeſſions with his family, and the 'produce of his labour was the only means of attaining it, 'which, for this reaſon, he was reſolved to employ to the great- 'eſt advantage; and made uſe of the major part in advancing 'his fortune, while a ſmaller portion ſerved to purchaſe the '*neceſſities* of his family and ſlaves. By theſe means the colo- 'nies were ſoon ſettled, and at length brought to ſuch per- 'fection, that the generality of cane-land now ſells there from 'thirty to eighty, or one hundred pounds ſterl. per acre; while 'the moſt promiſing fields in Jamaica, continue ſtill adorned 'with their native productions, and the cultivated are ſcarcely 'valued at above ten or fifteen pounds an acre.

'The neceſſity of putting a ſtop to ſuch inconveniences 'muſt be then apparent to every perſon who conſiders or re-

'gards the general welfare of the colony; but the means of 'redreſſing them muſt be the peculiar work of that wiſe body, 'to whoſe care the ſupreme power is committed; and yet I 'am *afraid*, that many of its members will think themſelves 'too nearly intereſted, to conſider the public happineſs with 'warmth on this occaſion.'—From the knowlege we have of this iſland, we are ſorry to ſay, there is but too much reaſon for our Author's *fears*: the ſcheme he propoſes for remedying this miſchief, 'by laying a heavy tax on uncultivated lands' (we preſume he means only thoſe that are poſſeſſed) 'and reaſſum-'ing the forfeited without favour,' is not new; the ſame project was talked of at leaſt fifteen years ago, particularly by ſome new ſettlers, who came from the iſland of Antigua; where, as Dr. Brown rightly obſerves, ſuch a tax had fully ſucceeded.—His propoſal for allotting a certain number of acres to form regular plantations of the moſt uſeful timber-trees, ſuch as braziletto, fuſtic, lignum vitæ, ebony, baſtard-cedar, cedar, and mahogony, is practicable, and ſeems to deſerve a ſerious conſideration.

Tho' this iſland is not ſo far improved as it might or ought to be, its importance to Great Britain cannot better be determined than by its produce, exports, and imports. The reſpective value of theſe, our Author has taken more than a little pains to aſcertain. The materials from whence he has collected his informations, are, the books in the public offices of Jamaica, and ſchedules occaſionally laid before the houſe of commons. Hence he computes, that

	l.	*s.*	*d.*
1. The quantity of ſugar exported (*d*) annually at a medium for four years, ending in December 1751, to be about 476338½ Ct. nett or ſhort weight, which at the uſual price that ſugars bear in that place, will amount to in currency (*e*) about	738280	7	6
2. Rum (*f*) exported about 4600 puncheons, valued according to the common price there	69575	0	0
	807855	7	6

Brought

(*d*) Excluſive of the ſugars conſumed in the iſland, which are reckoned to be ſeldom leſs than 4300 hogſheads, of 15 Ct. each.

(*e*) Jamaica currency is to ſterling, as ſeven to five, or 140 to 100.

(*f*) Our Author obſerves, that the quantity of rum is not proportionable to the quantity of ſugar, which he accounts for from the export of molaſſes to the North-American continent.

N. B.

Brought over	807855	7	6
3. Molaſſes, 258707 gallons, about.	12367	0	0
4. Cotton, 1253 bags, at a medium one year with another	18895	0	0
5. Coffee, 220 caſks	3300	0	0
6. Pimento, 438000 lb. weight (*g*)	21925	0	0
7. Mahogany	25000	0	0
8. Sundries, as logwood, nicarago, braziletto, fuſtic, lignum vitæ, cocoa, ginger, canella, or winter's bark, Peruvian bark, balſams, indigo, aloes, hides, ſlaves, dry goods, and bullion ſometimes exported from thence, whoſe value is not ſo eaſily computed, and chiefly the produce of their foreign trade (*b*).	45000	0	0
9. To the above is alſo added, for charge attending about 450 ſhips that annually reſort to the iſland	20000	0	0
Total of Exports (*i*) currency	954342	7	6
Equal to ſterling	681673	2	2½

The foreign trade, imports and revenues are conſidered in the third ſection: our Author's eſtimate of the two former is taken from the collector's books for the year 1752; which year, he informs us, he more particularly made choice of, becauſe 'the intercourſe of that year was deemed pretty moderate, and 'rather under the medium, having immediately ſucceeded the 'hurricane in fifty-one.' According to this account, the number of ſhips trading to Jamaica, in the courſe of the year 1752, were as follows.

From

N. B. One hundred and ſixty puncheons are computed to be retailed in the iſland, beſides what is uſed in private families, and at the plantations where it is manufactured, which is here ſuppoſed to be tripple the quantity of what is retailed.

(*g*) That is, at the rate of ſomething more than One Shilling per pound: ſurely an extraordinary price!

(*b*) Our Author ſays of theſe articles, that of late years they have been 'ſeldom computed to bring in more than 45 or 50,000 l. a 'year, but frequently not ſo much.'

(*i*) Dr. Brown makes the total of the exports amount to only 945,784 l. 7s. 6d. but if his computation of the reſpective articles is right, the ſum of the whole ought to be as it ſtands above. Whether he had any particular reaſon for this deduction of upwards of 8000 l. or whether it is owing to inadvertency, is not quite clear to us; tho' we are inclined to impute it to the latter, as this is not

From Europe, or laden with European goods.

Ports from whence the ſeveral ſhips came.	General Contents of Lading.	No. of ſhips.
From London directly	Dry goods, of Britiſh and Indian manufactures per cockets, wines, iron, and copper-ware, refined ſugars, tobacco-pipes, &c.	40
From London and Cork	Dry goods, and beef, pork, butter, tongues, &c. the produce of Ireland	4
From London and Madeira	Dry goods and wines	8
From London, Cork, and Madeira	Dry goods, proviſions, and wines	2
From London and Cape de Verds	Mules, aſſes, camels, and Spaniſh wines, all from Cape de Verds	1
From Briſtol directly	Dry goods of Britiſh and Iriſh manufactures, copper and iron ware, ſhip-chandlery ware, bottled beer, cheeſe, cyder, and refined ſugar	8
From Briſtol and Cork	Goods of the ſame ſort, and Iriſh proviſions	15
From Liverpool directly	Manufactured mahogony and cottons, ale, cheeſe, cyder and potatoes	3
From Liverpool and Ireland	Chiefly proviſions	17
From Liverpool and Madeira	Manufactured cottons and wines	1
		99

the only inaccuracy we meet with in his *figures*. For inſtance, the article *rum* he computes at 4600 puncheons, or 50,600 gallons, amounting to 69,575 l. At this rate a puncheon would contain no more than eleven gallons, and the price would be 27 s. 6d. per gallon. How widely diſtant this is from truth, is manifeſt to every one in the leaſt converſant with this commodity. Numerical errors ought very particularly to be guarded againſt, ſeeing they are leſs perceptible, and at the ſame time more apt to miſlead, than mere literal miſtakes. However, this matter may be eaſily rectified; our Author need only advertiſe his readers to add a ſingle cypher to the number of gallons, and the puncheon will be reſtored to its uſual contents, 110 gallons, and the value reduced to a tolerably moderate price, viz. 2 s. 9d. a gallon.

From

Brought over		99
From Lancaſter directly	Manufactured cottons, and dry goods of a coarſe nature	1
From Lancaſter and Ireland	Goods of the like kind, and proviſions	5
From Hull, Plymouth, and the other out-ports of England, of which two called at Madeira	Dry goods per cockets, ſhipchandlery ware, herrings, ſhads and a few wines from Madeira	9
From Great Britain, by the way of Africa.	Slaves (*k*)	29
Engliſh ſhips entered directly from foreign ports, viz.		
From Madeira	Wines	4
From Cape de Verds	Mules, aſſes, camels, and Spaniſh wines	3
From Bourdeaux	In ballaſt	4
From Liſbon	Ditto	1
From different parts of Scotland directly	Dry goods and herrings	5
From Scotland and Ireland	Dry goods and proviſions	2
From Scotland and Madeira	Dry goods and wines	1
From Scotland and Philadelphia	Herrings, proviſions, and Lumber	1
From Ireland directly	Beef, butter, pork, tongues, and herrings, a few French wines, and ſome Iriſh linnens	10
From Ireland and Madeira	Proviſions and wines	1
From Barbados, Antigua, and the other windward iſlands.	European and American goods, not in demand in thoſe ſettlements	15
		190

(*k*) The number of new negros annually imported is ſaid to have diminiſhed, ſince the commencement of the late war, from about 9000, which was then nearly the medium, to 6624, the number imported in the year 1752; but that they have lately begun to increaſe.

Veſſels from North America.

Ports from whence the Ships came.	General Contents of Lading.	No. of Veſſels.
From New-York,	The veſſels from theſe places bring the ſame commodities, viz. flour, bread, beef, pork, hams, dried and pickled fiſh,	40
From Boſton,	onions, apples, corn, peaſe,	33
From Rhode-Iſland,	rice, ſoap, cheeſe, and can-	28
From New-London,	dles; horſes, ſheep, hogs,	8
From Piſcataway,	ducks, geeſe, and turkies; but-	8
From Salem.	ter, lard, tallow, pitch, oil, tar, and turpentine; planks, boards, ſtaves, hoops, headings, ſhingles, and bricks.	7
From Philadelphia.	Bread, flour, hams, and gammons; iron in bars, bricks, lumber, ſtaves, hoops, heading, ſhingles, &c.	42
From Virginia and Maryland; of which one called at Madeira.	Peaſe, flour, bread, pork, bacon, ſoap, candles, tar, and ſhingles.	17
From Nor. & South Carolina, Georgia, and Cape Fair.	Rice, leather, lumber, ſhingles, and tar,	38
From the Iſlands of Bermudas, Turk, and Providence.	Braziletto, turtle, ſalt, fiſh, poultry, onions, and building ſtones.	6
		227

Veſſels trading to the Main,

From different Parts of the Coaſt.	Mules, horſes, cocao, and ſome gold and ſilver ſpecie.	23
From Hiſpaniola,	Mules, indigo, and a few wines (*l*).	3
From Curaſſoa.	Mules,	9
Carried forward		35

(*l*) 'The wines imported from that iſland are but few, and gene-
'rally run, as they cannot be entered in the Cuſtom-Houſe; they
'are commonly cordial wines, and much wanted in Jamaica in
'ſickly ſeaſons, therefore overlooked.'

Brought

Veſſels trading to the Main.

Brought forward		35
From the Bay of Honduras.	Logwood.	9
From the Muſquito Shore.	Mahogany, cedar, logwood, cacoa, and turtle.	5
		49

Total of Veſſels trading to Jamaica (*m*).

European	190
North American	227
From the Coaſt and the neighbouring Iſlands	49
	466

The value of the principal commodities, annually imported into Jamaica, comes next under our Author's conſideration; 'he would willingly,' he tells us, 'have gone through 'the whole, could the quantities or value of them be aſcer-'tained; but this was impoſſible, where the greateſt part of 'the imports pay no duties; and many principal articles are 'entered ſo confuſedly, that no juſt calculation can be made, 'either of their quantities or value,' for which reaſon he takes notice of only ſuch as admit no doubt.

'The moſt expenſive articles,' he obſerves, 'are thoſe immediately introduced from Eng-'land; the value of theſe has been lately 'calculated, to be laid before the parliament; 'and, on an exact computation, for four 'years, ending in December 1751, has been 'found, at a medium, to amount to '2617281. 5s. ſterl. per annum, which, 'in that iſland, would amount to 458924l. '8s. 9d. currency, as goods are generally 'debited there (*n*). But as we may reaſonably 'ſuppoſe

(*m*) Our author is a little miſtaken in the addition of theſe ſeveral totals; for, tho' according to his account of particulars, the amount of the whole number of ſhips is as we have ſtated it; he makes the total of European veſſels 189, and of North American 230.

(*n*) It is to be wiſhed our Author had informed us at what rate European and other foreign goods are commonly debited in Jamaica; or by what rule he has been guided (not only in this, but alſo in ſome

	l.	*s.*	*d.*
'ſuppoſe a fourth part of theſe, at the moſt 'moderate calculation, to be imported by the 'Planters themſelves, and ſubject to none of 'thoſe extraordinary charges to which debited 'goods are liable;' the Doctor computes the 'annual amount of the whole at ——	431676	8	3¾
To which he adds, for expences of Planters reſiding in England, and in the education of their youth here —— ——	70000	0	0
For new Negros, 6624, ——	235000	0	0
Iriſh proviſions, in the year 1752, were as follows, viz. 19921 barrels of beef, 4307½ barrels of pork, and 15876 firkins of butter, rated at 87493l. But deducting for what may be imported by the Planters themſelves, this ſum will be reduced to ——	78309	17	0
Madeira wines, 827 pipes, ——	26464	0	0
North American commodities (*o*) ——	75000	0	0
Total of Imports, currency,	916450	5	3¾
Which is equal to, ſterling,	654607	6	7¼

From this ſtate of the Jamaica trade, a tolerable judgment, we apprehend, may be formed of the opulence of its inhabitants, and the advantages derived from that iſland to Great-

other reſpects) in forming his calculations, ſeveral of which, eſpecially in the larger numbers, ſeem very doubtful; nor is it poſſible, for want of this knowlege, to judge with any tolerable exactneſs of their rectitude. We would not have Dr. Brown entertain any opinion, that our mention of this, or of ſome other evident miſtakes, was made with a view of depreciating his work. We believe he is often pretty nearly in the right; but it would certainly be a greater ſatisfaction to his readers to find him perfectly ſo. One, and not the leaſt, purpoſe, in theſe remarks, was to put him in mind of reviſing his arithmetical computations; in which, as his plan is not compleated in this volume, he may, in his future publication, take an opportunity of rectifying the errors he ſhall find; and, ſurely, the diſcovery will come with a better grace from himſelf than any body elſe.

(*o*) The imports from North America are, juſtly, obſerved to be the articles moſt immediately neceſſary for a Sugar Colony. The Doctor rates them at 70 or 80000l. per annum, we have taken the medium.

Britain

Britain and Ireland. If our Author is not always correct, there is this in his favour, that he appears to have ſpared no pains to get information, and to have conſulted proper materials. We have, indeed, differed from him in the arrangement of his accounts, and with a double view; one, for the eaſe of our readers, the other, for the ſake of taking up as little room as poſſible. Under our circumſtances, of being much in arrear for many publications, *brevity*, ſo far as it can be made compatible with due information, is the one thing, at preſent, particularly needful for us to ſtudy.

This Section concludes with an account of the Public Revenues of the iſland: theſe are of two ſorts; one for the ſervice, and under the immediate direction of the Crown, raiſed by eſtabliſhed laws for that purpoſe.

	l.	*s.*	*d.*
1ſt, 'By duties on foreign wines, and other 'ſpirituous liquors; on foreign indigo, cacoa, 'tobacco, cotton, and Engliſh refined ſugar, 'which, at a medium, for ſeven years paſt, 'amount [annually] to about ——	11000	0	0
2dly, 'By the quit-rents of about one mil- 'lion and five or ſix hundred thouſand acres of 'land, that are already patented in that iſland, 'and pay at the rate of a halfpenny per acre; 'and the intereſt on quit-rent bonds, at 10 per 'cent. which, taken at a medium for ſeveral 'years, amounts to —— ——	4000	0	0
3dly, 'By eſcheats and caſualties, which 'ſeldom amount to leſs than —— ——	1000	0	0
	(*p*) 16000	0	0

(*p*) 'His Majeſty has been graciouſly pleaſed to conſent, that the 'monies [thus raiſed] ſhould be always laid out in promoting the 'welfare and ſecurity of the iſland, and in paying the public Offi- 'cers, whoſe ſalaries he was pleaſed to conſent ſhould be regulated 'and appointed in the following manner, viz.

	l.	*s.*	*d.*	
To the Governor for the time being	2500	00	0	per Ann.
To the Auditor-General ——	202	10	0	
To the Chief-Juſtice ——	120	00	0	
To the ſeveral Landwaiters —	120	00	0	
To the Captain of the Train —	45	12	6	

The

The other part is levied by certain impoſts, proportioned to the occaſional neceſſities of the Colony; nor can the monies ſo raiſed, be appropriated or diſpoſed of without the conſent and approbation of the community. Theſe at preſent are,

1ſt, 'By duties on wine, rum, and other ſpirituous liquors, 'ſold by retail (*q*), about —— —— £. 8000 0 0

2dly, 'By a deficiency tax, or tax laid on 'ſuch as do not keep and maintain a number of 'white ſervants proportioned to the number of 'their ſlaves and cattle. This tax was firſt in- 'ſtituted to promote the importation of white 'people; and to oblige every man of intereſt 'to encourage them, both for the ſafety and 'welfare of the Colony; but the neglect of the 'public on this occaſion, now produces a ſettled 'revenue of about —— —— 8000 0 0

3dly, By an impoſt on imported Negros, computed, at a medium, to produce about 7500 0 0

£. 23500 0 0

Out of this ſum the Governor, for the time being, we are told, is uſually complimented with an additional ſalary of 2500l. a year; and every Officer of the regiment with an annual preſent; its further application is to encourage new ſettlers, to relieve the diſtreſſed, and promote induſtry.

In ſection 4, the inhabitants, and their manner of living, are deſcribed; and a few natural curioſities mentioned: The inhabitants our Author has, not injudiciouſly, claſſed into Planters, Settlers, Merchants, and Dependents; beſides Negros. He appears to have ſtudied the manners of each claſs with ſome attention, and to have done equal juſtice to the ſeveral characters. With reſpect to their method of living, their buildings, furniture, and habits, are, as in other countries, proportioned to their fortunes. The rich live ſumptuouſly every day; and thoſe in inferior circumſtances, as well as they can.—The curioſities here noticed are, 1. The

(*q*) Kingſton alone, according to our Author, pays to this tax about 115l. a week; which is more than two thirds of the whole produce. Conſidering the number of ſhipping places round the iſland, in moſt, if not all which, there are tippling houſes, reſorted to by the ſailors, who are generally known to be no enemies to liquor, nor very ſparing of their money, it may, perhaps, be doubted whether the produce of this tax is not here ſomewhat under-rated.

Water-

Water-fall in Mamee river, a little above Bull-Bay, in the pariſh of Port-Royal. 2. The Caſcade, and 3. the Grotto, both in the Pariſh of St. Anne. 4. The Fogs in the pariſh of St. Thomas in the Vale. The laſt of theſe will fall under our notice, with more propriety, when the latter part of the Doctor's work comes before us: and the three firſt appear too immaterial to command a particular regard here; for which reaſon we ſhall, at preſent, take leave of our Author, reſerving the conſideration of his natural Hiſtory, to another opportunity.

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An Eſſay on the Origin of Human Knowlege. Being a ſupplement to Mr. Locke's Eſſay on the Human Underſtanding. Tranſlated from the French of the Abbé de Condillac, Member of the Royal Academy of Berlin. By Mr. Nugent. 8vo. 5s. Nourſe.

IN the year 1689 the celebrated Mr. Locke publiſhed his Eſſay concerning human underſtanding. In compoſing that work, he propoſed to himſelf, not glory, but improvement. Unſatisfied with the prevailing opinions of that age, concerning the ſource from whence knowlege is derived, and wanting to inform himſelf how far the human mind could proceed with certainty of evidence in its ſpeculations, he entered into his own mind, reviewed the materials of his own knowlege, diſcovered whence they came, and marked the bounds of their extent. His book was the tranſcript of that fair and accurate enquiry: a tranſcript ſo fair, that it always approves itſelf to the underſtanding of every man capable of peruſing it; and ſo accurate, that it hath ſerved ever ſince for the groundwork of every other inveſtigation of the kind.

Among the principal books bearing any affinity to Mr. Locke's ſubject, there are three which ſeem to have moſt deſervedly attracted the attention of the public: one by the late Biſhop of Cloyne, printed in the year 1710, entitled, *A Treatiſe concerning the Principles of Human Knowlege.* Another by the late Lord Bolingbroke, entitled, *An Eſſay concerning the Nature, Extent, and Reality of Human Knowlege.* And a third by the Abbé de Condillac: of which we now proceed to give an account.

This ingenious Abbé divides his work into two parts. The firſt treats of the materials of our knowlege, and particularly of the operations of the mind; and the ſecond, of language and

and method. In the conduct of his enquiries on both theſe ſubjects, he owns his obligations to two of our countrymen: to Locke, almoſt every where; and to Warburton, in the ſecond part of this Eſſay. This afforded an occaſion to Mr. Nugent, the Tranſlator of this work, to dedicate the book to Dr. Warburton. The dedication is followed by the Tranſlator's preface, which gives us a very ſtriking picture of the philoſophic character of our ſagacious Abbé, whom we cannot but admire for his diſintereſted and unbiaſed purſuit of truth. We are not only pleaſed with his aim, but with the ability he diſcovers in accompliſhing his intention; and what not only gains our admiration, but fixes our eſteem, is the ingenuity and candor with which he acknowleges an error, and corrects a miſtake. But we refer our Readers to the Tranſlator's preface, where they will find this account of the Abbé ſtrongly ſupported, not only by obſervations on the performance now under our conſideration, but by a ſubſequent piece, entitled, *A Treatiſe on Senſation*; with an analyſis of which, Mr. Nugent has favoured the public.

The principal deſign of the Abbé de Condillac, in the firſt part of his Eſſay, is to explain to us how *the mind opens*, and how *its functions ſpread*. To this firſt part, and principal intention of our Abbé, we ſhall at preſent confine ourſelves; for as to the materials of our knowlege, he produces nothing new. Our abſtract take as follows; it is almoſt every where in the words of the Tranſlator.

The perception, or impreſſion, cauſed in the mind by the agitation of the ſenſes, is the firſt operation of the underſtanding. In vain would outward objects ſolicit the ſenſes; the mind would never have any knowlege of them, did it not perceive them. Hence the firſt and ſmalleſt degree of knowlege is perception.

But ſince perception ariſes only from the impreſſions made on the ſenſes, it is certain, that this firſt degree of knowlege will have more or leſs extent, according as men are organized to receive a greater or leſs variety of ſenſations.

Among ſeveral perceptions, which we are conſcious of at the ſame time, it frequently happens, that we are more ſtrongly apprized of the exiſtence of one of them, than of that of all the reſt. Nay, the more our conſciouſneſs of ſome increaſes, the more will that of the others diminiſh. This operation, by which our conſciouſneſs concerning particular perceptions is ſo greatly increaſed, that they ſeem to be the only perceptions of which we take notice, I call Attention.

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I diſcern therefore two ſorts of perceptions among thoſe we are conſcious of; ſome which we remember at leaſt the moment after, others which we forget the very moment they are impreſſed. We not only, in the ordinary courſe of things, forget a part of our perceptions; but, ſometimes, we forget them all. If the ſeveral objects around me, acting upon my ſenſes with an almoſt equal force, produce perceptions in my mind, all of them nearly of the ſame degree of vivacity; and if I acquieſce in the impreſſion they make, without ſtriving to obtain a higher degree of conſciouſneſs concerning one than another; I ſhall retain no idea at all of what has paſſed within me. Let us therefore conclude, that we are incapable of giving any account of the greateſt part of our perceptions, not becauſe we were not conſcious of them, but that we forget them the next moment.

Our attention is engaged by external objects, in exact proportion as they ſuit our conſtitution, paſſions, and ſtate of life. This ſuitableneſs of objects cauſes them to act upon us with greater force, and to impreſs us with a more lively ſenſation. To this it is owing, that when a change is made in us, we view the ſame objects differently, and form quite contrary judgments of them. Men are generally ſo apt to be deceived by this ſort of judgments, that he who at different times ſees and judges differently, thinks nevertheleſs that both now and then he ſees and judges aright. And this bias becomes ſo natural to us, that led thereby to conſider objects only as they regard ourſelves, we never fail to cenſure the conduct of others, as much as we approve our own.

When objects attract our attention, the perceptions they produce within us are connected with our conſciouſneſs of ourſelves, and of every thing relative to us. Hence it is, that conſciouſneſs not only gives us a knowlege of our perceptions, but alſo, if thoſe perceptions be repeated, informs us that we had them before, and repreſents them as belonging to us, and as affecting, notwithſtanding their variety and ſucceſſion, a Being which is always the ſame *ſelf*. Conſciouſneſs conſidered in regard to theſe new effects, is a new operation, which ſerves us every inſtant, and is the foundation of experience. Without it, each moment of our life would ſeem the firſt of our exiſtence, and our knowlege would never extend beyond a firſt perception. I ſhall call it *Reminiſcence*.

The progreſs of the operations, whoſe analyſis and origin have been here explained, is obvious. At firſt there is only a ſimple perception in the mind, which is no more than the impreſſion it receives from external objects. Hence ariſe, in their

their reſpective order, the other three operations. This impreſſion, conſidered as giving us notice of its preſence or exiſtence, is what I call conſciouſneſs. If the notice we take of it is ſuch, that it ſeems to be the only perception of which we are conſcious, it is properly attention. In fine, when it makes itſelf known as having affected the mind before, it is reminiſcence. Conſciouſneſs ſays, as it were, to the ſoul, You have a perception. Attention ſays, You have now only one ſingle perception. Reminiſcence ſays, You have now a perception which you had before.

Experience ſhews us, that the firſt effect of attention is, to make the perceptions occaſioned by objects continue ſtill in the mind, even when the objects themſelves are removed. Theſe perceptions are preſerved in the ſame order, generally ſpeaking, in which the objects preſented them. By this means a chain, or connection, is formed amongſt them; from whence ſeveral operations, as well as reminiſcence, derive their origin. The firſt is *imagination*, which takes place when a perception, in virtue of the connection eſtabliſhed between it and its object by attention, is revived at the ſight of the object.

And yet it is not always in our power to revive the perceptions we have felt. On ſome occaſions, the moſt we can do is, by recalling to mind their names, to recollect ſome of the circumſtances attending them, along with their abſtract idea. The operation which produces this effect, I call *memory*.

There is ſtill another operation, which ariſes from the connection eſtabliſhed by the attention betwixt our ideas; this is contemplation. It conſiſts in uninterruptedly preſerving in view the perception, name, or circumſtances, of an object vaniſhed out of ſight. By means of this operation, we are capable of continuing to think of a thing, when it ceaſes to be preſent. This operation we may reduce as we pleaſe, either to the imagination, or to memory: to the former, if it preſerves the perception itſelf: to the latter, if it preſerves only the name, or circumſtances of it.

It is of great importance carefully to diſtinguiſh the point, which ſeparates the imagination from the memory.

Between imagination, memory, and reminiſcence, there is a certain progreſs, by which alone they are diſtinguiſhed. The firſt renews the perceptions themſelves; the ſecond brings to our mind only their ſigns or circumſtances; the third makes us diſcern them as perceptions which we have had before.

The connection of ideas can ariſe from no other cauſe than from the attention given to them, when they preſented themſelves conjunctly to the mind. Hence, as things attract our

attention only by the relation they bear to our conſtitution, paſſions, ſtate, or, to ſum up all in one word, to our wants; it follows, that attention embraces at once the ideas of wants, and of ſuch things as are relative to theſe wants, and connects them together.

Our wants are all allied among themſelves, and in ſome reſpects united one to another, by belonging, as they all of them do, to the ſame individual perſon; and the perceptions we have of them may be conſidered as a ſeries of fundamental ideas, to which all others, within the compaſs of our knowlege, are linked, ſome more cloſely, others more remotely. Want is connected with the idea of the thing proper for relieving it; this is connected with the ideas of the place where it is to be had; this with the idea of the perſons we have ſeen there; this, in fine, with the idea of ſuch pleaſures or pains as we have felt there, and with many others. A firſt fundamental idea is connected with two or three others; each of theſe with an equal, or even with a greater, number; and ſo on.

Theſe ſuppoſitions admitted, in order to recollect ideas familiar to us, all that is needful on our part is, only to turn our attention upon ſome of thoſe fundamental ideas with which they are connected. Now, this is always practicable; becauſe, ſo long as we are awake, there is not an inſtant in which our conſtitution, paſſions, and ſituation, do not excite ſome one or other of thoſe perceptions, which I call fundamental. We muſt therefore ſucceed in this with more or leſs eaſe, as the idea we are willing to revive has a nearer or more diſtant connection with many, or a few, of our wants. Take away this connection, and you deſtroy the Imagination and Memory.

All men cannot connect their ideas with equal force, nor in equal number; and this is the reaſon why all are not equally happy in their Imagination and Memory. This incapacity proceeds from the different conformation of the organs, or perhaps from the very nature of the ſoul.

In order to develop the real cauſe of the progreſs and perfection of theſe ſeveral faculties, Imagination, Contemplation, and Memory, we muſt inveſtigate what aſſiſtance theſe mental operations derive from the uſe of ſigns.

I obſerve that there are three ſorts of ſigns. 1ſt. Accidental ſigns, or ſuch objects as particular circumſtances have connected with ſome of our ideas, ſo as to render the one proper to revive the other. 2dly. Natural ſigns, or thoſe ſounds of voice, and geſtures of body, by which nature, in every creature, expreſſes the paſſions of joy, fear, grief, &c. 3dly. Inſtituted

ſtituted ſigns, or thoſe which we have choſen ourſelves, and which bear only an arbitrary relation to our ideas.

Theſe ſigns are not neceſſary for acquiring the habit of thoſe mental operations, which precede Reminiſcence: for Perception and Conſciouſneſs cannot but take place, ſo long as we are awake, and Attention being no other than that Conſciouſneſs, which informs us more immediately of the preſent perception, nothing more is wanting to occaſion it, than that one object act upon the ſenſes with greater force than another.

Tho' a man were entirely diveſted of the uſe of arbitrary ſigns, he might, however, even by the ſole aid of accidental ſigns, make ſome advances towards acquiring the habit of Imagination, or Reminiſcence; that is, at the ſight of an object, the perception with which that object was connected, might be revived, and he might know it to be the very ſame with what he had before. Yet we muſt obſerve here, that this would not happen, except when ſome extrinſic cauſe, or occaſion, replaced the object before his eyes: for when it was abſent, he would have no poſſible means of reviving it of himſelf, having no command over any thing connected with it; and conſequently could not retrieve the idea to which it was united. And hence it appears, that his imagination would not be as yet in his power.

With regard to natural ſigns, thoſe ſounds and geſtures expreſſive of the paſſions, this man would form them, ſo ſoon as he felt the paſſions to which they belonged. They would not, however, with reſpect to him, be ſigns at firſt; becauſe, inſtead of reviving his perceptions, they would as yet be no more than conſequences of thoſe perceptions. But when he had often felt the ſame paſſion, and as often broke out into the ſound accompanying it, both would be ſo ſtrongly connected in his imagination, that he could not hear the one, without, in ſome meaſure, experiencing the other. Then would this ſound become a ſign: but he himſelf would not acquire any habit of imagination, till he had heard it by chance; conſequently this habit would be no more in his power than in the caſe preceding.

Memory, as we have ſeen, conſiſts entirely in the power of reviving the ſigns of our ideas, or the circumſtances attending them; a power which never can take place, till by the analogy of choſen ſigns, and an eſtabliſhed order among our ideas, the objects which we would revive, are connected with ſome of our preſent wants. In ſhort, we cannot recall a thing to mind, till it be connected with ſomething elſe in our power. Now a man who has only accidental and natural

ſigns, has nothing at his command. His wants therefore can only occaſion repeated acts of imagination; conſequently he hath no memory.

Hence alſo we may conclude, that brutes have no memory, but are only ſupplied with an imagination, which they cannot command as they pleaſe.

By following the explications here given, we may frame a clear idea of what is commonly called Inſtinct. It is imagination re-exciting upon, the preſence of an object, ſuch perceptions as are connected with it, and thereby directing every ſpecies of animals, without the aſſiſtance of reflection.

What we have been ſaying in regard to imagination and memory, may be applied to contemplation, as it reſpects either. If it be conſidered as retaining perceptions in view, then it is plain, that the exerciſe of it cannot depend upon ourſelves, until we have acquired the uſe of inſtituted ſigns; but if it be made to conſiſt in preſerving the ſigns themſelves in view, we can, in this caſe, have no exerciſe at all of it, ſo as to eſtabliſh a habit.

So long as we remain without the habit, or voluntary exerciſe and exertion of imagination, contemplation, and memory; or whilſt the habit of the two firſt is not ſubordinate to our command, we cannot diſpoſe of our attention as we pleaſe. For how indeed ſhould we diſpoſe of it, when the ſoul as yet has no operation in her power, but paſſes from one object to another, only as ſhe is dragged by their different impreſſions?

But ſo ſoon as a man comes to connect his ideas with ſigns of his own chuſing, his memory is formed. He begins of himſelf to diſpoſe of his imagination, and to give it a new habit. For by means of the ſigns, which he is able to recal at pleaſure, he revives, or at leaſt is capable of reviving, the ideas connected with them. He obtains afterwards a greater command over his imagination, in proportion as he invents more ſigns, becauſe thereby he procures more means of employing it. Theſe particulars ſhew in what manner the uſe of ſigns contributes to the progreſs of imagination, contemplation, and memory.

No ſooner is memory formed, and the habit or exerciſe of imagination in our own power, than the ſigns recollected by the former, and ideas revived by the latter, free the ſoul from all dependence on ſurrounding objects. Having it now in her power to recal whatever ſhe has ſeen, ſhe can direct her whole attention where ſhe pleaſes, and transfer it from all preſent objects. Our ability to diſpoſe thus of our attention is en-

tirely owing to the aſſiſtance afforded us by the vivacity of the imagination, which is the effect of great memory; otherwiſe we could not regulate ourſelves, but would be entirely ſubject to the action of external objects.

The power of ſucceſsfully applying our attention to different objects at pleaſure, or to the different parts of one object only, is what we call, *to reflect*. Thus we diſtinctly perceive in what manner reflection ariſes from imagination and memory. But the degrees, by which this is effected ought not to eſcape our obſervation.

The very dawn of memory is ſufficient to render us maſters of the habit of imagination. A ſingle arbitrary ſign is enough to enable a perſon to revive an idea by himſelf. This is certainly the firſt and ſmalleſt degree of memory, and of that command which we may acquire over imagination. The power it gives us of diſpoſing of our attention, is the weakeſt that can be. But ſuch as it is, it begins to make us ſenſible of the advantage of ſigns, and incites us to embrace every opportunity on which it may be either uſeful or neceſſary for us to invent new ones; by this means the habits of memory and imagination are ſtrengthened in us, and that of reflection improved, which re-acting upon imagination and memory, by which itſelf was produced, improves them in its turn. Thus theſe operations, by the mutual aſſiſtance they lend, contribute to each others progreſs. It is by reflection we begin to have a glimpſe of the capacity of the mind. So long as we do not direct our attention ourſelves, the ſoul is ſubject to whatever environs it, and poſſeſſes nothing but by extrinſic impulſe. But when we become maſters of our own attention, and direct it agreeably to our wiſhes, then it is that the mind aſſumes the diſpoſal of itſelf, calls or diſmiſſes ideas by itſelf, and is enriched from its own fund.

The effect of this operation is ſo very great, that thereby we controul our perceptions, raiſing ſome and depreſſing others, in the ſame manner almoſt as if we had a power of producing and annihilating them. Suppoſe I chuſe one from among thoſe which I actually experience; my conſciouſneſs of it will immediately become ſo lively, and that of the reſt ſo weak, that it will appear to be the only one of which I am at all conſcious. Suppoſe again, that next moment I have a mind to lay it aſide, in order to amuſe myſelf entirely with one of thoſe which made the ſlighteſt impreſſion on me; it will ſeem to be annihilated, whilſt another emerges from nothing.

Thus have we at length developed whatever was moſt abſtruſe and difficult to conception in the progreſs of the mind's ope-

operations. Thoſe which remain to be ſpoken of, are ſo manifeſtly the offspring of reflection, that their origin, in ſome meaſure, explains itſelf.

From Reflection, or the power of diſpoſing of our own attention, ariſes the power of *conſidering our ideas ſeparately*; for the ſame conſciouſneſs which intimately informs us of the preſence of certain ideas, and this is the very characteriſtic of attention, informs us alſo that they are diſtinct. Were we entirely deſtitute of the uſe of reflection, we could not *diſtinguiſh* different objects, but only in ſo far as they ſingly made a very ſtrong impreſſion on us; all thoſe which acted but weakly, would paſs for nothing.

In diſtinguiſhing our ideas, we ſometimes conſider thoſe qualities which are moſt eſſential to the ſubject, as entirely ſeparated from it. This is what we more particularly call, *to abſtract*.

Reflection, from whence is derived the power of diſtinguiſhing ideas, gives us likewiſe that of comparing them, in order to know their relations. This is done by transferring the attention alternately from one to another, or by fixing it at the ſame time on many.

After having diſtinguiſhed ſeveral ideas, we ſometimes conſider them collectively, as forming only a ſingle notion; at other times we preſcind from a notion ſome of its component ideas. And this is what we call, *to compound* or *decompound* ideas.

When we compare our ideas, our conſciouſneſs of them is the cauſe of our knowing, that they are the ſame in ſeveral reſpects, or that they are not the ſame. This twofold operation is what we call judging, and is plainly a conſequence of the other.

From the operation of Judging ariſes that of Reaſoning; for reaſoning is only a concatenation of judgments, depending one upon the other.

I have confined myſelf to theſe analyſes, in order to ſhew the dependance of the mind's operations, and how they are gradually originated. We firſt have perceptions of which we are conſcious. We afterwards form a more lively conſciouſneſs of ſome perceptions; this becomes attention. Thence forward theſe ideas are connected, and conſequently we know them again to be the ſame we had before, and ourſelves the ſame who had them; this is Reminiſcence. When the mind revives, or retains its perceptions, or only recollects the ſigns of them; this is Imagination, Contemplation, and Memory: but when it diſpoſes of its own attention, this is Reflection.

In fine, from this laſt, all the reſt ariſe. It is properly Reflection which diſtinguiſhes, compares, compounds, decompounds, and analyſes; for theſe are only different ways of conducting the attention. Hence too Judgment, Reaſoning, and Conception, are formed; and hence reſults the *underſtanding*.

Thus have we, from Mr. Nugent's tranſlation, preſented our Readers with a diſtinct view, in miniature, of that ſtrong, extenſive, and beautiful chain of reaſoning, whereby the Abbé de Condillac, with a happineſs of genius peculiar to himſelf, entered into the human mind, and unravelled all its mazes. Numberleſs fine paſſages, like ſo many leſſer chains depending from the great one, have we been obliged to omit. We wiſh, indeed, that the Tranſlator had been leſs faithful to the words of his original; that there were no French idioms to complain of; no obſcurity thrown upon the work, by ſo many Engliſh words introduced in a foreign meaning. Yet the Abbé has been ſo correct in explaining his terms, that even the mere Engliſh reader, tho' he may meet with his own language very unuſually applied, will be able, by a ſmall degree of attention, to apprehend the import of the argument, and accompany the Author through all his reaſonings. We reſerve the ſecond part of this curious Eſſay for our next Review.

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Concluſion of the Eſſay on the Writings and Genius of Pope. See Review for June laſt.

IN the proſecution of this article, we ſhall not undertake to analyſe the whole of our Author's obſervations. Where he has advanced any thing new, that we ſhall ſelect; where any thing may with propriety be added, that we ſhall endeavour to ſupply: and where we conceive our Critic to be in an error, that we ſhall, with due deference, attempt to correct.

We ſhall now begin with the following exquiſite lines.

> —— In the ſoul while memory prevails
> The ſolid force of underſtanding fails:
> Where *beams* of warm imagination *play*
> The memory's *ſoft figures melt* away.

'There is hardly in any language,' ſays the Eſſayiſt, 'a metaphor more appoſitely applied, or more elegantly expreſſed, 'than this of the effects of the warmth of fancy. Although 'experience evinces that memory, underſtanding, and fancy 'are ſeldom united in one perſon, yet have there been ſome 'few

'few tranſcendent geniuſes who have been bleſſed with all 'three.' Thoſe the Critic recollected were, Herodotus, Plato, Tully, Livy, Tacitus, Galilæo, Bacon, Des Cartes, Malbranche, Milton, Burnet of the Charter-houſe, Berkley, and Monteſquieu. Do not Cæſar, Plutarch, and Pliny the younger, among the antients, and Gaſſendi, Peireſkius, Picus Mirandola, Eraſmus, Buchanan, Scaliger, and Barrow among the moderns, equally deſerve that character? If the accounts left us of the admirable Crichton*, may be depended on, (and the authorities are ſtrong) was he not a greater prodigy, in all reſpects, than any of thoſe we have mentioned?

One ſcience only will one genius fit:
So vaſt is art, ſo narrow human wit.

Upon this hypotheſis our Critic gives a pleaſing detail of authors and painters, who when they attempted any work out of their own walk, have generally failed. But in what follows, we conceive he lies open to ſome objection. 'The modeſty and 'good ſenſe of the antients,' ſays he, 'is, in this particular, 'as remarkable as in others. The ſame poet never preſumed 'to underſtand more than one kind of dramatick poetry, if we 'except the Cyclops of Euripides. A poet never preſumed 'to plead in public, or to write hiſtory, or, indeed, any 'conſiderable work in proſe. The ſame actors never recited 'tragedy and comedy.—They ſeem to have held that univer-'ſality, not to ſay diverſity, at which the moderns aim, to 'be a gift unattainable by man. We, therefore, of Great 'Britain have, perhaps, the more reaſon to congratulate our-'ſelves on two very ſingular phænomena: I mean Shake-'ſpear's being able to pourtray characters ſo very different as 'Falſtaff and Macbeth, and Garrick's being able to perſonate 'ſo inimitably a Lear or an Abel-Drugger.'

It is poſſible this Gentleman may not allow that Cicero, and Pliny the younger, ſhould be ſtiled poets, but he will not refuſe that title to Ovid, and to Silius Italicus; and yet Seneca tells us, that the former pleaded cauſes with great ſucceſs, and we know that the latter was an eminent orator.† It is notorious, that Aſinius Pollio brought ſeveral tragedies on the Ro-

* See Mackenzie's Lives.

† Lycophron wrote many Critical Eſſays in proſe; and beſides his Alexandra, exerciſed himſelf, with fair ſucceſs, in almoſt all the fields of poeſy, from the loftineſs of tragedy, to the humble ſpirit of Anagram. It is alſo certain, that the author of the Thebaid wrote tragedy, (vid. Juv.) and that the poet Sidonius Apollinaris compoſed ſeveral volumes of Letters in proſe. Vid. Vit.

man ſtage, with general applauſe, and yet we have the teſtimony of Horace for his having well nigh completed the Hiſtory of the Civil War. Is it certain that Roſcius did not wear the Sock as well as the Buſkin?

Although other poets† have excelled equally in tragedy and comedy, yet was Shakeſpear, perhaps, the greateſt prodigy that ever appeared in both: and we readily join iſſue with our Author, in the great character he gives Mr. Garrick.

Our Eſſayiſt deems Mr. Voltaire the moſt univerſal of authors; and thinks, that either the tragedy of Merope, or the Hiſtory of Lewis XIV. would alone have immortalized him, as he writes almoſt equally well both in proſe and verſe.

After all, may not the more eaſy acquiſition of ſcience now a-days, by the means of printing, with the impoſſibility of a writer's living by any one ſpecies of compoſition, particularly poetry, be the reaſons why many of the moderns have excelled in different walks, and that ſome have well nigh completed the circle of univerſal knowlege?—Our Author goes on:

> Thus Pegaſus a nearer way to take
> May *boldly deviate* from the common track,
> From vulgar bounds with brave diſorder *part*,
> And *ſnatch a grace* beyond the reach of art.

Here is evidently, as our Author remarks, a blameable mixture of metaphors, where the attributes of the horſe and the writer are confounded. We come next to the celebrated ſimile of the Alps.

> So pleas'd at firſt the tow'ring Alps we try,
> Mount o'er the vales, and ſeem to tread the ſky;
> Th' eternal ſnows appear already paſt,
> And the firſt clouds and mountains ſeem the laſt;
> But, thoſe attain'd, we tremble to ſurvey
> The growing labours of the lengthen'd way,
> Th' increaſing proſpect tires our wand'ring eyes,
> Hill, peep o'er hills, and Alps on Alps ariſe!

This Compariſon, the Critic obſerves, is often mentioned as an inſtance of Pope's ſtrength of fancy; but, in his opinion, the images are too general and indiſtinct; and he thinks the laſt line conveys no new idea to the mind. Here we beg leave to diſſent from him; for as the poet has traced the moſt exact reſemblance between things which, in appearance, are utterly unrelated to each other, ſo alſo does he, in the laſt line, really *add a new idea*, by making that particular, which before was general. In fine, we ſhall not eaſily be prevailed on, not to look upon this as one of the beſt ſimiles in our language.—

† Beaumont and Fletcher, Ben. Johnſon, and Dryden.

After all, however, we queſtion if Mr. Pope was not indebted for the thought, to the very ingenious Drummond of Hawthornden: our readers will not be diſpleaſed with us if we cite the paſſage.

Ah! as a pilgrim who the Alps doth paſs;
Or Atlas temples crown'd with winter-glaſs;
The airy Caucaſus, the Apennine,
Pyrenes cliffs, where ſun doth never ſhine;
When he ſome craggy hills hath over went,
Begins to think of reſt, his journey ſpent:
Till mounting ſome tall mountain he doth find
More heights before him than he left behind.*

We ſhall next proceed to conſider what our Author hath ſubjoined to the following lines.

Falſe eloquence, like the priſmatic glaſs,
Its gaudy colours ſpreads on every place;
The face of nature we no more ſurvey,
All glares alike, without diſtinction gay.

'The nauſeous affectation of expreſſing every thing pompouſly and poetically, is no where more viſible than in a poem lately publiſhed, entitled Amyntor and Theodora.'

We can by no means ſubſcribe to this cenſure of Mr. Mallet's Hermit. Without attempting to particularize what may be deemed the more poetical parts of this poem, we ſhall only add, that whoever can read the *Diſcovery* in the ſecond canto, and eſpecially the *Recovery* of Theodora in the third, without tears, has not the feeling of a man: in theſe, Nature ſpeaks her own language. Does our Critic aſcertain the circumſtances when poetry or plain language ſhould be uſed?

* The poem from whence theſe picturesque lines are extracted, being addreſſed to the Deity, the ſimile is thus applied.

——— So while I wou'd me raiſe
To the unbounded limits of thy praiſe,
Some part o' th' way I thought to have o'er-run,
But now I ſee how ſcarce I have begun;
With wonders new my ſpirits range poſſeſt,
And wandering wayleſs in a maze, them reſt.

Drummond was not only an excellent verſifier, for thoſe times, but has as much poetical thought in him as any of his cotemporaries in England. His poems intitled Forth-Feaſting and Mæliades, not to mention his famous Macaronic piece Polemo-Middinia, and many others, are proofs of this. Ben Johnſon walked from London to Drummond's ſeat in the neighbourhood of Edinburgh, to pay our northern bard a viſit. The topics of their diſcourſe are ſtill preſerved in the Edinburgh edition of Drummond's works, folio, 1711.

He blames Pope for being proſaic in morals, and here he cenſures Mallet for uſing figures in narration.—But to go on with our Author and his citations.

> Where'er you find the cooling weſtern breeze,
> In the next line it whiſtles through the trees.

'Unvaried rhymes,' ſays he, 'highly diſguſt readers of a good 'ear.' If the rhymes are good the ear cannot be offended. The mind, indeed, may, as by the firſt rhyme the ſecond may be gueſſed, by which the compoſition loſes the charm of novelty.

'We have not,' he adds, 'many compoſitions where new 'and uncommon rhymes are introduced.' He has, however, mentioned ſome poets who have been ſtudious of this beauty, Parnelle, Pitt's Vida, Weſt's Pindar, Thomſon's Caſtle of Indolence, and the author of an Ode on Summer. Theſe new rhymes, however, do no great honour to their inventors.

When ſpeaking of the lines meant as inſtances of adapting the ſound to the ſenſe, the Critic might have ſhewn that they are taken from Vida, lib. IIId. The Italian poet, however, in his exemplifications, is not chargeable with the fault juſtly imputed by the Rambler to thoſe of Pope.

Our Critic remarks on the following lines,

> Now they who reach Parnaſſus' lofty crown,
> Employ their pains to ſpurn ſome others down.

That 'the arts uſed by Addiſon to ſuppreſs the riſing merit 'of Pope, which are now fully laid open, give one pain 'to behold, to what mean artifices envy and malignity will 'compel a gentleman and a genius to deſcend. It is certain, 'that Addiſon diſcouraged Pope from inſerting the machinery 'in the Rape of the Lock; that he privately inſinuated that 'Pope was a Tory and a Jacobite, and had a hand in writing 'the Examiners; that Addiſon himſelf tranſlated the firſt 'book of Homer, publiſhed under Tickel's name; and that 'he ſecretly encouraged Gildon to abuſe Pope, in a virulent 'pamphlet, for which Addiſon paid Gildon ten guineas.'

As we cannot ſuppoſe this Author would publiſh theſe things againſt a man of Mr. Addiſon's character, without ſufficient proofs of their certainty, ſo ought he, in juſtice, to have ſubjoined them to the accuſation. If Addiſon was guilty of theſe baſeneſſes, his moral writings ought only to make him the more deteſtable.

'The common opinion,' ſays our Critic, 'that the reign 'of Charles the ſecond was the Auguſtan age in England, is

'exceſſively

'excessively false. A just taste was by no means yet formed. 'What was called Sheer-Wit, was alone studied and applaud-'ed. Rochester is said to have had no idea of better poetry 'than Cowley's. The King was perpetually quoting Hudi-'bras. The neglect of such a poem as the Paradise Lost, 'will for ever remain a monument of the bad taste that pre-'vailed. It may be added, that the progress of philological 'learning, and of what is called the Belle Lettres, was, per-'haps, obstructed by the institution of the Royal Society, 'which turned the thoughts of men of genius to physical en-'quiries. Our stile in prose was but beginning to be polished; 'altho' the diction of Hobbs is sufficiently pure: which philoso-'pher, and not the florid Sprat, was the classic of that age.'

If Cowley had not wrote Essays, Dryden Prefaces, Clarendon his Controversial Pieces and his History, we should, perhaps, have agreed with our Author. There were, however, some prose compositions in the time of Charles the first, which, for a manly flow of diction, and a *rotunditas sententiarum*, have not yet been surpassed.

We come next to this Writer's comment on the following couplet.

> With mean complacence ne'er betray your trust,
> Nor be so civil as to be unjust.

'Our poet,' says he, 'practised this excellent precept in 'his conduct to Wycherly, whose pieces he corrected with 'equal freedom and judgment. But Wycherly, who had 'a *bad heart*, and an insufferable share of vanity, and 'who was one of the professed wits of the last mentioned age, 'was soon disgusted at this candour of Pope's, insomuch that 'he came to an open and ungenerous rupture with him.'

Does not the Critic here make rather too free with the hearts of other men? It is, however, evident, that Pope, who must have known W. better than Mr. ****** could possibly do, thought differently of that spirited and witty comic writer; for, in one of his Letters, written after Wycherly's death, he bears express testimony to the *probity* of his departed friend.

But to return:

> Horace still charms with graceful negligence,
> And without method talks us into sense.

After agreeing with Mr. Hurd,* that the Epistle to the Piso's

* Although we think that this excellent Commentator has shewn the connexion of the several parts of that poem, is not Horace still blameable for having wrapt it up in such a manner that the perspicacity of so many ages was not sufficient to develope it?

is ſtrictly methodical. and not a compleat Art of Poetry, but ſolely confined to the ſtate and defects of the Roman drama, our Author thus proceeds. 'It ſeems alſo to be another common miſtake, that one of Horace's characteriſtics is the 'ſublime; of which, indeed, he has given a very few ſtrokes, 'and thoſe taken from Pindar, and, probably, from Alcæus. 'His excellence lay in exquiſite obſervations on human life, 'and in touching the foibles of mankind with a delicate 'urbanity. It is eaſy to perceive this moral turn in all his 'compoſitions. The writer of the Epiſtles is diſcerned in 'the Odes. *Elegance*, not *Sublimity*, was his grand charac-'teriſtic.'

How frugal is our Critic of his praiſe? Horace undoubtedly poſſeſſed elegance in a very eminent degree, and many of his Odes are moral and ſatyric; but can no poet who *draws images from familiar life, and makes remarks that come home to mens buſineſs and boſoms, be ſublime?* What then muſt become of Pindar, whoſe Odes abound with ethic ſentences?—But why muſt Horace have borrowed his *very few ſtrokes* of the ſublime from Pindar and Alcæus? How far the Roman borrowed from the Leſbian poet, whom he regarded with a ſingular reverence, as the Critic cannot determine, ſo was there no occaſion for the inſinuation. The old Scholiaſts mention but one or two lines † which Horace tranſlated from Alcæus; and had there been more, thoſe gentlemen, who were ſufficiently fond of ſhewing their reading, would not have failed to have quoted them. Beſides, as the hatred of tyranny was the characteriſtical excellence of Alcæus, could the courtier of Auguſtus imitate him in that? And as to his love and ſocial compoſition, delicacy, not ſublimity, ſeems to be their perfection. We, indeed, know that Horace has made freer with the Theban bard. Yet how many imitations have Critics, after all their ſearch, been able to find in the Roman Lyriſt? not above half a dozen paſſages;* and we will venture to affirm, that they have not changed conditions for the worſe, and that the *Pindarum quiſquis Studet æmulari*, not only ſhews that Horace could be as ſublime as Pindar, when he choſe it, but throws the ballance of literary obligation on Horace's ſide.

But leſt that Ode ſhould not equally ſtrike our ingenious Critic, he is deſired to conſider the following Odes, and then to declare if there are any in Pindar ſuperior to them, viz. Odes 15, 35, 37, of the firſt book; Odes 1, 13 (which the

† Ode xviii. Lib. 1.

* Ode xii. lib. 1. is the moſt remarkable imitation.

Critic

Critic thinks the beſt in Horace) and 19, of the ſecond book; and eſpecially Ode 1, 3, 4, the Character of Regulus in the 5th, and the 25th of the third book; Ode 4, 9, and 14 of the fourth book, not to mention ſome of the Epodes.

Indeed Horace, in his Satyres and Epiſtles, modeſtly diſclaims not only all title to ſublimity, but even to poetry; and in his Odes often ſays, that his Muſe was not ſuited to ſubjects of grandeur, but ſung

> Convivia et prælia virginum,
> Sectis in juvenes unguibus acrium,
> Non præter ſolitum levis.

Yet can we by no means agree with him.

To go on:

> In grave Quintilian's copious work we find,
> The juſteſt rules and cleareſt method join'd.

To recommend Quintilian, ſays the Critic, very juſtly, barely for his method, and to inſiſt merely on this excellence, is below the merit of one of the moſt rational and elegant of Roman writers. As no author ever adorned a ſcientifical treatiſe with ſo many beautiful metaphors, he afforded matter for a more appropriated and poetical character.

Art. 42. After praiſing the abrupt addreſs to Longinus,* he adds,† the taſte and ſenſibility of Longinus were exquiſite, but his obſervations were too general, and his method too looſe. The preciſion of the true philoſophical critic is loſt in the declamation of the florid rhetorician.

Art. 43.

> From the ſame foes, at laſt, both felt their doom,
> And the ſame age ſaw learning fall and Rome.

Our author remarks, that tho' it was the opinion of Longinus, Shaftſbury, and Addiſon, that arbitrary governments are pernicious to the fine arts as well as to the ſciences; yet modern Hiſtory has afforded an example to the contrary. Painting, ſculpture, and muſic have been ſeen to arrive at a high perfection in Rome, notwithſtanding the ſuperſtition and ſlavery that reign there: nay, that ſuperſtition itſelf has been highly productive of theſe fine arts: for with what enthuſiaſm muſt a popiſh painter work for an altar piece?—That the fine arts, in ſhort, are naturally attendant upon power and luxury. But the ſciences require unlimited freedom to raiſe them to their full vigour and growth. In a monarchy there may be po-

* Thee, bold Longinus, all the Nine inſpire,
And bleſs their Critic with the poet's fire.

† As Mr. Hurd had obſerved before him.

ets, painters, and muſicians; but orators, hiſtorians, and philoſophers can exiſt in a republic alone. He proceeds.

> A ſecond deluge learning thus o'er-run,
> And the Monks finiſh'd what the Goths begun.

'Every cuſtom and opinion that can degrade humanity, was 'to be found,' ſays the Eſſayiſt, 'in the times here alluded 'to. The moſt cruel tyranny, and the groſſeſt ſuperſtition 'reigned without controul. Men ſeemed to have loſt not on'ly the light of learning, but of their common reaſoning. 'Duels, Divinations, the Ordeal, and all the oppreſſive cuſ'toms of the feudal laws, were univerſally practiſed: Witch'craft, Poſſeſſions, Revelations, and Aſtrology, were gene'rally believed. The clergy were ſo ignorant, that in ſome 'of the moſt ſolemn acts of Council, ſuch words as theſe, *at 'my Lord Biſhop cannot write himſelf, at his requeſt I have 'ſubſcribed.* They were at that time ſo profligate, as to publiſh 'abſolutions for any one who had killed his father, mother, 'ſiſter, or wife, or had committed the moſt enormous pol'lutions.'

This juſt and animated picture evidently ſhews, that *ſuperſtition* and *tyranny* are, in their natural tendency, not only deſtructive of the ſciences, but of the *arts of beauty.* And if Taſſo and Raphael flouriſhed in arbitrary governments, their ſucceſs was owing to the ſmiles of the court. What poets, painters, or muſicians has eaſtern deſpotiſm produced?

But, however, let us not load the clergy of the middle centuries with more odium than they deſerve. What learning was then known in Europe, they, and they only, poſſeſſed.

> At length Eraſmus, that great injur'd name,
> (The glory of the prieſthood, and the ſhame)
> Stemm'd the wild torrent of a barbarous age,
> And drove thoſe holy Vandals off the ſtage.

Our Critic wiſhes Mr. Pope had drawn a fuller portrait of this wonderful man, of whom, according to our Author, he appears to have been ſo fond, as to declare in his Letters, that he had ſome deſign of writing his life in Latin.*

* This is not ſtrictly true. Some lines in the Eſſay on Criticiſm, and particularly thoſe relating to Eraſmus, having diſpleaſed many bigoted Catholics, Pope ſays, in one of his Letters to the Honourable J. C. that if they did not ſuffer the mention of Eraſmus to paſs unregarded, he ſhould be forced to do that for his reputation which he would never do for his own; that is, to vindicate ſo great a light of his Church from the malice of paſt times, and the ignorance

This defect our Author has, however, well ſupplied; and the picture he has drawn of that celebrated Hollander, is one of the moſt ſhining paſſages in the book:—to which we refer, and proceed with the Poem.

But ſee each Muſe in Leo's golden days
Starts from her trance, and trims her wither'd bays;
Rome's ancient genius o'er its ruins ſpread
Shakes off the duſt, and rears his rev'rend head.

The Critic, on this beautiful paſſage, adds, with juſtice, one age of learning to the four mentioned by Voltaire.

The firſt age is that of Philip and Alexander, the ſecond that of Ptolomy Philadelphus King of Egypt, (this is the age added by our Author) the third is the age of Julius Cæſar and Auguſtus, the fourth is that of Julius II. and of Leo X. and the laſt is that of Lewis XIV. in France, and of King William and Q. Anne in England. In theſe ſeveral ages, the human mind exerted itſelf in an extraordinary manner, as literature and the fine arts then attained to a perfection not equalled in other periods. The Critic has given us a liſt of the extraordinary men who flouriſhed in thoſe ages, but in all of them has omitted ſome eminent names.

We come now to the encomium on Mr. Walſh.

Such late was Walſh, the Muſes judge and friend.

Upon this he makes the following excellent remark.

'If Pope has given too advantageous a character of Walſh, 'it muſt be attributed to friendſhip rather than judgment. 'Walſh was in general a frigid, ſlimſy writer. But Pope owed 'much to Walſh; it was he who gave him an important piece 'of advice in his early youth; for he uſed to tell our author, that 'there was one way left him by which he might excel any of 'his predeceſſors; which was by *correctneſs*: that though, in'deed, we had ſeveral great poets, we as yet could boaſt of 'none that were perfectly *correct*, and that, therefore, he 'adviſed him to make this quality his particular ſtudy.

'*Correctneſs* is a vague term, frequently uſed without mean'ing and preciſion. It is perpetually the nauſeous cant of 'the French Critics and their pupils, that the Engliſh writers 'are generally *incorrect*. If Correctneſs implies an abſence of pet'ty faults, this, perhaps, may be granted. If it means that be'cauſe their tragedians have avoided the irregularities of Shake'ſpear, and have obſerved a juſter œconomy in their Fables,

rance of the preſent, in a language which might extend farther than that in which the triſle (as he is pleaſed to call it) about Criticiſm was written.

'that

'that therefore their *Athalia* is perferable to *Lear*,' the notion 'is abſurd. The *Henriad* is free from any groſs faults; but 'who will dare to rank it with the *Paradiſe Loſt?* The decla- 'mations with which ſome of their moſt perfect tragedies a- 'bound, may be reckoned as contrary to the nature of that 'ſpecies of poetry, and as deſtructive of its end, as the fools 'or grave-diggers of Shakeſpear. That the French may 'boaſt ſome excellent Critics, particularly Boſſu, Boileau, 'Fenelon, and Brumoy, cannot be denied; but *that they 'are ſufficient to form a taſte upon, without having recourſe to 'the genuine fountains of all polite literature, I mean the Gre- 'cian writers, no one but a ſuperficial Scioliſt can allow.*

'I conclude theſe reflections with a remarkable fact. *In 'no poliſhed nation, after Criticiſm has been much ſtudied, and 'the rules of writing eſtabliſhed, has any very extraordinary 'work ever appeared.* This has viſibly been the caſe in Greece, 'in Rome, and in France, after Ariſtotle, Horace, and Boi- 'leau, had written their Arts of Poetry. In our own coun- 'try, the rules of the drama, for inſtance, were never more 'compleatly underſtood than at preſent, yet what *uninte- 'reſting*, though *faultleſs* tragedies have we lately ſeen?'

We conceive this laſt obſervation is not hiſtorically true. Was ever critical knowlege more generally known than in the time of Ptolomy Philadelphus? but did the *poetical conſtella- tion* that adorned that period produce no very extraordinary work? Has any age left us a more wonderful performance than Lycophron's *Alexandra?* If Shakeſpear and Lee are ſo much praiſed for hitting off the ſhort character of a frantic perſon, what an atchievement was it to fill a whole poem with the ſingle repreſentation of a poſſeſſed woman? In drawing the image of *common* madneſs, it is enough to be *handſomely abſurd*; but when the *frenzy* is ſuppoſed to be *di- vine*, and the fit to proceed from a miraculous tranſport, then there muſt be a *dark conſiſtency* of ſpeech as well as an *appear- ing diſtraction*; there muſt be the *obſcure certainty* as well as the *open fury* of an oracle. This Lycophron has performed to admiration; and thoſe who can read that poem muſt ac- knowlege, that it is one of the *moſt original* pieces of anti- quity. But further, is there nothing *very extraordinary* in Callimachus's Hymns, eſpecially thoſe to Jupiter, and Apollo? nothing in the Idylliums of Theocritus? Did not the latter invent and bring to perfection, a ſpecies of poetry, for which he will be admired for ever? Is there nothing *very extra- ordinary* in the *Phænomena of Aratus*, which Cicero took the trouble to tranſlate? If the Critic means, by a *very extra-*

ordinary

ordinary work, an Epic Poem, he muſt go a little further back than the time of Ariſtotle, for we may venture to affirm, that Homer has exhauſted all the great ſources of heroic invention; ſo that nothing has been added by his poetical poſterity. The inventive faculties are much more circumſcribed than is commonly ſuppoſed. A few ſimple ideas are all its *exhauſtleſs* ſtores. Our Author has not ſufficiently attended to this when he accuſes Pope of barrenneſs. He who inriches a work with a new *moral ſentiment*, is as much an inventor as he who recites a tale of fancy. But what poet ever introduced ſo many new things, in *that way*, as Pope? If the Critic does not allow that there is any thing *very extraordinary* in Lucan, Statius, Silius Italicus, and Valerius Flaccus, he will not deny that epithet to Taſſo's Gieruſalemme Liberata? and yet it is certain that Ariſtotle's Poetics had been publiſhed with an excellent Commentary by Caſtelvetro, (not to mention four Treatiſes on Poetry, and particularly one on Heroic Poetry, by Taſſo's father) long before the Jeruſalem was compoſed; and was not the Heroic Comic invented in that country but the laſt century? We recollect no poem of a *very extraordinary* nature produced in France before Boileau publiſhed his Art of Poetry. If any exception, be brought in favour of ſome of Corneile's pieces, we aſk, was he ignorant of Ariſtotle?

The fourth ſection is confined to obſervations on the Rape of the Lock. Here we have the moſt ſtriking conviction, how much the Critic was pleaſed with his ſubject; for he really inſpires his readers with the ſatisfaction he felt. And in juſtice to this part of his work, we muſt obſerve, that where all is ſo excellent, extracts muſt prove inadequate to its merit; and therefore the original ſhould be conſulted.

The Heroic-comic Poem, the Author rightly obſerves, was unknown to the antients; and becauſe more delicate in its reproof, and more engaging from its narrative nature, may juſtly be eſteemed the moſt excellent kind of ſatyr. And if the moderns have excelled the antients in any ſpecies of writing, it ſeems to be in this.

Taſſoni, (according to our Author) or Bracciolini, firſt introduced the heroi-comic into Italy, as Boileau* did into France; Garth† imitated him in England, and Pope ſurpaſſed them all.‡

The Critic's account of the *Secchia rapita*, and of the *Lutrin*, is very entertaining; but we cannot help thinking, that he has allowed too little originality, (to uſe an expreſſion of

* In his Lutrin † In his Diſpenſary.
‡ In his Rape of the Lock.

his

his own) to Dr. Garth's performance; nor can we conceive how he could venture to mention the Sangrado of Le Sage as a better ſatyr on Phyſicians than the Diſpenſary. But as an examination of theſe matters would lead us wide of our purpoſe, we ſhall only obſerve, that we think it no exaggerated panegyric to ſay, with him, that the Rape of the Lock is the beſt ſatyr extant;—that it contains 'the trueſt and livelieſt 'picture of modern life, and that the ſubject is of a more 'elegant nature, as well as more artfully conducted than that 'of any other heroi-comic poem. Pope here appears in the 'light of a man of gallantry, and of a thorough knowlege 'of the world; and, indeed, he had nothing in his carriage 'of that affected ſingularity, which has induced ſome men of 'genius to deſpiſe, and depart from, the eſtabliſhed rules of po-'liteneſs and civil life.'

The Critic then praiſing the Splendid Shilling, the Muſcipula, and the Scribleriad of Mr. Cambridge,* thus concludes,

'If ſome of the moſt candid among the French Critics begin 'to acknowlege, that they have produced nothing in point of 'ſublimity and *majeſty* equal to the Paradiſe Loſt, we may 'alſo venture to affirm, that in point of *delicacy*, *elegance*, 'fine turned *raillery*, on which they have ſo much valued 'themſelves, they have produced nothing equal to the Rape 'of the Lock. *It is in this compoſition that Pope principally 'appears a Poet, in which he has diſplayed more imagination 'than in all his other works taken together.* It ſhould, how-'ever, be remembered, that he was not the firſt former of 'thoſe beautiful machines the Sylphs, on which his claim to 'imagination is chiefly founded; he found them exiſting re-'ally to his hand, but has, indeed, employed them with ſin-'gular judgment and artifice.'

The fifth ſection contains obſervations on the Elegy to an unfortunate Lady, and the Epilogue to Jane Shore.

The firſt of theſe pieces, as it came from the heart, ſo the Critic juſtly ſtiles it, very tender and natural; more ſo than any other *copy of verſes*, (to uſe a phraſe he has not diſdained to adopt) of our author. He praiſes the ſtriking abruptneſs, and ſtrong imagery, of the beginning, the execration on the Lady's

* In enumerating the mock-heroic poems of Engliſhmen, our Author takes no notice of Addiſon's Battle of the Pygmies and Cranes, his Machinæ Geſticulantes and Bowling Green in Latin, and of Mr. Somervile's Hobbinol, which has none of the faults imputed by Mr. Cambridge to the Lutrin, the Diſpenſary, the Rape of the Lock, and the Dunciad.

relations,

relations, who had driven her to that deplorable extremity, the deſolation of the family, for its lively circumſtances and proſopopœia, the incident of her dying in a foreign country, and the poetical uſe he has made of her being denied the rite of ſepulture, from the manner of her death.

What tho' no ſacred earth allow thee room,
Nor hallow'd dirge be mutter'd o'er thy tomb?
Yet ſhall thy grave with riſing flow'rs be dreſt,
And the green turf lie lightly on thy breaſt:
There ſhall the Morn her earlieſt tears beſtow,
There the firſt roſes of the year ſhall blow.

'If this Elegy be ſo excellent,' adds the Critic, 'it may 'be aſcribed to this cauſe, that the occaſion of it was real; 'for it is an *indiſputable maxim*, that nature is more powerful 'than fancy; that we can always feel more than we can ima- 'gine; and that the moſt artful fiction muſt give way to 'truth.'

There is ſome obſcurity in this *indiſputable maxim*. When a genius copies nature, yet engages his heroe in adventures which, though they never did happen to any one perſon, might have happened, may not our tears be as plentiful and genuine as thoſe that are ſhed for any accident, however well atteſted by hiſtorians? For inſtance, do we not feel as much concern for Amyntor in the Hermit, as if his diſtreſſes had been founded in hiſtory? Nay, has not Fancy here the advantage of Truth? for, by ſelecting circumſtances from the whole poſſible round of miſery, ſhe may engage the heroe of the piece in events, which never yet were the lot of one man. We willingly, indeed, allow that we are leſs intereſted in the diſtreſſes of mere imaginary Beings. Milkah* affects us leſs in her ſufferings than Clariſſa.

'Pope's Prologue to Addiſon's Cato is ſuperior,' ſays our Author, 'to any of Dryden's Prologues. Thoſe of Dryden 'are ſatyrical and facetious, this of Pope is ſolemn and ſu- 'blime. Dryden's contain general topics of wit and criti- 'ciſm, and may precede any play; Pope's Prologue to Cato 'is appropriated to the tragedy it was deſigned to introduce, 'as the moſt ſtriking images and alluſions it contains, are 'taken with judgment from ſome paſſages in the life of Cato 'himſelf.' Of this the Critic produces two fine inſtances. See the Eſſay itſelf.

* The name of a Fairy in a beautiful poem of Tickel's, on Kenſington garden.

'With reſpect to ſprightly turns and poignancy of wit, 'the prologues of Dryden have not been equalled. The 'reader may find twenty of them in the firſt edition of the 'firſt volume of Tonſon's Miſcellanies. Many of them were 'written on occaſion of the players going to Oxford; a cuſ-'tom, for the neglect of which no good reaſon can be aſſign-'ed, except, perhaps, that even the players muſt now, for-'ſooth, follow the contemptable cant of decrying that moſt 'learned Univerſity, and of doing nothing that may contri-'bute to its pleaſure and emolument.'

From ſome former paſſages in this Eſſay, we ſuſpected that the Author had been an Oxonian; but the laſt quotation is a proof, next to demonſtration, that he is little acquainted with that moſt learned univerſity; otherwiſe he muſt have known, that the *Vice-Chancellors alone* have the power of allowing plays to be acted in that city, and within five miles of it; and that, therefore, thoſe Gentlemen, and not they who decry the univerſity, would ſeem reprehenſible if the Oxonians are either deprived of pleaſure or emolument. But to do juſtice to all, the Vice-Chancellors may be vindicated in their prohibition of plays; it was intended to prevent the youth from being debauched, and other bad conſequences.* Perhaps if plays could now be performed without women, as formerly, Oxford might again have theatrical repreſentations.

The Prologue leads the Critic to conſider the Tragedy itſelf, which he blames as deſtitute of action, pathos, and even character, and as taking up more time than it needed; but he does not do juſtice to the ſublimity of ſome of the ſpeeches, and the philoſophical preciſion of the ſentiments. The ſimile of Mount Atlas, and of the traveller ſmothered in the deſert, he allows to be in character, but thinks them ſufficiently obvious. That of the mountain is, indeed, obvious, and has it the leſs propriety on that account? But how can the ſimile of the traveller be ſtiled obvious, when it is the firſt of the kind in the Engliſh tongue? After all, both the ſimilies, in our opinion, are out of place, as the inſtances are few, where a compariſon can be introduced in tragedy with any ſort of propriety.

The Eſſayiſt thinks the loves of Marcia and Juba, of Lucia and Portius, are vicious and inſipid Epiſodes; and ſays, they 'debaſe the dignity, and deſtroy the unity, of the fable.' In-

* Such bad conſequences have actually happened in that very Univerſity; of which inſtances might be mentioned.

deed,

deed, where love is only the ſecondary paſſion, in a play, it can never greatly affect.

From his criticiſm on this tragedy, the Author proceeds to conſider Mr. Addiſon's other writings. The Letter from Italy he thinks no way equal to a ſubject ſo fruitful of genuine poetry, and which might have warmed the moſt cold and correct imagination. 'One would have expected (adds he) a young traveller, in the height of his genius and judgment, would have broke out into ſome ſtrokes of enthuſiaſm. With what flatneſs and unfeelingneſs has he ſpoken of ſtatuary and painting? Raphael never received a more phlegmatick elogy. The ſlavery and ſuperſtition of the preſent Romans are well touched upon, towards the concluſion; but I will venture to name a little piece, on a parallel ſubject, that greatly excels this celebrated Letter, and in which are as much lively and original imagery, ſtrong painting, and manly ſentiments of freedom, as I have ever read in our language. It is *a Copy of Verſes* written at Virgil's tomb, and printed in Dodſley's fourth volume of Miſcellanies.'

Never was any thing more unjuſt than the character here given us of Mr. Addiſon's Letter from Italy. What can be more poetical than his deſcription of the Italian rivers, and eſpecially of the Po?

Fir'd with a thouſand raptures I ſurvey
Eridanus through flowery meadows ſtray,
The King of Floods! that rolling o'er the plains,
The tow'ring Alps of half their moiſture drains,
And proudly ſwoln with a whole winter's ſnows,
Diſtributes wealth and plenty where he flows.

What more beautiful than

Sometimes, miſguided by the tuneful throng,
I look for ſtreams immortaliz'd in ſong;
That loſt in ſilence and oblivion lie,
Dumb are their fountains, and their channels dry!
Yet run for ever by the Muſe's ſkill,
And in the ſmooth deſcription murmur ſtill.

Nor is the deſcription of the Tyber leſs picturesque. This however, we ſhall, omit together with his elegantly ſublime compliment to Lord Hallifax, and only aſk the impartial reader, whether the following lines are deſtitute of poetical enthuſiaſm.

See how the golden groves around me ſmile,
That ſhun the coaſt of Britain's ſtormy iſle,
Or when tranſplanted, and preſerved with care,
Curſe the cold clime, and ſtarve in northern air.

Here kindly warmth their mounting juice ferments
To nobler taſtes, and more exalted ſcents:
E'en the rough rocks with tender myrtle bloom,
And trodden weeds ſend out a rich perfume.
Bear me ſome God to Baia's gentle ſeats,
Or cover me in Umbria's green retreats;
Where weſtern gales eternally reſide,
And all the ſeaſons laviſh all their pride:
Bloſſoms, and fruits, and flowers, together riſe
And the whole year in gay confuſion lies.

Is not the deſcription of the ruins of Rome nobly animated, and particularly the four laſt lines?

Where the old Romans deathleſs acts diſplay'd,
Their baſe degenerate progeny upbraid:
Whole rivers here forſake the fields below,
And, wond'ring at their height, through airy channels flow.*

Nor can we think Mr. Addiſon's verſes on Statuary, and on Raphael, ſo flat and unfeeling as the Critic repreſents them.

Still to new ſcenes my wandering Muſe retires,
And the *dumb ſhow of breathing rocks admires;*
Where the ſmooth chiſſel all its force has ſhown,
And *ſoftned into fleſh the rugged ſtone.*
In ſolemn ſilence, a majeſtic band,
Heroes, and Gods, and Roman Conſuls ſtand.
Stern tyrants, whom their cruelties renown,
And Emperors in Parian marble *frown;*
While the bright Dames to whom they humbly ſu'd,
Still ſhow the charms that their proud hearts ſubdu'd.

If the encomium on Raphael is leſs animated, the following lines, however, exhibit a picture more lively and glowing than any that ever flowed from the pencil of that wonderful artiſt: as the moral, too, is well worthy of a Briton.

How has kind Heav'n adorn'd the happy land,
And ſcatter'd bleſſings with a waſteful hand!
But what avail her unexhauſted ſtores,
Her blooming mountains, and her ſunny ſhores,
With all the gifts that heaven and earth impart,
The ſmiles of nature, and the charms of art,
While proud Oppreſſion in her vallies reigns,
And Tyranny uſurps her happy plains?
The poor inhabitant beholds in vain
The red'ning orange, and the ſwelling grain;
Joyleſs he ſees the growing oils and wines,
And in the myrtle's fragrant ſhade repines;
Starves, in the midſt of nature's bounty curſt,
And in the loaden vineyard dies for thirſt.—

* The aqueducts.

Indeed

Indeed the ſlavery and ſuperſtition of the Romans are ſo well touched upon, towards the concluſion, that none but the author of the verſes he ſets in competition with Addiſon, or the Author's very partial friend, could ever have dream'd of the parallel; yet are we far from denying that *Copy of Verſes* its due merit.

'That there are many well wrought deſcriptions,' adds the Critic, 'and even pathetic ſtrokes in the Campaign' (which he elſewhere calls a *Gazette in rhyme*) 'it would be ſtupidity 'and malignity to deny. But ſurely the regular march 'which the poet has obſerved, from one town to another, as 'if he had been a Commiſſary of the army, cannot well be 'excuſed.'

Mr. Voltaire, however, (whoſe judgment our Author, on other occaſions, has readily adopted, and whom we all know to be not over partial to the Engliſh poets) thought very differently of the Campaign. That ſpirited author, after deſcribing the battle of Blenheim, thus proceeds; Les remercimens des Chambres du parlement, ceux des villes & des bourgades, les acclamations d' Angleterre furent le premier prix quil recut de ſa victoire. *Le poeme du celebre Addiſon, monument plus durable que le palais de Blenheim*, eſt comptè, par cette nation guerriere et ſavante, parmi les recompenſes les plus honorables du Duc de Marlborough. But to return to our Critic; who is ſo candid as to allow due praiſe to ſome other parts of Mr. Addiſon's works, particularly his proſe pieces.

'In various parts,' 'of his proſe Eſſays, are to be found 'many ſtrokes of genuine and ſublime poetry, many marks 'of a vigorous, and exuberant imagination; particularly 'in the noble Allegory of Pain and Pleaſure, the Viſion of 'Mirza, the Story of Maraton and Yaratilda, of Conſtantia 'and Theodoſius, the beautiful Eaſtern Tale of Abdallah 'and Balſora, and many others, together with ſeveral ſtrokes 'in the Eſſay on the Pleaſures of the Imagination. After all, 'the chief and characteriſtical excellence of Addiſon was his '*humour*; for in humour no mortal has excelled him, except 'Moliere; witneſs the character of Sir Roger de Coverly, 'ſo original, ſo natural, and ſo inviolably preſerved, particu-'larly in the month which the Spectator ſpends at his Hall in 'the country; witneſs alſo the Drummer, that excellent and 'neglected comedy, that juſt picture of life and real man-'ners, where the poet never ſpeaks in his own perſon, or to-'tally drops or forgets a character, for the ſake of introducing 'a brilliant ſimile, or acute remark: where no train is laid for 'wit; no Jeremys, or Bens, are ſuffered to appear.'

The Critic next conſiders the Epilogue to Jane Shore, which, he ſays, 'is written with the air of gallantry and rail-'lery, which, by a ſtrange perverſion of taſte, the audience 'expects in all epilogues to the moſt ſerious and pathetic 'plays. To *recommend cuckoldom, and palliate adultery, is* '*their uſual intent.*'

This Epilogue leads him to conſider Rowe as a writer; and whom he juſtly repreſents as rather delicate and tender, than ſtrong and pathetic; and as ſoothing us with a tranquil and tender ſort of complacency, rather than cleaving the heart with pangs of commiſeration. 'His diſtreſſes are entirely 'founded on the paſſion of love. His diction is extremely 'elegant and chaſte; and his verſification highly melodious. 'His plays are declamations rather than dialogues; and his 'characters are general, and undiſtinguiſhed from each other. 'Such a furious character as that of Bajazet is eaſily drawn; 'and let me add, eaſily acted. There is a want of unity in 'the fable of Tamerlane. The death's head, dead body, 'and ſtage hung in mourning, in the Fair Penitent, are in-'artificial and mechanical methods of affecting an audience. 'In a word, his plays are muſical and pleaſing poems, but 'inactive and unmoving tragedies. This of Jane Shore, is, 'I think, the moſt intereſting and affecting of any he has 'given us; but probability is ſadly violated in it, by the ne-'glect of the unity of time. For a perſon to be ſuppoſed to 'be ſtarved during the repreſentation of five acts, is a ſtrik-'ing inſtance of the abſurdity of this violation. In this 'piece, as in all of Rowe's, are many florid ſpeeches, ut-'terly inconſiſtent with the ſtate and circumſtances of the di-'ſtreſsful perſonages who ſpeak them.' Of this, as he gives ſome inſtances, ſo does he alſo candidly quote ſome that are extremely natural and tender. What Shore anſwers to her huſband, when he aſks her movingly,

> Why doſt thou fix thy dying eyes upon me
> With ſuch an earneſt, ſuch a piteous look,
> As if thy heart was full of ſome ſad meaning
> Thou couldſt not ſpeak?—

Is, he obſerves, pathetic to a great degree; and

> Forgive me, *but* forgive me!—

Are words, adds he, that far exceed the moſt pompous declamations of Cato. 'The interview between Jane Shore 'and Alicia, in the middle of this act, (continues the Critic) 'is alſo very affecting: where the madneſs of Alicia is well 'painted. But of all repreſentations of madneſs, that of

'Clemen-

'Clementina, in Grandiſon, is the moſt deeply intereſting. 'I know not whether even the madneſs of Lear is wrought up 'and expreſſed by ſo many *little* ſtrokes of nature, and genuine 'paſſion. It is abſolute pedantry to prefer and compare the 'madneſs of Oreſtes in Euripides, to this of Clementina.'— We are glad our Author did not, in the heat of his panegyrical ſtrain, boldly, at once, tack the Caſſandra of Lycophron to Oreſtes, the more completely to fill the triumph of the Neapolitan lady.

He ſuppoſes, that Jane Shore is the moſt popular of Row's plays, from its being founded in our hiſtory; and from thence judiciouſly takes occaſion to recommend to our tragic writers, our *domeſtica facta*, if not too antient, nor too recent, as ſubjects the moſt intereſting and uſeful.

This brings our Critic back to Pope, who, he informs us, is ſaid to 'have framed a deſign of writing an epic poem, on 'a fact recorded in our old annaliſts, and therefore more en-'gaging to an Engliſhman: *the arrival of Brutus*, the ſup-'poſed grandſon of Æneas, in our iſland, and the ſettlement 'of the firſt foundation of the Britiſh monarchy. A full 'ſcope might have been given to a vigorous imagination, to 'embelliſh a fiction drawn from the boſom of the remoteſt 'antiquity.—But ſhall I be pardoned for ſuſpecting that Pope 'would not have ſucceeded in this deſign; that ſo *didactic* a 'genius would have been deficient in that *ſublime* and *pa-'thetic*, which are the main nerves of the Epopea; that he 'would have given us many *elegant deſcriptions*, and many '*general* characters, well drawn, but would have failed to ſet 'before our eyes, the reality of theſe objects, and the actions 'of theſe characters: for Homer profeſſedly draws no charac-'ters, but gives us to collect them from the looks and behaviour 'of each perſon he introduces; that Pope's cloſe and conſtant 'reaſoning had *impaired* and *cruſhed* the faculty of imagina-'tion; that the *political reflections* in this piece, would, in all 'probability, have been more numerous than the *affecting* '*ſtrokes of nature*; that it would have more reſembled the '*Henriade* than the *Iliad*, or even the *Gieruſalemme liberata*; 'that it would have appeared, how much, and for what rea-'ſons, the man ſkilful in painting modern life, and the moſt 'ſecret foibles and follies of his cotemporaries, is *therefore* 'diſqualified for repreſenting the ages of heroiſm, and that 'ſimple life, which alone epic poetry can gracefully deſcribe; 'in a word, that his compoſition would have ſhewn more of 'the *philoſopher* than of the *poet*. Add to all this, that it was 'to have been written in rhyme; a circumſtance ſufficient of

'itſelf alone, to extinguiſh all enthuſiaſm, and produce endleſs 'tautologies and circumlocutions? Are not theſe ſuppoſi-'tions ſtrengthened by what Dr. Warburton has informed us, 'namely, that Pope, in this poem, intended to have treated 'amply "of all that regarded civil regimen, or the ſcience of "politics; that the ſeveral forms of a republic were here to "have been examined and explained, together with the ſeve-"ral modes of religious worſhip, ſo far as they affect ſociety:" 'Than which ſurely there could not have been a more im-'proper ſubject for an epic poem.'

We hope, however, that this premature beſpeaking the diſcourteſy of the world, will not prevent the gentleman who is ſaid to be in poſſeſſion of Mr. Pope's plan, from obliging us with this expected poem. If it prove not ſo pleaſing to the fancy, it may at leaſt be more uſeful to the judgment, than the Iliad, or even the Odyſſey. The Author of the *Eſſay on Satire* *, appears to have ſufficient abilities for the taſk.

The Critic concludes the ſection with informing us, that the firſt poem that appeared in France, 1155, any thing like an epic, was the *Roman de Brut* by Maſter Euſtache; and that the ſecond poem now remaining in the French language, was entitled, *The Romance of Alexander the Great.* Every piece of poetry at that time (the twelfth century) was denominated a Romance. This laſt was the confederated work of four Authors, famous in their time. Lambert le Court, and Alexander of Paris, ſung the exploits of Alexander; Peter de Saint Cloſt wrote his will in verſe; the writing the will of a hero being then a common topic of verſe; and John de Nivelois added a book upon the manner in which his death was revenged. It is remarkable, that before this time, all the *romans* had been compoſed in verſes of *eight* ſyllables; but in this piece the four Authors firſt uſed verſes of twelve ſyllables, as more ſolemn and majeſtic. And this was the origin, tho' but little known, of thoſe verſes which we now call *Alexandrines*, the French heroic meaſure; the name being derived from Alexander, the hero of the piece; or from Alexander the moſt celebrated of the four poets concerned in this work.

Nor ſhould the quotation from Henault's hiſtory of France, at the end of the ſection, be forgotten, as it more immediately concerns our country. About the year 1160, ſays that truly learned Antiquary, a monk called Geoffry, (who was afterwards Abbot of St. Albans) employed in the education of youth, made his pupils repreſent, with proper ſcenes and dreſſes,

* Vid. Warburton's edition of Pope.

tra-

tragedies of piety. The ſubject of the firſt dramatic piece, was the miracles of St. Catherine, which appeared long before any of our repreſentations of the myſteries.

The laſt ſection conſiders the epiſtle of Sappho to Phaon, and of Eloiſa to Abelard.

The critic, after praiſing Ovid for his invention of this amiable ſpecies of writing, which he prefers to the Greek Elegy, on account of its dramatic nature, and to the Soliloquy, from its ſuperior propriety in being addreſſed to one perſon; very juſtly extols this tranſlation of Pope's, for its elegance and faithfulneſs, above any in Dryden's tranſlation of the Heroids. He alſo cenſures Ovid for a ſameneſs in the ſubjects of theſe epiſtles, and for being too long, which certainly forces him into a repetition and languor in the ſentiments. Wit and fancy are, indeed, every where predominant, but he is ſometimes deficient in judgment, and not always natural. In particular Ovid puts into the mouth of Sappho more pretty panegyrical epigrams, than thoſe tender and paſſionate ſentiments which ſuited her character, and made her *ſenſibility* in amours ſo famous. Our Author gives a ſhort account of the Leſbian Poeteſs, and praiſes the tranſlations of her two odes in the Spectator, but takes no notice of the different turn that Dr. Pearce gives to the

φαινεται μοι κεινος ισος θεοισιν.

which, however, ſeems to be the juſt one, and which, if ſo, makes moſt of the expreſſions, both in Boileau's and Phillip's, extremely improper. He alſo gives us two fragments of the ſame Poeteſs, which are, indeed, highly beautiful and tender; but he has omitted ſome, which, we imagine, are no leſs expreſſive of her character (*a*): for, not to mention her other fragment on the evening, from the Scholiaſt on Euripides, can any thing be more deſcriptive, or paſſionate, than the following lines, for the preſervation of which we are indebted to Hephæſtion, as quoted by Henry Stephens:

Δεδυκει μεν ἀ σελανα
Και Πλειαδες, μεσαι δε
Νυκτες παρα δ' ερχεθ' ὡρα
Εγω δε μονα καθευδω (*b*).

(*a*) Vid. Henric. Heph. Poet. Lyr. Vol. II.

(*b*) Jam pulcra quidem Diana
Jam Pleiades occiderunt
Jam nox media eſt e *hora*
Jam præterit, ipſa vero
Ah ſola cuba miſella.

And

And again,

Ερως δ' αυτε μ' ὁ λησιμελης δονει
Γλυκυ πικρον αμαχανον ορπετον.
Ατθις σοι δ' εμεθεν μεν απηνηθετο
Φροντις δ' ην επι δ' Ανδρομεδαν ποτε (c).

Nor can we deny ourſelves the pleaſure of repeating the following pathetic funeral inſcription:

Τιμαδις ἁδε κοπις, ταν δε προγαμοιο θανοισαν
Διξατο φερσιφοναις κυανεος θαλαμοις:
Ας ἡ αποφθιμενας πασαι νεοθηγει χαλκω
Αλικες ἱμερταν κρατος ἐθεντο κομαν.

which Politian has thus excellently imitated.

Timadis hic pulvis, quæ dulces ante hymenæos
Excepta eſt nigro Perſephones thalamo:
Illius heu fata cunctæ de vertice amatam,
Æquales ferro ſubſecuere comam.

To return: 'Fenton alſo tranſlated,' ſays the Eſſayiſt, 'the Epiſtle to Phaon, but it is in no reſpect equal to Pope's. 'He has added another of his own invention, of Phaon to 'Sappho, in which the ſtory of the transformation of the 'former from an old mariner to a beautiful youth, is well 'told. Fenton was an elegant ſcholar, and had an exquiſite 'taſte. The books he tranſlated for Pope in the Odyſſey are 'ſuperior to Brome's. In his miſcellanies are ſome pieces 'worthy of notice, particularly his epiſtle to Mr. Southern; 'the Fair Nun, imitated from Fontaine; Olivia, a character; 'and an ode to Lord Gower, written in the true ſpirit of lyric poetry.' This laſt piece, we are informed, Pope thought the beſt ode in the Engliſh language, next to Dryden's Alexander's Feaſt. Fenton's ode to the ſun is very little inferior to the other, and his kiſſes of Secundus, Venus herſelf (to talk in the language of mythology) has imbued with the fifth part of her nectar.

'His [Fenton's] tragedy of Mariamne,' continues our Author, 'has merit, tho' the action be too figurative and ornamental. It 'ſuperabounds in the richeſt poetic images; except this may 'be palliated by urging, that it ſuits the character of oriental 'heroes to talk in ſo high a ſtrain, and to uſe ſuch a luxuriance of metaphor.'

(c) Amor me autem diſſolutor verſat,
Dulciamara avis, inexpugnabilis,
Atthis te autem mei tædebat
Et cura in Andromedam verſa.

This

This is a proper apology for the poetic ornaments of that well-conducted play. Perhaps, however, the paſſions raiſed by this piece, are not ſo violent as thoſe excited by Joſephus, in his account of that unfortune Beauty.

From this epiſtle of Sappho to Phaon, our Author takes occaſion to obſerve, that 'this ſpecies of writing, beautiful as it is, 'has not been much cultivated among us. Drayton endeavour-'ed to revive it. He has left us ſome good ſubjects, unartfully 'handled. We have alſo a few of this ſort of epiſtles by 'the late Lord Hervey, in the fourth volume of Dodſley's 'miſcellanies' (*d*).

In page 305. our Author begins his obſervations on the epiſtle from Eloiſa to Abelard. By comparing it with paſſages from the original epiſtles, he ſhews how finely Pope has worked up the little hints of diſtreſs that are ſcattered up and down theſe; which, tho' highly paſſionate, are happily delicate: as the ſtruggles between religion and love are exquiſite. The following lines he thinks ſuperior, in point of poetry and ſtrong painting, to any other parts of the epiſtle, or, indeed, to any of Pope's productions. Be that as it will, we may venture, with the critic, to pronounce thoſe deſtitute of any taſte, either for poetry or painting, who ſhall be diſguſted with their length.

In theſe *lone* walls (their days eternal bound)
Theſe *moſs-grown* domes with ſpiry turrets crown'd,
Where *awful* arches make a noon-day night,
And the *dim* windows ſhed a *ſolemn* light;
Thy eyes diffus'd a reconciling ray.——

And again,

The darkſome pines, that o'er yon rocks reclin'd,
Wave high, and murmur to the hollow wind,
The wand'ring ſtreams that ſhine between the hills,
The grots that eccho to the tinkling rills,
The dying gales that pant upon the trees,
The lakes that quiver to the curling breeze;
No more theſe ſcenes my meditation aid,
Or lull to reſt the viſionary maid.

'The image of the goddeſs of Melancholy * ſitting over the 'convent, and, as it were, expanding her dreadful wings 'over its whole circuit, and diffuſing her gloom all around it, 'is truly ſublime, and ſtrongly conceived, as the figurative ex-

(*d*) Might we not here alſo mention an epiſtle from Abelard to Philantus, and from Abelard to Eloiſa?

* Vid. line 165—ſeq.

He

'preſſions of throws, breathes, and browner horror, are, I 'believe, the boldeſt and ſtrongeſt in the Engliſh language.'

He thinks the deſcription of high maſs, which came from the poet's ſoul, is ſublime, and very ſtriking. 'I believe,' adds he, 'few perſons have ever been preſent at the celebrating 'maſs in a good choir, but have been extremely affected with 'awe, if not with devotion: which ought to put us on our 'guard againſt the inſinuating nature of ſo pompous and al-'luring a religion as popery. Lord Bolingbroke being one 'day preſent at this ſolemnity, in the chapel of Verſailles, and 'ſeeing the Archbiſhop of Paris elevate the hoſt, whiſpered 'his companion, the Marquis de ***, If I were King of 'France, I would always perform this ceremony myſelf.'

The following lines the Author recommends as a ſubject for the pencil of a capital painter. Eloiſa repreſents herſelf as lying on a tomb, and thinking ſhe heard ſome ſpirit calling to her, in every low wind.

Here, as I watch'd the dying lamps around,
From yonder ſhrine I heard a hollow ſound,
Come, ſiſter, come! it ſaid (or ſeem'd to ſay)
The place is here, ſad ſiſter, come away!
Once like thyſelf, I trembled, wept, and pray'd,
Love's victim then, tho' now a ſainted maid ——

'The painter,' ſays he, 'might place Eloiſa in the long 'iſle of a great Gothic church. A lamp ſhould hang over 'her head, whoſe dim and diſmal ray ſhould afford only light 'enough to make darkneſs viſible. She herſelf ſhould be re-'preſented in the *inſtant* when ſhe firſt hears this *aerial voice*, 'and in the attitude of *ſtarting round* with aſtoniſhment and 'fear. And this was the method a very great maſter took to 'paint a ſound, if I may be allowed the expreſſion.'—

'Eloiſa, at the concluſion of the epiſtle, is judiciouſly re-'preſented as gradually ſettling into a tranquility of mind. 'She can bear to ſpeak of their being buried together, with-'out violent emotions. Two lovers are introduced as viſiting 'their tombs, and the behaviour of the ſtrangers is finely 'imagined.'

From the full choir, when loud Hoſannas riſe,
And ſwell the pomp of dreadful ſacrifice,
Amid that ſcene, if ſome relenting eye
Glance on the ſtone where our cold relics lie,
Devotion's ſelf ſhall ſteal a thought from Heav'n,
One human tear ſhall drop, and be forgiv'n.

With this line, the Critic thinks, the poem ſhould have ended, for that the eight additional lines concerning ſome poet that

haply

haply might ariſe to ſing their misfortunes, are languid and flat, and diminiſh the pathos of the foregoing ſentiments.

Nor are theſe the only lines our Author has found fault with. He thinks it improper for a perſon in the circumſtances of Eloiſa to mention Cupid. Mythology is here out of its place.

> Love free as air, at ſight of human ties,
> Spreads his light wings, and in a moment flies.

And he is of opinion, that the Viſion, which is partly from Dido's dream, tho' picturesque, is not appropriated, nor deſcriptive enough of that diſtreſs which could only happen to Eloiſa, and which ſhould be drawn from objects which have a reference only to her ſtory.

> —— Methinks we wand'ring go
> Thro' dreary waſtes, and weep each others woe.—

In the notes he juſtly praiſes a poem of Catullus's, inſcribed *Atys*. But we cannot ſubſcribe to his opinion, that it is of a *ſtrain ſuperior* to any thing in the Roman poeſy, and more paſſionate and ſublime than any part of Virgil. And tho' it is much above any other of Catullus's pieces, yet do we ſee no reaſon for its being thought a tranſlation from ſome Greek writer. Might it not be the work of the Author of the *Pervigilium Veneris?* He was equal to the taſk. As we have no old Dithyrambics, we cannot ſay whether the Atys is an exact model of that compoſition. It is, however, very animated, and the changes are ſudden, and well ſupported.

The epiſtle of Eloiſa to Abelard is, on the whole, ſays our Author, 'one of the moſt highly finiſhed, and certainly 'the moſt intereſting, of all Mr. Pope's pieces; and, to-'gether with the elegy to the memory of an unfortunate lady, 'is the only inſtance of the pathetic he has given us. I think 'one may venture to remark, that the *reputation* of Pope as 'a poet, among poſterity, will be principally owing to his '*Windſor-Foreſt*, his *Rape of the Lock*, and his *Eloiſa to Abe-'lard*; whilſt the facts and characters alluded to in his *later* 'writings, will be *forgotten* and *unknown*, and their poignancy 'and propriety *little reliſh'd*. For *wit* and *ſatyr* are tranſitory, 'and periſhable, but *nature* and *paſſion* are eternal.'

Theſe are, indeed, *Omnium Ætatum poemata*; yet are we of opinion, that even without theſe, the Verſes to the Memory of an unfortunate Lady, and the Meſſiah, not to mention the Ode to St. Cecilia, would, with poſterity, have ſecured to Pope the character of a Sublime and Pathetic Poet.

Upon the whole, altho' we judge that this Eſſay is partly calculated to ſink Mr. Pope's reputation to a lower degree in the

poeti-

poetical ſcale than he has hitherto been ſtationed at, yet do we hope, that the ingenious Author will continue his Obſervations. A Gentleman of ſo fine a taſte, and maſter of ſo much learning, cannot fail of throwing out many beautiful and intereſting particulars. But we could wiſh, that in his future volumes he would be more ſparing in the uſe of ſynonimous terms *, where one word fully expreſſes the idea. Verboſity is a fault in every ſpecies of writing, but more eſpecially in works of Criticiſm.

* A few of theſe we have taken the liberty to omit, in ſome of our extracts.

D.G

The Uſe of Reaſon aſſerted in Matters of Religion: or Natural Religion the Foundation of Revealed. In Anſwer to a Sermon preached before the Univerſity of Oxford on Act-Sunday, July 13, 1755, *and lately publiſhed at the Requeſt of the Vice Chancellor, and other Heads of Houſes: by Thomas Patten, D. D. Fellow of Corpus Chriſti College. By* Ralph Heathcote, A. M. *Preacher-Aſſiſtant at Lincoln's Inn.* 8vo. the ſecond Edition corrected. 1s. 6d. Payne.

NOthing has done more honour to Chriſtianity, than the late Defences of it, by men who have inſiſted upon the uſe of Reaſon in Religious Matters; and who have ſhewn, that the ſuperſtructure of *revealed*, is properly raiſed on the foundation of *natural*, Religion. In times of greater ſuperſtition than the preſent, the adverſaries of Revelation attacked it, or rather the advocates of it, becauſe the *ſyſtem* then adhered to, was not to be ſupported by Reaſon and Argument: we ſay the *ſyſtem*, becauſe we think, that true Chriſtianity is the ſame, tho' ſyſtems vary; and if Infidels have refuted ſyſtems, they have not refuted Chriſtianity. The miſtakes and errors of Chriſtians have often been attacked, and thro' them the Chriſtian Religion has as often been miſrepreſented and abuſed; but are the character of our bleſſed Lord and his doctrines ever cenſured but by the moſt profligate of men? St. Paul, indeed, has been very ill treated by a late unbeliever, but it was for aſſerting opinions no where to be found in St. Paul's writings.

As nothing tends more to the honour of Chriſtianity, next to the good lives of its profeſſors, than the proving it to be a *reaſonable* ſervice, ſo nothing, on the other hand, can diſ-

grace it more than to aſſert, with certain modern Infidels, that *Chriſtianity is not founded on Argument.* Whilſt Chriſtians ſeemed to depreciate Human Reaſon as a dim light, and a carnal weapon, their adverſaries cried it up as the only light, and an all-ſufficient guide; but when Chriſtians, equally averſe to Superſtition and Impiety, defended Chriſtianity by Reaſon and Argument, the Infidel joined the Bigot, and denied the uſe of Reaſon in Religion: Surely, therefore, he is fairly beat out of the field! and we believe the world will have nothing more of any conſequence from that quarter, until the enemies of Human Reaſon, amongſt Chriſtians, prevail over the Rationaliſts.

From a due ſenſe of the vaſt importance of Reaſon to the Proteſtant Religion, Mr. Heathcote has undertaken the Defence of it againſt certain men, who having oppoſed Reaſon, will find it very difficult to anſwer him; for Reaſon will never concur to dethrone herſelf.

That our readers may form a true judgment of the real merits of this performance, we ſhall lay before him the following extracts.

'Dr. Patten's Sermon, when cleared from that perplexity 'and diſorder in which he has delivered it, amounts to the 'following particulars: firſt, that *Chriſtianity cannot be found-* 'ed upon Argument, becauſe Reaſon is blind, and all her de- 'ductions precarious and vain; and, conſequently, that Na- 'tural Religion neither is, nor can be any criterion of Re- 'vealed. Secondly, that the true and proper foundation of 'the Goſpel is the miracles it records, becauſe miracles are 'facts, and facts the only ground of all our reaſonings; upon 'which account we ſhould always, in our diſputes with Un- 'believers, content ourſelves with inſiſting upon the miracles 'alone. But for fear a *ſpeculative aſſent of Reaſon* to theſe 'miracles, even if we could gain it, ſhould not be ſufficient 'for the Converſion of Unbelievers, he recommends, in the 'third place, *an active, lively, and energetic Faith, from which* 'we may learn, *what no human inſtructions, no admonitions of* 'Reaſon, *can teach us; that victorious principle*, he ſays, *which,* 'by the grace of God, *is made to grow and ſpring up one know-* 'eth not how, *in every ſoul, which turneth itſelf to him with an* 'awakened earneſtneſs of deſire, &c. This, I ſay, is the ſub- 'ſtance of his Sermon; through which there runs alſo ſuch 'a bitterneſs of ſpirit, as perhaps never animated any Sermon 'before it: a ſpirit, which, under the maſk of piety, diſ- 'charges itſelf againſt all orders of men, but with peculiar 'malice and rancour againſt the Clergy. And for the doctri-

'nal

'nal part, it is delivered with ſo much ſpiritual pride, and in 'ſo contemptuous and dogmatical a ſtrain, as is hardly to be 'excuſed in a creature, who is fallible. I ſhall venture, how-'ever, to withſtand this Doctor to his face, and will under-'take to ſhew, that this new ſcheme of Defence, which he 'has offered us, is very abſurd and irrational; that it is 'grounded upon principles, which are contrary not only to 'the expreſs declarations, but even to the whole tenor of the 'Goſpel; and that, inſtead of ſupporting this Goſpel, it 'would actually overturn it.——

'But, becauſe it will illuſtrate and confirm my argument 'not a little, give me leave, before I proceed any further, 'juſt to take notice, that the ableſt and moſt conſiſtent adver-'ſaries of the Goſpel have purſued the ſame plan in under-'mining its foundation, which this Doctor recommends in 'order to eſtabliſh it; that they have uſually employed the 'very ſame topics, and frequently expreſſed themſelves in 'much the ſame language. They have repreſented Reaſon 'as weak, and utterly incapable of judging at all about it: 'they have adviſed men, not to examine into its original, 'but to adhere to it, as a Fact already eſtabliſhed: and they 'have cried up and exalted Faith, as the only means, by 'which it can gain admiſſion into the heart.——

'If a Revelation treateth of matters which relate to the 'Being of a God, and to his Juſtice and Goodneſs, I muſt 'previouſly know, that ſuch a Being exiſts, and have ideas 'alſo of the Attributes of Juſt and Good, or elſe I can by 'no means comprehend the Revelation. If a Revelation 'layeth down a Syſtem of Morality, which dependeth on the 'Notions of Right and Wrong, I muſt have, antecedently 'within myſelf, ſome general notions of Right and Wrong, 'or I am perfectly incapable of underſtanding the Revela-'tion.

'The late Lord Bolingbroke, whoſe aim, as well as this 'Doctor's, was to deſtroy Natural Religion, but for pur-'poſes, as we ſhall ſee, much more conſiſtent, maintained, 'that *the mind has no power of framing ſuch general notions*; '*that it neither does nor can frame any ideas of Moral or Im-'moral in general*; *no, nor any general idea of theſe particular* '*kinds, Juſt or Unjuſt.*——

'Plato and Ariſtotle have been our Guides in Divinity: 'and this may explain the reaſon, why Chriſtianity has al-'ways been corrupted with baſe and foreign mixtures; why 'it ſtill wants reforming in ſo many countries; and why it 'is profeſſed in its original and genuine purity, perhaps, in 'none.

'none. This opens too the grounds of that excellent cau-
'tion, which the Apoſtle adminiſters to his early converts,
'againſt being ſeduced by the *rudiments of this world*; but
'that *vain Philoſophy*, which was then working, and, as he
'might eaſily foreſee, would work afterwards incredible miſ-
'chief to the Chriſtian Religion. Dr. Patten indeed ſteps in,
'and tells us, that St. Paul had no ſuch meaning, as we
'aſcribe to him; or, at leaſt, that he did not mean the Gre-
'cian Elements only, but likewiſe thoſe firſt and ſimple prin-
'ciples of Reaſon and Common Senſe, which we have made
'the foundation of all Religion. But we may aſſure this
'Doctor, that he knows as little of Human Nature, as he
'does of the ſtate of the world at the promulgation of Chriſ-
'tianity; or elſe he would ſee the extreme propriety of the
'admonition, in the ſenſe we underſtand it. For the beſt,
'and indeed the only preſervative againſt *vain Philoſophy*, is a
'ſober exertion of our Natural Powers, and a firm adherence
'to the dictates of Common Senſe: it would therefore have
'been ſtrange in St. Paul to have denied us the uſe of theſe
'Powers, and to have bid us ſtifle thoſe common notions, that
'reſult from the exerciſe of them, if he meant to guard us
'againſt that *Philoſophy*, which might probably ſeduce us from
'Chriſtianity itſelf.

'Thus it appears from this general view of it under Plato
'and Ariſtotle, how Chriſtianity has ſuffered by being re-
'moved from its proper baſis of Natural Religion, and by
'being engrafted upon Syſtems and Opinions. And were we
'to view it under the management of private men, who
'were not attached to any particular Philoſophy, but yet
'who deſerted the principles of Nature and Reaſon, we
'ſhould find it undergoing ſtill the ſame fate. We ſhould
'find, for inſtance, eminent Lights and venerable Fathers of
'the Church, miſtaking it as groſsly, and enforcing it as ab-
'ſurdly, as if they had had no poſſible means of diſcovering
'what was the real Nature and End of its Inſtitution. Thus
'we might ſee Tertullian, at the concluſion of the ſecond
'century, running out into all the wildneſs and frenzy of
'Enthuſiaſm, and inculcating ſuch rigours for Chriſtian du-
'ties, as were utterly incompatible with human life. We
'might ſee the Fathers of the fourth century, ſuch as Baſil,
'Chryſoſtom, Athanaſius, or Jerom, declaiming againſt mar-
'riage, eſtabliſhing Monkery, and ſending men to worſhip
'at the tombs of martyrs. And we might ſee the Fathers of
'every ſucceeding century, teaching ſuch doctrines, and en-
'couraging ſuch ſuperſtitions, as have not only no relation

'to Chriſtianity, but plainly contradict the nature and deſign 'of it. Now to what is it poſſible to aſcribe all this, but 'only to a deſertion of Reaſon, or the dictates of Common 'Senſe?

And, 'What ſhall we ſay now to this Doctor of Ours, 'who has laboured with all his might to deſtroy Natural Re-'ligion, to diſcredit and explode the uſe of our intellectual 'powers, and to repreſent Reaſon, or the dictates of Com-'mon Senſe, as nothing better than the ſuggeſtions of the 'Devil? and what ſhall we ſay to the extreme propriety of 'his doing this in the face of an Univerſity; a place, origi-'nally inſtituted for the improvement of Reaſon, and the 'culture of Common Senſe?'

We could have wiſhed that our Author had not given his antagoniſts any reaſon to complain of him, for omitting ſome words in a citation from their writings. Speaking of Mr. Hutchinſon, they ſay, "That he never offended with his tongue, "never ſpoke with more warmth than was ſtrictly juſtifiable, "*we ſay not.*" It ſhould ſeem as if Mr. Heathcote looked upon this as denying that he ever did offend in the manner there related. So he has repreſented it in two places, p. 87, 99. If he underſtood "*we ſay not,*" as meaning, "we "ſay he did not"—tho' this makes the ſentence as oracular as

Aio te Æacidem Romanos vincere poſſe,

Yet, in juſtice, the whole paragraph ſhould have been recited. However, he could not mean to reproach Mr. Hutchinſon by it; for, on the contrary, he makes his diſciples, by this reading, ſpeak better of their maſter than they own he deſerved.

MONTHLY CATALOGUE

For JULY, 1756.

POETICAL.

I. *A New Tranſlation of Telemachus*, in Engliſh Verſe. By Gibbons Bagnall, Vicar of Home-Lacy, Herefordſhire. No. I. 12mo. 6d. Owen.

The merit of Archbiſhop Fenelon's Telemachus having been long eſtabliſhed in Europe, we ſhall only obſerve, that it is ſtill diſputed, among ſome Critics, under what denomination that excellent work ſhould paſs. Some maintain, that the Telemachus is a mere Romance, written, indeed, in the ſpirit of antiquity, but no poem: while the Chevalier Ramſay, and others, contend, that it is a poem, and only wanting in Numbers to

make

make it a compleat Epic. Of this opinion is Mr. Bagnall; yet however highly he eſteems the work, he thinks 'it capable of 'ſome improvement, from Harmony and Numbers. For 'want of this variety, (eſpecially in the didactic parts, which 'frequently take up almoſt a whole book together) the ſenti-'ments, however excellent in themſelves, are dry and tedious. 'To diverſify, and give a life to theſe, was one of the principal 'things I had in view; and what was attended with the greateſt 'difficulty. It was like travelling for many miles over a dead 'flat, with no variety of proſpect to entertain the ſight. A 'ſtrict literal tranſlation, in theſe caſes was not to be expected: 'a paraphraſe was often neceſſary, often unavoidable; and the 'beſt Tranſlators we have (even Mr. Pope, the Prince of them) 'have given a ſanction, by their practice, to this kind of liberty. 'It is ſufficient, in works of this nature, if nothing inconſiſtent 'be introduced: if we never deviate ſo far as to loſe ſight of 'our author.'

As the Archbiſhop had much recourſe to antiquity to embelliſh his work, the Tranſlator has referred to thoſe paſſages, in his margin; and has not only ſelected notes from the different editions of Telemachus, but has now and then added a comment of his own.

For a ſpecimen of the improvement that the Telemachus is likely to receive from Mr. Bagnall, we ſhall, from this his firſt Number, preſent our Readers with his deſcription of Calypſo, which is by no means the leaſt beautiful paſſage of the book.

She ſaid. And compaſs'd with a beauteous band
Of Nymphs, obſequious to her great Command,
Herſelf the faireſt; onward, led the way
Erect and taller by the head than they.
So the fair oak upon the ſpacious plain,
Luxuriant Queen, extends her awful reign;
Pleas'd on the lawn her ample ſhade to throw,
And nods ſuperior to the ſhrubs below.
Charm'd with her beauty, and becoming grace,
The heroe follow'd with ſubmiſſive pace.
Her robe, which true Sidonian dye declar'd,
Careleſsly pendent from her neck appear'd.
Her treſſes gathered in a knot behind,
Neglected fell, and wanton'd in the wind.
Her ſparkling eyes Divinity confeſs'd,
Join'd with a ſweetneſs not to be expreſs'd.

Altho' the preceptive part of Telemachus might gain ſome advantage from Numbers, yet we doubt if this tranſlation will ſucceed.—What the world admires in Fenelon, is his language; which Voltaire happily calls a *cadenced proſe*; and if the Archbiſhop is tedious in his deſcriptions, which the beſt judges are now agreed he is, we cannot expect to ſee that fault rectified in the circumlocution of Rhyme.

When Gentlemen have taken much pains to little purpoſe, and are likely to reap neglect inſtead of applauſe, we always feel ſome concern for their misfortune; but the principle from which our commiſeration ariſes, alſo prompts us, now and then, to throw out a friendly hint, that they may turn their attention to more profitable, or more ſucceſsful ſtudies. It is not enough, that they have conſulted their friends; for, in general, friends either cannot, or will not, tell them the truth; the bookſeller is generally the firſt who lets them into the unwelcome ſecret.

Theſe conſiderations have made us the leſs ſevere on the tranſlation of Telemachus; eſpecially too, as the Author ſeems, by his preface, to be a man of good ſenſe, and real modeſty: of which our readers will be convinced when we inform them, that he frankly recommends his work only as a Narcotic, that may adminiſter comfort to thoſe who want ſleep. D.r G

II. *Britannia and the Gods in Council.* A Dramatic Poem. By Mr. Averay. 4to. 1s. Kinnerſley.

We are at ſome loſs to ſay, whether Mr. Averay has moſt ſucceſsfully imitated the manner of his great predeceſſor Mr. Antient Piſtol, or of the renowned Hurlothrumbo. In ſome places he ſeems to have ſtrongly caught the ſpirit of the former, in others, of the latter; and, now and then, he even out-Hurlothrumbos the one, and out-Piſtols the other. In a word, his performance ſeems ſo well adapted to yield the higheſt delight, to every real admirer and judge of heroic-poetry, that we cannot do better juſtice between the Author and the Public, than to recommend it to every one who has taſte enough rightly to reliſh the following morſels—which cannot fail to make the reader lick his lips, and long for the whole piece.

Britannia addreſſes Jupiter.

'O thou Supreme! unlimited in pow'r!
Who formdſt and rowlſt in the unbound abyſs,
From nothing glitt'ring the celeſtial orbs,'—&c.

Thus much for invocation; now for a ſimile.

'Like gaping earthquakes lofty mountains gorg'ng'—

From Jupiter's charge to the inferior Gods, in council:

'Therefore, ye Gods, who Gallia's cauſe eſpouſe,
And ye, who Britain's warlike iſle intend
In this aſſembly moſt auguſt to *fav'r*
Proceed alternate, I your voice will hear—'

Bacchus declares for France, on account of her wine; and avers,

'To Love it is the beſt and ſureſt friend
And to old age a cordial life-*reſtor'ng*:—

Mars declares for Britain, and aſſerts, that

'One Britiſh warrior will in combat beat
Three ſtouteſt heroes of the Gallic race!'

Minerva is much in the ſame ſentiments. In her panegyric on the Britons, ſhe informs Jupiter, that

'Their ſwords of pureſt ſteel, and horrid edge
Well temper'd, flaming, they high circling wave,
Then with diſtended nerves, and ſwifter force
Revengeful ſtrike, and *cleave their foes aſunder.*'

O Rare Averay!

III. *A Britiſh Philippic.* Inſcribed to the Right Hon. the Earl of Granville. 4to. 1s. Kinnerſley.

The Author of this poem is neither a Tyrtæus nor a Demoſthenes; for inſtead of uſing every motive to rouſe the courage of his countrymen againſt their perfidious foes, he very coolly tells them, that

——— Th' immortal Bard,
Who ſightleſs ſung, in never dying ſtrains,
Revolted Angels, and fair Eden's loſs,
In vain would ſtrike his Epic lyre, to raiſe
Th' inactive ſpirit of this drowſy iſle,
To that *unconquerable height, to which*
Our venerable anceſtry aſpired.

Altho' we may, without poſſeſſing the ſpirit of prophecy, prognoſticate, that the Numbers of our *Briton and Bard* [l. 42.] (were he ever ſo ſo well diſpoſed to inſpirit us) will never transform a coward into a brave man, yet are we far from thinking, that the *Britiſh Courage* is ſo greatly ſunk, as he repreſents it. Sure we are, if it is, this writer ought not ſo publicly to have told us ſo. A daſtard may be impelled by praiſe, to ſomething; but when told, that nothing is expected, his puſillanimity will never make an effort.—But abſtracting from this error of plan, the ſentiments are, in general, juſt, tho' common; and moſt of the characters are drawn with truth, tho' not with any maſterly diſtinctions. Some wit the poem certainly ſhews, but little poetry; ſome ſatyr, but no elevation of ſentiment. The diction never riſes to the ſublime, and is often unharmoniouſly proſaic. The poem conſiſts of 321 lines, of which

Mille die verſus deduci poſſe.

At the beginning of the late Spaniſh war, we remember a Britiſh Philippic, which tho' no very extraordinary poem, yet ſurpaſſed this. The following paſſage, however, from the preſent production, merits ſome attention.

See that aſſemblage of the ſons of wealth,
Whoſe pity and humanity extend
To dumb creation! With what coſtly care
They ſtudy to preſerve the brutal race
From *vulgar* perſecution! Truly great
Were ſuch benevolence, could their deſign
Deſerve ſo laudable a name! — Alas!
What are they but monopoliſts in blood,

That to themſelves endeavour to preſerve
Inviolate the cruel privilege
Of ſlaughter and deſtruction? What is this
But petty tyranny, th' ambitious child
Of luxury and pride? If Heaven indulge
A right to kill, each free born Briton ſure
May claim his portion of the carnage. All
O'er Nature's commoners, by Nature's law,
Plead equal privilege: what then ſupports
This uſurpation in the wealthier tribe;
The *qualifying* acres? No, proud man,
Poſſeſſions give not thee ſuperior claim
To that, which equally 'pertains to all—
Whoſe property yon timid hare, which feeds
In thy incloſure? Thine? Deny'd—Allow'd
Yet if the fearful animal be thine,
Becauſe ſhe innocently crops *to-day*
The herbage of thy freehold, whoſe will be
The claim *to-morrow*, when thy neighbour's ſoil
Affords her paſturage?—Aſſuming man!
How is the hardy Briton's ſpirit tam'd
By thy oppreſſive pride!—When danger comes;
Who ſhall defend thy property? Thyſelf?
No; that poor Briton, whom thou haſt undone
By proſecutions—will he not retort,
" What's Liberty to me? 'Tis loſt! 'Tis gone!
" If I muſt be oppreſs'd, it matters not
" Who are th' oppreſſors. Shall I hazard life
" For thoſe imperious Lordlings, who deny'd
" That privilege, which Heaven and Nature meant
" For food, or ſport, or exerciſe to all?"

IV. *The Robin Hood Society:* A Satire. With Notes Variorum. By Peter Pounce, Eſq; 8vo. 2s. Withers, &c.

The deſign of this poem is to repreſent the Weekly Society for free Enquiry, &c. who meet at the ſign of the Robin Hood without Temple-Bar, as an aſſembly of illiterate, deiſtical mechanics, and profligate perſons; who indulge themſelves in an unwarrantable, illegal, abuſe of the liberty we enjoy, of freely debating upon ſacred ſubjects. Whether the character here given of this ſociety, be a juſt one, or not, we leave thoſe to judge who better know what uſually paſſes at the Robin Hood, than we, who have not the honour to belong to this ſociety, can pretend to do. All, therefore, that will be expected from us, is to conſider the merit of this performance, merely as a literary production.

If, as Shakeſpear ſays, *The man who has not muſic in himſelf, is fit for treaſons*, &c. this Squire Pounce muſt be a very bad ſort of man, who could admit, into a poetical compoſition, ſuch lines as theſe.

Whome'er,

Whome'er, or impudence, or ignorance inſpires——
——————— Nor dreads th' effect
Of mad intoxication; to him averſe——
——————— Does any here
Adopt the foundling? if not, it goes from me,——
——————— Nor Revelations beam
Illume; but ſpiking up his reaſon for a ſun.——
——————— Speech was giv'n
To uſe; Samian, Theban, and Athenian.——
——————— I wiſh,
That Heav'n had made me ſuch a man,
Had giv'n ſuch ornaments———
Call them the treaſures of truth—and—ſay they keep
The key of knowlege—ſtraight—you make them Gods.
Gods! what make—ye us—but cringing tools?——
——————— To hear deep Mys'try's voice,
And Trinity, pronoun'd; ſince--deeper draughts--we drink--

But to do Squire Pounce *even handed juſtice*, we ſhall introduce his own apology from the preface; where he thus beſpeaks the favour of the patient reader. 'I ſhould here make ſome apology for the badneſs of the following poem, with reſpect to deficiency of language, meanneſs of expreſſion, and barrenneſs of invention, but that I am ſenſible, no apology can make a bad poem a good one, or add a grace to what is intrinſically ungraceful—For my part, I ſhall only alledge, that blank verſe is what I am unacquainted with, this being my firſt attempt in that ſpecies of writing, and which, as it is a juvenile performance, I am conſcious is but mean; &c.' Then he aſſerts the piety of his intentions; but as we cannot conceive how piety and ſcandal ſhould lodge in the ſame breaſt, we ſhall paſs that circumſtance, and proceed to ſelect a few of the beauties of the performance, as recommended to our attention by the poet himſelf.

The firſt thing we are to be charmed with, is the introduction. Upon this he aſſumes the title of the *Well informed Bard*; and having tried, but in vain, for two pages, to emulate himſelf in proſe, refers us back again for *the ſame ſentiment* to the *flowing Numbers of the Poet.*

By Porter, and by Lemonade inſpir'd,
The Bard nor needs the Heliconian ſpring,
Nor courts the aid of the Aonian maids.
Porter and Lemonade! ye teach the tongue
Of Ignorants, to chatter Dulneſs' praiſe.
Porter and Lemonade! how oft your pow'r
Has taught the ſtamm'ring voice of fools to pleaſe!
Your aid, the Taylor, from his board retir'd,
Hath felt, and drank all learning in the draught.
As the *fam'd Sage* hath fabled, Truth immur'd
At the deep bottom of an untouch'd well,

So in the bottom of the pewter yaſe,
Each minion of the goddeſs Dullneſs, deems
Reaſon immerg'd, and ſwills until he finds it.

We come now to an inſtance of *the beautiful propriety of alluſion*, for ſo our Bard calls the following lines.

Follow the Muſe; the Muſe ſhall lead you ſafe:
As the fam'd *Sybil* led *Anchiſes'* ſon,
Amidſt the regions of un-utter'd woe,
And landed ſafe again on earthly ſoil.
Lo! how we mount! how irkſome to forſake
The native charms, and heav'nly path of truth!
How odious to leave the ſocial ſweets
Of bright-ey'd Reaſon, and her pleaſing form!
How dreadful to reject the cordial balm,
Which to th' afflicted ſoul fair Virtue pours!
Oh! had this crew rebellious, thus have thought,
Then had they ne'er imbib'd their mortal bane;
Ne'er had the tott'ring ſoul, caſt off the bands
Of Heav'n, preferring thoſe of nathmoſt H—.
Ne'er had *Religion*, like her heav'nly Sire,
Been crown'd with *thorns*, been ſcepter'd with a *reed*,
And make her exit groaning on a *croſs*.

Theſe paſſages are ſufficient to apprize our readers, concerning the poetical talents of Squire Pounce. For the reſt, the groſsneſs of his ſcurrility will excuſe our farther exhibition of his performance; for ſcurrilous it is, in many parts, to ſuch a degree, that we cannot but be ſorry that any Clergyman ſhould patronize ſuch ribaldry: the Divine to whom this Satire is dedicated, is the Rev. Mr. Romaine; and the man who inſcribes this worthy performance to him, is Mr. Richard Lewis.

POLITICAL.

V. *A Short State of the Progreſs of the French Trade and Navigation:* Wherein is ſhewn the great Foundation that France has laid, by Dint of Commerce, to increaſe her Maritime Strength to a Pitch equal, if not ſuperior, to that of Great Britain, unleſs ſome-how checked by the Wiſdom of his Majeſty's Councils. Humbly inſcribed to his Royal Highneſs William Duke of Cumberland. By Malachy Poſtlethwayte, Eſq; Author of the Univerſal Dictionary of Trade and Commerce. 8vo. 1s. Knapton.

Mr. Poſtlethwaite, in his preface, informs us, that this publication is owing to the deſire of a perſon of diſtinction; and takes notice, that the ſubject is more fully treated of in his Dictionary. Such as may not have an opportunity of conſulting that voluminous work, may from this pamphlet, attain a tolerable idea of the French ſyſtem of commercial policy.——See alſo our account

count of Mr. Poſtlethwayt's Dictionary, Review, vol. XII. and XIV.

VI. *Obſervations* upon Mr. Fauquier's Eſſay* on Ways and Means for raiſing Money to Support the preſent War, without increaſing the public Debts. To which is added, an Account of ſeveral national Advantages derived from the Nobility and Gentry of the preſent Age living in London a greater part of the Year than their Anceſtors uſed to do. By J. M. 8vo. 1s. T. Payne.

As we did not enter into much explanation of Mr. Fauquier's propoſal, we cannot, with propriety, be more particular in our account of theſe Obſervations; which, nevertheleſs, appear to deſerve an attentive conſideration, eſpecially by thoſe who have read and approved that Gentleman's ſcheme. Our Obſervator, who writes ſenſibly, and ſeems to be no ſtranger to the real intereſts of his country, principally objects, that the carrying ſuch a tax into execution, would drain the counties of ſo much current caſh, without a probability of its return, that within a few years there would not be enough left for the payment of other taxes, nor for procuring the neceſſaries of life, unleſs the price of them be greatly reduced; the conſequence of which will be, the impoſſibility of keeping up the rents of land.—In the latter part of his pamphlet our Author endeavours, and we think ſucceſsfully, to refute ſome popular prejudices with reſpect to the reſidence of the Nobility and Gentry in London; which, he pretty clearly ſhews, is, on many accounts, of real advantage to the community in general.

* See Article XXIII. of our Catalogue for March.

VII. *An Eſſay on the preſent State of our public Roads*; ſhewing the abſolute Neceſſity of a total prohibition of the Uſe of narrow Wheels on all Carriages drawn by one Horſe length-ways; and the Benefit that will accrue thereby to Farmers and Carriers, to Trade and Manufactures, as well as Eaſe, Pleaſure and ſafety to Travellers. 8vo. 6d. Baldwin.

This pamphlet contains a ſummary of all the arguments that have been urged in favour of Broad Wheels, with pertinent replies to the common objections againſt the uſe of them. As the oppoſition to Broad Wheels has more frequently proceeded from obſtinacy than judgment, our Author employs Ridicule in their defence, as well as Reaſon.

MISCELLANEOUS.

VIII. *A Faithful Narrative* of the moſt wicked and inhuman Tranſactions of that bloody-minded Gang of Thief-takers, alias Thief-makers; Macdaniel, Berry, Egan, Salmon,

mon, and their notorious Accomplice Mary Jones, &c. By Joſeph Cox, High Conſtable of the Hundreds of Blackheath. 8vo. 1s. 6d. Mechell.

Tho' there is little or nothing in this pamphlet more than we were pre-acquainted with, by the induſtry of our News-writers, yet is Mr. Cox entitled to the grateful thanks of the public for the ſhare he bore in the detection of this moſt infernal gang of Thief-makers, as he very rightly ſtiles them.

IX. *The Obſerver obſerved.* Or, Remarks on a certain curious Tract entitled, 'Obſervations on the Faerie Queene 'of Spencer. By Thomas Warton, A. M. &c.' 8vo. 1s. Crowder.

The anonymous Author of this Hypercriticiſm has ſome juſt ſtrictures upon Mr. Warton's performance, and a great many that are *a little out-of-the-way*. He is certainly a man of letters, but yet he has a moſt illiberal way of writing: Had he expreſſed himſelf more like a Gentleman, and not run ſo much into ſcurrility, we ſhould have allowed him a more honourable *place* and *mention*, than we can now prevail on ourſelves to afford. One thing, however, we have done for him; we have made his title-page intelligible, by printing part of it with Quotation Commas: but as it runs, in the front of his pamphlet, the reader might well have imagined that Mr. Warton himſelf was the Author of this *abuſe* of his own *Obſervations*.

X. *The Conduct of the Military Gentlemen*, inſpected by a Lady. With a ſhort Addreſs to the Ladies. 4to. 1s. Robinſon.

This Lady declaims, very warmly, againſt the *Floſhes* and *Debauchees* of the Army; particularly for their deceit and cruelty towards the credulous and kind fair ones who have the ill-luck to *fall* in their way: and exhorts them to amend their manners and morals and to become [what nature never meant them to be] —Men of true Worth and Honour,—eſpecially to the Ladies.

XI. *The Deformity of Beauty*, a Critical Eſſay. Addreſſed to Mr. John Green. 4to. 6d. Hooper.

This is an exceſſively ſarcaſtical examen of Mr. Green's performance, of which, we apprehend, our Readers had enough in our laſt. Vid. p. 558.

XII. *The Importance of the Iſland of Minorca*, and Harbour of Port-Mahon, fully conſidered, &c. &c. 8vo. 1s. Baldwin.

Purloined from former accounts; particularly Armſtrong's Hiſtory of Minorca;—with the addition of ſome common-place politics.

XIII. *A Deſcription* of Minorca and Gibraltar, &c. 8vo. 6d. Cooper.

This

This is a ridiculous Hotch-potch, mixed up by ſome miſerable Compiler, who has ſtrangely jumbled together, *Minorca*, *Gibraltar*, the (intended) *Bridge* at *Black-fryers*, and the converſion of the ancient *Weſt-Saxons* to Chriſtianity.

XIV. *Six Letters* from A——d B——r to Father Sheldon, Provincial of the Jeſuits in England; illuſtrated with ſeveral remarkable Facts, tending to aſcertain the Authenticity of the ſaid Letters, and the true Character of the Writer. 8vo. 1s. 6d. Morgan.

Though we ought, unqueſtionably, to be very tender, in general, of the character and reputation of our neighbour, yet we ſhould be as careful that this tenderneſs be not carried too far, leſt it betray us into ſuch a conduct as, inſtead of being ſerviceable to the intereſts of ſociety, may frequently produce a quite contrary effect. It is certainly matter of conſequence to the public, that the characters of bad as well as of good men, ſhould ſometimes be made known; and it is highly neceſſary, that thoſe ſhould be undeceived, who repoſe a confidence in one who may bear a fair character, which, in reality, he by no means deſerves. To remove the veil of hypocriſy, and to expoſe the ſpecious villain to public view, in his genuine deformity, in his native colours of infamy and guilt, is, undoubtedly, a meritorious action; tends greatly to the diſcouragement of vice; and muſt neceſſarily be attended with beneficial conſequences to ſociety. Whoever, therefore, unmaſks an impoſtor, a fraudulent uſurper of diſtinction, deſerves the thanks of every friend to Truth, of every friend to Virtue.

We were naturally led into theſe reflections by the performance now before us, which is written in a ſenſible, ſpirited, and maſterly manner. The Author lays before his Readers, a variety of facts, which throw a full and ſtrong light upon the private *character* of Mr. B——, the celebrated Hiſtorian of the Popes. From the time that this B—— publiſhed his propoſals and preface to his Hiſtory of the Popes, which was in the year 1747, he has been looked upon, in general, as a worthy Champion of the Reformed Church; has met with great encouragement from many well-meaning Proteſtants; has received very large profits from his Hiſtory; and been honoured with the friendſhip of perſons of great diſtinction. Notwithſtanding all this, and tho' he has gained the rewards of Virtue, we here find him expoſed to the infamy of vice. It ſeems to appear, from what is now laid before the public, that the account he gave to many unexceptionable witneſſes, of the motives that induced him to change his religion, and of his eſcape from the Inquiſition of Macerata, is, to ſay no worſe, a very improbable and inconſiſtent tale. Notwithſtanding what he ſays in the preface to his Hiſtory, of his having *become a Proſelyte to the opinion which he had propoſed to confute*, when he was employed in the Vatican, to write in defence of the *Pope's Supremacy*, and of his having *ſincerely abjured in his heart* the

the religion of Rome, it is here maintained, that after he had been near twenty years in England, he ſtill kept up an intimacy and correſpondence with his brethren the Jeſuits: a correſpondence of ſuch a nature too, as muſt give the unprejudiced Reader but too much reaſon to look upon him as a diſguiſed Papiſt.

As a proof of this, we are told, that there are now in the poſſeſſion of Sir Henry Bedingfield, of Norfolk, ſix Letters written by Mr. B. to Father Sheldon, Provincial of the Jeſuits in England, who entered upon his office in 1745; and at the end of the year having a warrant iſſued out againſt him, took the name of Elliot Brown. Copies of theſe Letters are here laid before the public; the originals, it is ſaid, have, with the utmoſt care and attention, been compared with many undoubted ſpecimens of Mr. B's writing, and that they bear the moſt ſtriking reſemblance.—The writer of the Letters aims at one ſingle object, of which he never loſes ſight, viz. the recovery of a ſum of money which B. had put into the hands of Father Shirburn, (Sheldon's predeceſſor) upon condition of being paid for it, during his life, an annuity at the rate of ſeven per Cent.—To place the certainty of this money-tranſaction, which runs through all the ſix Letters, beyond all poſſibility of doubt, receipts are produced given by B. for his annuity, to Father Hill, Procurator of the Jeſuits in England; alſo entries in the books of Mr. Wright, a banker in Henrietta-ſtreet, Covent-Garden, who paid the annuity by Hill's order to B. Theſe Letters, however, B. has denied upon oath: But whoever impartially conſiders the many ſtriking facts and circumſtances adduced by the writer of this pamphlet to prove their genuineneſs, will be little diſpoſed, we apprehend, to give entire credit to any ſuch declarations, on ſuch an occaſion. To attempt to give our Readers a diſtinct view of what is advanced, by way of narrative, to throw light upon the Letters, would carry us beyond our bounds; we muſt, therefore refer thoſe who are deſirous of farther ſatisfaction, to the pamphlet itſelf; wherein, independent of the authority of the Letters, they will meet with other expreſs and ſtriking charges, that Mr. B. has had connexions of ſuch a nature with Roman Catholics, ſince his coming to England, as will go near to render it a matter of indifference whether the Letters are genuine or not, ſince thoſe connexions ſeem to afford as much evidence as the Letters, if not more.

After authentically confirming the principal tranſaction treated of in the Letters, our Author proceeds to ſhew, that Mr. B. was re-admitted, in a formal manner, into the order of Jeſuits, ſometime before the battle of Fontenoy. The evidence in ſupport of this fact, is that of Father Carteret, who re-admitted him, and mentioned the fact to ſeveral of his acquaintances, not long before his death. This Father Carteret, we are told, was a man of family, learning, and abilities; of an irreproachable private character; and, tho' Provincial of the Jeſuits, admitted to the acquaintance of Proteſtants of the higheſt rank.

It

It is further charged, that Mr. B. perverted Mr. and Mrs. Hoyles from the Proteſtant religion. In confirmation of this, we have a curious narrative taken from Mrs. Hoyles's own mouth. She is widow of Mr. Hoyles, a printer; lives in Great Wyld-ſtreet, Lincoln's-Inn-Fields, and is ſaid to be a woman of good character, and reſpected in her neighbourhood. Her teſtimony is confirmed by that of Mr. Faden, printer, in Wine-office-court, Fleet-ſtreet, a Proteſtant.—In a word, the pamphlet contains ſuch inſtances of B's zeal for Popery, and his connexions with Jeſuits, long after his coming into England, as ſeem to carry but too much conviction along with them; and he who has laid theſe facts before the public, whoever he is, appears to us to have acted, in this reſpect, the part of a good citizen, of a friend to truth, and of a ſincere Proteſtant.* R.

* Since our writing the above, a pamphlet came to hand, entitled, 'Mr. Archbibald Bower's Affidavit, in anſwer to the falſe 'Accuſation brought againſt him by PAPISTS. To which are 'added, 1. A circumſtantial Narrative of what hath ſince paſſed 'between Mr. Bower and Sir Henry Bedingfield, in relation thereto. '2. Copies of the ſaid pretended Letters, ſent him by Sir Henry 'Bedingfield, and of a ſubſequent Affidavit made by Mr. Bower, 'of their not being wrote by him, or with his privity. With ſome 'Obſervations on thoſe pretended Letters, proving them to be ſpu-'rious.' This Pamphlet we have neither had time to conſider, nor room to mention, in this Month's Review; but a due regard will be paid to it in our next.

RELIGIOUS and CONTROVERSIAL.

XV. *Thirteen Sermons* preached on various Occaſions. By the Reverend and Learned John Owen, D. D. of the laſt Age. Never before printed. 12mo. 3s. Buckland.

To theſe Diſcourſes the enſuing Advertiſement is prefixed.—'The following Diſcourſes were preached by that truly venerable Divine in the laſt century, Dr. JOHN OWEN: and in order to be fully ſatisfied they are genuine, Mrs. COOKE, of Stoke-Newington, by this means informs the reader, that her pious grandfather, Sir John Hartopp, Bart. wrote them in ſhort-hand from the Doctor's own mouth; and then took the pains to tranſcribe them into long hand; as thinking them worthy of being tranſmitted down to poſterity. It is from his manuſcripts this collection is now made public.'

In the two firſt, of the thirteen Sermons, the Doctor, from 2 Sam. xxiii. 5. treats of the Everlaſting Covenant, under this conſideration, that it is the Believer's ſupport under diſtreſs: the third, fourth, and fifth, are Ordination Sermons; the ſixth, ſeventh, eighth, and ninth, ſhew the excellency of Chriſt, from Pſalm xlv. 1, 2, 3. and the four laſt treat of the uſes and advantages of Faith, from Habak. ii. 4.—All that is neceſſary to be

be ſaid by us in regard to them, is this, that they are written pretty much in the ſtile and manner of the Doctor's *other* works, and *they* are ſufficiently known. R

XVI. *The Univerſality of the Love of God to Mankind*; proved by expreſs teſtimonies of the Holy Scriptures. Alſo, an Enquiry into the Scriptural Significations of the Words *Election*, *Elect*, and *Reprobate*. By Joſeph Beſſe. 8vo. 6d. Hinde.

The principal deſign of this piece, is to combat the doctrines of *Abſolute Election* and *Reprobation*. It conſiſts, in a great meaſure, of texts of Scripture, produced in order to eſtabliſh the truth of theſe propoſitions, viz. That the purpoſe, will, and pleaſure of God, is the Salvation of all Mankind; that the call of God, and offers of his Salvation, are extended to all men; That God hath afforded to every man a ſufficiency of his light, grace, and good ſpirit, to give him the knowlege of his duty, and ability or power to perform the ſame; That life and immortality are the propoſed rewards of Faith and Obedience; That the mercy and long-ſuffering of God, is in order to lead ſinners to repentance and amendment of life; That death came by ſin and diſobedience, and that deliverance from the dominion of ſin is through Jeſus Chriſt; That men influenced by the holy-ſpirit, to the practice of Chriſtian virtues, may make their calling and election ſure; That God is no reſpecter of perſons; That Faith and Obedience are the ground of Election; That Election, according to the doctrine of holy writ, is conditional; That man's deſtruction is of himſelf, through his own wilful diſobedience; That the words Election and Elect, in the ſenſe of holy Scripture, ſignify a choice, or acceptance of the faithful and obedient in their well doing; and, That the word Reprobate, ſignifies a rejection of the unfaithful and diſobedient in their evil-doing. R

XVII. *Thoughts* on the Being of a God, the Nature of Man, and the Relation of Man to his Maker; or a Vindication of the Supreme Being in all his Diſpenſations; and a philoſophical Anſwer to all the Objections that ever were, or can be, made to Divine Revelation. Addreſſed to Mankind in general. 8vo. 2s. Crowder.

A very ſhort view of this performance, will be ſufficient to convey to our Readers a juſt idea of it.

The Author ſets out with proving the exiſtence of a firſt cauſe from the exiſtence of man. Now every thing that relates to man, he ſays, may be divided into, or brought under, three general heads, each of which is expreſſive of ſomething different in its nature from the other; theſe are, Being, Senſe, Power. There are in God likewiſe three qualities, which are the three fountains (we uſe the Author's own words) from which all his attributes are derived; theſe are as different from each other in their natures in

the Divine Being, as they are in the human, and may be diſtinguiſhed by the following appellations, *Supreme Eſſence*, *Supreme Wiſdom*, *Supreme Power*, which are all co-equal in excellence, co-eternal in duration, and yet ſubordinate in dependance. A juſt parallel, the Author apprehends, may be drawn between what is here ſaid of one God and three perfections, and what St. Athanaſius has ſaid of one God and three Perſons, or the *Trinity in Unity*, and the *Unity* in *Trinity*: the *Supreme Eſſence* he calls the Father, the *Supreme Wiſdom* the Son, and the *Supreme Power* the Holy Ghoſt.

Having proved the Being of a God, his next enquiry is concerning the creation of Matter. If it is aſked out of what was Matter made? the anſwer, he ſays, that would moſt generally be given to this queſtion is the following:—It was made by the Creator of all things out of nothing. But to this anſwer, he tells us, two objections ariſe, which ſeem to him to be attended with inſurmountable difficulties. The firſt is, How can ſomething be made out of nothing? The next, Where was there a nothing to make ſo large a ſomething out of? of theſe two points he enters into a diſcuſſion, and ſuppoſes that the Deity, at the creation of the preſent ſyſtem of worlds, firſt withdrew the intelligent quality from ſuch a portion or quantity of his own divine eſſence, as was ſufficient for the purpoſe, and thereof made inſenſible matter'—which firſt became that chaos ſpoken of by Moſes, out of which the preſent created ſyſtem of worlds, and variety of beings pertaining thereto, were formed. In doing this, we are told, the three divine perfections equally contributed a ſhare; the *Divine Eſſence* furniſhed the matter of which the creation was made, the *Divine Wiſdom* directed the harmony and order, and the *Divine Power* executed the ſame.——

This ſpecimen, we apprehend, will be fully ſufficient for the generality of our readers; if there are any who deſire a farther acquaintance with our Author, they muſt have recourſe to the performance itſelf. R

XVIII. *A Miniſter's Inſtructions* to ſuch as offer themſelves to be prepared for Confirmation. In two Parts. The one before, the other after, the Examination of the Perſons offering themſelves for that purpoſe. A very ſmall Pamphlet in 24s. Price 3d. or 2s. 6d. a Dozen. Millar.

This little tract contains a brief ſummary of Religion, natural and revealed, with proper arguments in defence of both, ſuited to the capacities of young people educated in the principles of the eſtabliſhed church; but not unworthy the peruſal of every Chriſtian, of every age and denomination. S

SINGLE SERMONS.

1. *THE Uſe and Extent of Reaſon in Matters of Religion.* Before the Univerſity of Oxford, at St. Mary's, June 8, 1756. By Thomas Griffith, M. A. Fellow of Pembroke College. Publiſhed

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2. Before the Univerſity of Cambridge, at St. Mary's, on Commencement Sunday, July 4, 1756. By John Roſs, D. D. Fellow of St. John's College. 4to. 6d. Beecroft.

3. *Our Duty as Patriots, Proteſtants, and Chriſtians, in a Time of War.* At Haberdaſher's Hall, May 23, on the Declaration of War, &c. By Thomas Gibbons. 8vo. 6d. Buckland.

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5. *The Character and Bleſſedneſs of thoſe who die in the Lord.*—At Bath, April 14, 1756, on the death of the late Rev. Bennet Stevenſon, D. D. By John Frank. 8vo. 6d. Henderſon.

6. *The Glory of any Houſe erected for public Worſhip, and the true Principles, religious, civil, and ſocial, of Proteſtant Diſſenters.*—At the opening of the new Chapel in St. George's of Colgate in Norwich, May 12th, 1756. By John Taylor, D. D. 8vo. 6d. Waugh.

7. At Cheſter Aſſize, April 19, 1756. By Abel Ward, M. A. Archdeacon of Cheſter. 8vo. 6d. Hitch.

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10. At Harleſton, May 23, 1756, on the Declaration of War. By Iſaac Smithſon. 8vo. 6d. Waugh.

11. *The Goſpel Credibility Defended againſt the Objection of Decreaſe by the Length of Time,*—before the Univerſity of Oxford, July 4, 1756. By Charles Hall, B. D. Fellow of C. C. C. &c. 8vo. 6d. Fletcher and Rivington.

12. At St. Mary-le-Bow, April 26, 1756, in purſuance of the Will* of Mr. John Hutchins, Citizen of London. By Thomas Aſhton, A. M. Rector of St. Botolph, Biſhop's-gate, and Fellow of Eaton College. 4to. 6d. Whiſton.

13. Dr. Free's, before the Anti-Gallican's, at St. John's Southwark, May 29, 1756. 4to. 9d. Sandby.

* On the Excellency of our Liturgy.

ERRATA in laſt Month's Review.

Page 475. l. 12. for deſires, read, *requires.*
P. 500, l. 17. for ſame, read, *tame.*
P. 507. l. 30. for are, read, *is.*
P. 547, l. 21, for recommend, read, *recommended.*
P. 559, l. 26, for not, read, *yet.*

THE MONTHLY REVIEW,

For AUGUST, 1756.

Memoirs of Maximilian Duke of Sully, Prime Miniſter to Henry the Great. [*Continued from p.* 573. *Vol.* XIV.]

IN our Appendix, publiſhed laſt month, we brought down the account of theſe Memoirs, to the death of Henry III. which made way for the acceſſion of Henry IV. commonly called *Henry the Great*. Before he was able to mount the throne to which he had an indiſputable right, he was obliged to encounter many and great oppoſitions, from the League that was formed by the Popiſh party, to prevent his ſucceſſion. During the continuance of this conteſt, many battles were fought, and ſieges carried on, for the particulars of which we muſt refer to the book.—As the Reader may, perhaps, be glad to know how the Prime Miniſter to ſo great a Prince, could find time for writing ſo voluminous a work, we ſhall here inſert a digreſſion of his own, in the third book, concerning theſe Memoirs, and their original production.—'I forewarn 'the public,' ſays he, 'to expect, in theſe Memoirs, a detail 'only of important events, ſuch as I have been a witneſs to, 'or what regards the King himſelf; and if I ſhould add any 'others, they will be thoſe, the truth of which I can warrant 'from the authenticity of thoſe memoirs that have fallen into 'my hands. As for the reſt, it will be ſufficient juſt to point 'them out, that the Reader may from thence form an idea of 'the condition and affairs of Henry the Great, in different 'periods of time. It was to relieve my memory, that I at 'firſt committed ſuch particulars as moſt ſtruck me, to paper; 'eſpecially thoſe converſations I had with the King, or he

'with others, either upon war, or politics, which I appre-
'hended might be of great uſe to me. This Prince, who
'perceived it by my ſometimes repeating exactly what had
'fallen from him on theſe ſubjects, commanded me to put my
'work in ſome order, and to enlarge it. I made ſome diffi-
'culties in obeying him, nor was my ſtyle one of the beſt;
'but upon repeated commands from his Majeſty, and his
'promiſe to correct it with his own hand, I reſumed and
'continued this work with more aſſiduity.—Such was the
'riſe of theſe Memoirs.'

In the fourth book we have a detail of a vaſt number of military tranſactions, of various kinds, and attended with various ſucceſs. In ſhort, ſo many difficulties lay in Henry's way to the throne, that in the fifth book we find him thereby induced to change his religion, as the only thing capable of removing them. To this he was ſtrongly preſſed, even by our Memorialiſt, tho' he ſtill continued a Proteſtant himſelf: which plainly ſhews, that all the gloſſes which he is at great pains to throw over his maſter's conduct in this matter, are nothing more than political refinements. That this was really the caſe, may appear from one of Sully's own remarks; where he ſays—'It is not ſurprizing, that Henry, who never heard
'any arguments about religion, but in thoſe conferences,'
(which were held in order to prepare him for converſion)
'ſhould ſuffer himſelf to be drawn on that ſide, which they
'took care to make always victorious. For it muſt be obſerved
'as an effect of the King's prudent delays, that every one, even
'the Proteſtants, nay more, the Proteſtant Clergy, who were
'employed in the conferences, were at laſt thoroughly con-
'vinced, that the King's *change of religion* was a circumſtance
'*abſolutely neceſſary for the good of the ſtate*, for peace, and even
'for the advantage of both religions; ſo that there was a kind
'of general combination to *draw him to it*.'

Now after ſuch an explicit acknowlegement, that the King was *drawn into this change*, is it not ſomewhat ſurprizing to find Sully endeavouring, in another place, to perſuade his readers, that this converſion of the King proceeded from conviction, and that he was really *a very good Catholic* in his heart?

In the fixth book we find Henry, like a true ſon of the Pope, ſending a deputation to Rome, in order to make the neceſſary ſubmiſſions there, and obtain the holy Father's abſolution. But notwithſtanding all theſe appearances of reconciliation to the holy church, we ſoon after find, that he had like to have been aſſaſſinated, as an heretic, by the hand of

one

one of thoſe enthuſiaſts, who were every where ſuborned for that purpoſe. 'Amongſt other informations that were ſent 'him upon this ſubject, he received advice, while at Melun, '[anno 1593] that one of theſe villains had ſet out from 'Lyons, with a reſolution to come thither and aſſaſſinate him. 'Fortunately, before he left Lyons, he declared his deſign in 'confeſſion to a prieſt; who, terrified at this frenzy, revealed 'it to a gentleman of Lyons. This gentleman poſted away 'immediately, to get to Melun before the murderer; and de-'ſcribed him ſo exactly to the King, from the picture the prieſt 'had drawn of him, that he was known and ſeized amongſt the 'crowd at Melun, confeſſed his intended crime, and received 'puniſhment for it. The King, aſhamed even for his enemies, 'who by this wickedneſs diſcovered the true bent of their 'diſpoſitions, equally alarmed with theſe attempts againſt his 'perſon, and tormented with the precautions he was obliged 'to take, often complained to me, in the moſt affecting man-'ner, of his uneaſy ſituation.—He would not have been un-'happy, if the behaviour of the Catholics in his *court* had at 'leaſt compenſated for that of the Catholics in the *league*; but 'the King's abjuration had produced no more change in them 'than the others.'

Thus much may ſuffice to ſhew, that the ſincerity of the King's converſion was not quite ſo clear to *others*, as Sully would willingly have his reader believe it was to *him*.

Soon after we have an account of the King's being crowned at Chartres; and alſo of his being admitted into Paris, by Count Briſac, who had the government of that city for the League. Previous to this laſt event, we have a ſpecimen of Sully's political reflections, which frequently occur, and make no ſmall addition to the merit of the work. Briſac, it ſeems, at firſt anſwered the purpoſe of thoſe who had placed the government of Paris in his hands, perfectly well. But after he had for ſome time experienced the power wherewith he was inveſted, he was prompted by it to attempt a change in the conſtitution of the kingdom. For we are told, that—'The 'ſtudy of the Roman hiſtory had inſpired this officer, (who 'valued himſelf greatly upon his ſenſe and penetration) with 'a very ſingular project; which was, to form France into a 'republic, and make Paris the capital of this new ſtate, upon 'the model of antient Rome. Had Briſac deſcended ever ſo 'little from theſe lofty ideas to an attention to particular cir-'cumſtances, which in the greateſt deſigns it is neceſſary to 'have ſome regard to, he would have perceived, that a ſcheme, 'however happily imagined, may, by the nature of the ob-

'ſtacles that oppoſe it, by the difference of the genius and 'character of the people, by the force of thoſe laws they 'have adopted, and by long cuſtom, which, as it were, 'ſtamps a ſeal upon them, become alike chimerical and im-'practicable. Time only, and long experience, can bring 'remedies to the defects in the cuſtoms of a ſtate, whoſe 'form is already determined; and this ought always to be 'attempted with a view to the plan of its original conſtitu-'tion: this is ſo certain, that whenever we ſee a ſtate con-'ducted by meaſures contrary to thoſe made uſe of in its 'foundation, we may be aſſured a great revoluſion is at hand; 'nor do the application of the beſt remedies operate upon 'diſeaſes that reſiſt their force.—Briſac did not go ſo far; he 'could not for a long time comprehend from whence the 'general oppoſition his deſigns met with proceeded; for he 'had explained himſelf freely to the Nobles, and all the chief 'Partiſans, of the League: at laſt he began to be apprehen-'ſive for his own ſafety, leſt while, without any aſſiſtance, 'he was labouring to bring his project to perfection, the King 'ſhould deſtroy it entirely by ſeizing his capital. Poſſeſſed 'with this fear, the Roman ideas quickly gave place to the 'French ſpirit of thoſe times, which was to be ſolicitous only 'for his own advantage. When ſelf-intereſted motives are 'ſtrengthened by the apprehenſion of any danger, there are 'few perſons that will not be induced by them to betray even 'their beſt friend. Thus Briſac acted; and thought of no-'thing but of making the King purchaſe, at the higheſt price, 'the treachery he meditated. And having procured very ad-'vantageous conditions, he agreed to admit Henry, with his 'army, into Paris.—At nine o'clock in the morning, (March '22, 1594) the King preſented himſelf, at the head of eight 'thouſand men, before Porte Neuve, where the Mayor of 'Paris, and the other Magiſtrates, received him in form. He 'went immed ately and took poſſeſſion of the Louvre, the Pa-'lace, the great and little Châtelet, and found no oppoſition 'any where; he proceeded even to the church of Notre Dame, 'which he entered to return thanks to God for his ſucceſs. 'His ſoldiers, on their ſide, fulfilled with ſuch exactneſs the 'orders and intentions of their maſter, that no one throughout 'this great city complained of having received any outrage 'from them. They took poſſeſſion of all the ſquares and 'croſs-ways in the ſtreets, where they drew up in order of 'battle. All was quiet, and from that day the ſhops were 'opened with all the ſecurity that a long continued peace 'could have given.—His Majeſty then publiſhed a general

'par-

'pardon for all the French that had borne arms againſt him. 'When this ſacrifice is not extorted by neceſſity, but, on the 'contrary, made at a time when vengeance has full liberty 'to ſatiate itſelf, it is not one of the leaſt marks of a truly 'royal diſpoſition.'

The remainder of this book is taken up with relations of other military affairs, and the ſurrender of a great number of other cities and towns, after the example of Paris.

In the ſeventh book we have an account of ſeveral military expeditions, in different parts of the kingdom, betwixt the King's party, and that of the League, which ſoon after received a fatal blow, by the deſertion of the Duke of Guiſe, who took the moſt early opportunity of making his peace, at a time when things ſeemed to be taking a great turn in favour of the King. This reconciliation was chiefly effected by means of the Dutcheſs Dowager of Guiſe, the King's Couſin-german, and Mademoiſelle de Guiſe, her Daughter. The character which Sully gives of the Dutcheſs is very amiable, and therefore we think a ſight of it cannot be diſagreeable to our Readers. It here follows:

'In any other age, which had not, like this, loſt every 'diſtinction between virtue and vice, this woman would have 'been the ornament of her ſex, for the qualities of her heart 'and mind. Her whole conduct was regulated by a native 'rectitude of ſoul; ſo that it was eaſy to ſee, that ſhe had not 'even the idea of evil, either to act, or adviſe it; and at 'the ſame time of ſo ſweet a diſpoſition, that ſhe was never 'ſubjected to the ſmalleſt emotion of hatred, malignity, envy, 'or even ill-humour. No woman ever poſſeſſed ſo many 'graces of converſation, or added to a wit ſo ſubtle and re-'fined, a ſimplicity ſo artleſs and agreeable. Her repar-'tees were full of ſalt and ſprightlineſs; and the pleaſing, as 'well as greater qualities, ſo happily blended in her compo-'ſition, that ſhe was at once tender and lively, tranquil and 'gay.'—Wholly ſubdued by the inſtances of theſe two ladies, the King conſented to appoint three agents, to treat with three others on the part of the Duke of Guiſe. However, it ſeems nothing could be brought to bear, till the King had revoked his firſt commiſſion, and appointed our Memorialiſt to act alone, inſtead of the former three. Then, indeed, we find that the buſineſs went readily forward; and no ſooner was the treaty concluded and ſigned, than the Dutcheſs and Mademoiſelle de Guiſe, aſked his Majeſty's permiſſion for the Duke to come himſelf and aſſure him of his obedience. In conſequence of that permiſſion, 'he came and threw himſelf

'at the King's feet, with ſo many marks of a ſincere repen-
'tance, that the King, who penetrated into his inmoſt ſoul,
'inſtead of reproaches, or a ſilence, which, on ſuch occa-
'ſions, is more terrible than the ſevereſt reproaches, made
'uſe of all his endeavours to re-aſſure him: he embraced
'him three ſeveral times, honoured him with the name of
'Nephew, treated him with the greateſt tenderneſs and free-
'dom, and, without affecting either to avoid or recal what
'had paſſed, mentioned the deceaſed Duke of Guiſe with
'honour. A friend who endeavours to reconcile himſelf to
'his friend, after a ſlight quarrel, could not have behaved
'otherwiſe; and all thoſe that were witneſſes of this recep-
'tion, could never ſufficiently admire a King, who, with ſo
'many qualities to inſpire fear, employed only thoſe that
'created love.—The Duke of Guiſe, abſolutely gained by
'this diſcourſe, replied to the King, that he would neglect
'nothing to render himſelf worthy of the honour his Majeſty
'did the memory of his father, and the ſentiments he was
'pleaſed to entertain of himſelf: and from that time he took
'ſuch care to convince him, that his reſpect and fidelity to
'him would continue inviolable, that the King, forgetting
'all which any other in his ſituation would have apprehend-
'ed, from the raiſing again a family that had made Kings
'tremble, lived with him familiarly, and admitted him with
'the other courtiers into all his parties of pleaſure: for ſuch
'was the character of Henry, that that exterior gravity
'which the royal dignity makes it neceſſary to aſſume, never
'hindered him from reſigning himſelf up to pleaſures, which
'an equality of conditions ſpreads over ſociety. The truly
'great man knows how to be, by turns, and as occaſions
'require, whatever he ought to be, maſter, or equal; king,
'or citizen: it is no diminution of his greatneſs, to unbend
'himſelf in private, provided that he ſhews himſelf in his
'public character, capable of performing all the duties of his
'high ſtation: the courtier will never forget that he is with
'his maſter.'

Notwithſtanding the King's reconciliation to the church of Rome, yet we find another attempt, from that quarter, made upon his life. Sully's account of it is as follows—

'On the 26th of December, [1594] the King being then
'at Paris, in his apartments in the Louvre, where he gave
'audience to Meſſ. de Ragny and de Montigny, who entered
'with a great number of other perſons; at the very moment
'when he ſtooped to embrace one of them, he received a

'wound

'wound in the face with a knife, which the murderer let fall 'as he was endeavouring to eſcape through the croud. I was 'preſent, and approached in an agony of grief, ſeeing the 'King all covered with blood, and fearing, with reaſon, that 'the ſtroke was mortal.—The King removed our apprehen-'ſions by a compoſed and agreeable behaviour; and we per-'ceived immediately, that his lip only was wounded; the 'ſtroke having been aimed too high, the force of it was ſtopt 'by a tooth, which it broke.—The parricide was diſcovered, 'without any difficulty, tho' he had mixed among the crowd. 'He was a ſcholar, named John Chatel; and readily an-'ſwered, when he was interrogated, that he came from the 'college of the Jeſuits, accuſing thoſe Fathers with being the 'authors of his crime. The King, who heard him, ſaid, 'with a gaiety which, on ſuch an occaſion, few perſons could 'have been capable of, that he had heard from the *mouths of* '*many perſons*, that the ſociety never loved him, and he was 'now convinced of it by *his own*. Chatel was delivered up 'to juſtice; and the proſecutions againſt the Jeſuits, which 'had been ſuſpended, were now reſumed more vigorouſly 'than before, and terminated by the baniſhment of the whole 'order from the kingdom.'—However, before the end of the year, we find them re-eſtabliſhed in the kingdom, at the inſtance of the Pope; who inſiſted upon that, and ſome other points, before he would grant Henry the abſolution he had ſo long ſolicited at his hands.

The eighth book, amongſt other things, gives us a large account of Sully's diſcoveries of abuſes committed in the finances, and of his own regulations therein, which conſtituted no ſmall part of his great merit, as a miniſter of ſtate: but for theſe, and ſeveral other matters of equal importance, we muſt refer to the work itſelf.

In the ninth book, we have an account of the famous Edict of Nantz, by which ſatisfaction was given to the diſcontented Proteſtants, and the rights of the two religions were clearly explained, and ſolidly eſtabliſhed.—The peace of Vervins, by which a war with Spain was concluded, of which we have not been able to inſert the various tranſactions, finiſhes this book.

Tho' Sully had all along been endeavouring to put the finances into the beſt ſtate poſſible, yet during the continuance of wars, foreign as well as civil, he found it not in his power to do what he wiſhed. As his talents, in this particular point, were certainly of the higheſt pitch; and what contributed principally to the eſtabliſhment of his character, as a ſtateſ-

man; we ſhall be ſomewhat more at large in our extracts of his ſentiments upon this head, from the tenth book; wherein he ſays—

'I had long hoped, that a peace would afford me leiſure 'to examine the finances of the kingdom thoroughly: all that 'I had hitherto been able to do, was only to alleviate the 'miſchief; and far from having been able to dig to the root, 'ſo as to eradicate it at once, the different neceſſities of the 'ſtate, which always followed each other ſo cloſe during the 'war, made it be looked on as a great ſtroke of policy, to 'manage the finances without increaſing the confuſion. It 'is certain, that, upon a cloſer examination, they ſeemed 'tainted with an incurable diſeaſe, which could not even be 'enquired into, without the moſt unſhaken courage, and in-'vincible patience: the firſt glance was able to diſcover no-'thing but an univerſal loſs of credit, the royal treaſury in-'debted ſeveral hundred millions, no means of raiſing more 'money, exceſſive poverty, and ruin at hand; but this very 'ſtate of deſpair made it neceſſary not to delay, a ſingle mo-'ment, the undertaking this great work, while ſeveral op-'portunities concurring, ſhewed at leaſt a *poſſibility* of ſucceſs. 'Every thing was in tranquility; the pay of the troops con-'ſiderably leſſened, the greater part of the military expences 'ſuppreſſed, the King's council weary at length of making 'uſeleſs endeavours to deprive me of any management of pub-'lic affairs, almoſt all buſineſs was tranſacted *by me*; theſe 'gentlemen diſdained even to come to the aſſemblies, unleſs 'forced thither by their own intereſt, or that of their relations 'or friends; in thoſe aſſemblies nothing was propoſed *without 'my approbation*, and nothing executed *without my conſent*; 'the King had no ſecret he reſerved from me, nor any au-'thority that he did not occaſionally inveſt me with; all 'theſe conſiderations perſuaded me, that if the calamities 'cauſed by ſo many long and cruel civil wars, were ever to 'be repaired, now or never was the time to accompliſh it.'

The *time* being allowed thus proper for the undertaking ſo great a work, he next draws the *portrait* of *a good miniſter of the finances*, leaving the reader to conclude, that the *original*, from whence the *portrait* was drawn, was certainly then in being.—Here begins the *portrait*—of himſelf, we imagine; for few ſuch miniſters have appeared, either before, or ſince that time.

'It would be the ſhorteſt way to ſay, that a man who is 'called to the management of public affairs, ought to have 'no *paſſions*; but that we may not wholly deſtroy the notion

'of

'of ſuch a Being, by reducing him to an impoſſible, and 'merely ideal exiſtence, it is ſufficient to ſay, that he ought 'to have *ſuch a knowlege of them*, as to be able to avoid *their* 'influence: he ſhould be ſenſible of all the *meanneſs of pride*, 'the *folly of ambition*, the *weakneſs of hatred*, and the *baſeneſs* 'of *revenge*. As I intend only to make ſuch reflections as 'immediately relate to him, I ſhall not take any notice here of 'the great unworthineſs of treating people ill, not only by ac-'tions, but even words; and of never giving orders to infe-'riors, but in the tranſports of rage, or peeviſhneſs of ill-hu-'mour, ſeaſoning them with oaths and curſes; ſince, living 'for the public, he ought to appear affable, and be eaſy of 'acceſs to all the world, except to thoſe who only come to 'him with a deſign to corrupt him; and never to loſe ſight 'of this maxim, That a kingdom ought to be regulated by 'general *rules*, and that *exceptions* only occaſion diſcontent and 'produce complaints.—A juſt knowlege of what is due to 'rank, and of different degrees of diſtinction, is ſo far from 'being contrary to this maxim, that it is eſſentially neceſſary 'to it, as well for obſerving thoſe rules of behaviour to per-'ſons of different ranks, which the French politeneſs has 'eſtabliſhed, as to cure himſelf of that error, that his riches, 'and the favour of his King, place every other perſon in a 'ſtate of ſubjection to him. An inclination for the fair ſex 'is a ſource of weakneſſes and injuſtice, which will inevitably 'carry him beyond the bounds of his duty; a paſſion for deep 'play, will expoſe him to temptations a thouſand times more 'difficult to be overcome by a man who has all the money 'of the kingdom paſſing through his hands; that he may eſ-'cape this dangerous ſnare, I am under a neceſſity of preſcrib-'ing to him, to have no acquaintance either with cards or 'dice.—A diſlike of fatigue proceeds generally from the ſame 'inclinations that lead to voluptuouſneſs, or inſpire effemi-'nacy. A ſtateſman ought in *temperance* to ſeek for a remedy 'againſt a fondneſs for ſplendor, and the delicacies of the 'table, which ſerve only to enervate both body and mind. A 'virtuous man ought to be wholly unacquainted with drun-'kenneſs; a diligent man ought to be no leſs ignorant of 'what is called high living. As he ought to make his retire-'ment in his cabinet at all times, and all hours, not merely 'ſupportable, but pleaſing, he cannot be too careful to pre-'vent his mind from running on the delights of balls, maſque-'rades, and other parties of pleaſures; in all theſe trifling 'amuſements there is a nameleſs enchantment, that intoxicates 'the hearts of philoſophers and miſanthropes themſelves.—

'The ſame caution is neceſſary againſt hunting, keeping many 'ſervants, equipages, furniture, buildings, and all other occa- 'ſions of expence that luxury has invented. A taſte for any of 'theſe things ſoon degenerates into a kind of paſſion, of which 'the waſte of time is not the only bad conſequence; prodiga- 'lity, ruin, and diſhonour, are the uſual effects of it: it belongs 'only to a man who cannot reſolve to live and amuſe himſelf 'with his own company, to think continually of galleries, 'columns, and gildings, and to run all his life after ſtatues, 'antiques, and medals.—I am, however, far from carrying 'the ſeverity of theſe maxims ſo far, as to forbid a man, in- 'veſted with a public employment, from having any attention 'to himſelf; and to deny him all kinds of amuſement. I 'would have him indulge himſelf in moderate pleaſures, and 'take care of his fortune; provided that he does the one with- 'out diſſipation, and the other without diſhonour. It is one 'of thoſe advantages that attends a diſpoſition not prone to 'expence, and fond of regularity, that he who is poſſeſſed of 'it, if he lives long, finds himſelf inſenſibly in affluent cir- 'cumſtances. *To have made a fortune*,—a phraſe that has ſo 'hateful a ſound, becauſe when it is applied to a *man of buſi- 'neſs*, it commonly means nothing but injuſtice, oppreſſion, 'and cruelty; and when applied to a *courtier*, nothing but 'mean tricks, deſpicable flattery, cringing ſervility, and even, 'at ſometimes, knaveries and treachery,—is nothing more than 'a natural conſequence, and even an act of virtue, where all 'ſee that the fortune is only the reward of labour, or an ho- 'neſt recompence of good actions: that I may not be miſta- 'ken, I will add, that this ought to appear ſo clearly, as to 'force our greateſt enemies to ſee it, and confeſs it.'

After this our Memorialiſt gives a long detail of his own conduct as a miniſter, and endeavours to ſhew how exactly it quadrates with the foregoing portrait: but for this compariſon, as well as for many other valuable maxims of ſtate and policy, we muſt refer to the work at large, which ſeems to be the beſt picture of its Author.

[*To be continued.*] P

The Account of the Abbé de Condillac's Eſſay on the Origin of Human Knowlege, concluded.

IN the Review for laſt month, we attended the learned Abbé whilſt he brought the Human Mind itſelf in review before us. We ſaw him proceed from one intellectual power

to

to another, from the inferior to the ſuperior faculties, juſtly diſplaying the force of each, marking its connection with the others, and gradually exciting thoſe faculties and powers to action, till, by their union and conjunct influence, the whole mind became animated, and awaked, in all its vigour of reaſon and underſtanding.

We are now, in this ſecond part, to obſerve what efforts the mind naturally makes, to communicate its intentions, deſires, or diſcoveries; and how it improves and brings to perfection, the methods it naturally falls upon. And here, as in the former account, we ſhall, for the ſake of diſpatch, generally make uſe of Mr. Nugent's language, tho' ſomewhat contracted.

Let us ſuppoſe, ſays the Abbé, that ſometime after the deluge, two children, one male and the other female, wandered about in the deſarts, before they underſtood the uſe of any ſign. I am authorized to make this ſuppoſition, becauſe children have been found in deſarts; and who knows but ſome nation or other owes its original to an event of this kind? Let us then enquire in what manner this nation firſt invented language.

So long as the above mentioned children lived aſunder, the operations of their mind would be confined to perception and conſciouſneſs, which never ceaſe to act whilſt we are awake; to attention, which muſt take place whenever any perception affects one in a particular manner; to reminiſcence, when by ſtriking circumſtances they recollected ſomething elſe; and to a very limited exerciſe of the imagination.

But when they came to live together, they would have occaſion to enlarge and improve thoſe firſt operations; becauſe their mutual correſpondence would induce them to connect with the ſounds attending each paſſion, the perceptions naturally intimated by them. Theſe ſounds would generally be accompanied with ſome motion, geſture, or action, whoſe expreſſion would be of a yet more rouſing nature. For example, were the female debarred of acceſs to an object neceſſary to the ſupply of her wants, ſhe would not confine herſelf to mere ſounds whilſt the object was in view; but would expreſs her endeavour to obtain it, by moving her head, her arms, and other parts of her body. The male, ſtruck with this ſight, would fix his eye on the ſame object, and perceiving ſome inward emotions, which he was not yet able to account for, would ſuffer in ſeeing his companion ſuffer; and, feeling himſelf inclined to relieve her, would follow this impreſſion to the utmoſt of his power. Thus by inſtinct alone would

would they aſk and yield each other aſſiſtance; I ſay by inſtinct alone, for as yet there could be no room for reflection.

And yet theſe ſame circumſtances could not be frequently repeated, without accuſtoming them at length to connect with the voice of the paſſions, and with thoſe various emotions of body, the perceptions expreſſed by them in ſo lively a manner. The more they grew familiar with theſe ſigns, the more capable would they become of reviving them at pleaſure. Thus would their memory acquire ſome ſort of habit; themſelves be able to command their own imagination; and inſenſibly learn to do by reflection, what they had hitherto done merely by inſtinct.

By theſe particulars we ſee in what manner that ſort of utterance, which in all animals is the effect of paſſion, might contribute to enlarge the operations of the human mind, by giving a natural occaſion to the mode of ſpeaking by action; a language which, in its infancy, tho' probably conſiſting only in contorſions and violent agitations, yet would be proportioned enough to the ſlender capacity of this young couple.

But when once they had acquired the habit of connecting ſome ideas with arbitrary ſigns, the natural ſounds, accompanying the paſſions, would themſelves ſerve them for a pattern to frame a vocal language. They might articulate new ſounds, and by repeating them ſeveral times, and accompanying them with ſome geſture which pointed out ſuch objects as they wanted to be taken notice of, accuſtom themſelves to give names to things. The progreſs of this language muſt be, however, very ſlow; for in them the organ of ſpeech would at firſt, and for want of early uſe, be ſo inflexible, that it could not eaſily articulate any other than a few ſimple ſounds; and the obſtacles which hindered them from pronouncing others, would prevent them even from ſuſpecting that the voice was ſuſceptible of any further variation, beyond the ſmall number of words already deviſed.

But let us ſuppoſe this young couple to have a child, who preſſed by wants which he could not without difficulty make known, put every part of his body into ſome ſort of motion. His tongue being extremely pliant, would be capable of motions productive of ſound, in a manner that muſt appear extraordinary to the parents, and give riſe to new expreſſions. As continued wants preſſed the child, they would occaſion a repetition of the ſame efforts. He would again and again move his tongue, as at firſt, and frequently articulate the ſame ſound. The ſurprized parents, having at length gueſſed his meaning, would give him what he wanted, and try, as they

gave

gave it him, to imitate the ſound. The difficulty with which they muſt pronounce it, ſhews that they were not of themſelves capable of inventing it.

For this very reaſon the new language could not much improve; for the child's organ of ſpeech, for want of exerciſe, muſt quickly loſe all its flexibility. His parents, ſenſible of their own deficiency in pronunciation, and practiſed in action, would teach him to communicate his thoughts by action. In this caſe, chance alone could give riſe to ſome new words; and it muſt doubtleſs have been a long time before their number, by ſo ſlow a method, could be conſiderably increaſed. The mode of ſpeaking by action, at that time ſo natural, muſt be a very great obſtacle to ſurmount; for how could they leave it to prefer another, whoſe advantages were yet unforeſeen, and whoſe difficulties were ſo obvious?

In proportion as the language of articulate ſounds became more copious, the neceſſity of ſeizing early opportunities for improving the organ of ſpeech, and preſerving its firſt flexibility, would more and more appear; till at laſt the mode of vocal expreſſion would ſeem as convenient as that of ſpeaking by action; and for a time both would be indiſcriminately uſed, till at length articulate ſounds became ſo eaſy, that they abſolutely prevailed.

The mode of ſpeaking by action was by the antients called by the name of Dance; which is the reaſon that David is ſaid to have danced before the ark.

As taſte improved, men gave a greater variety, grace, and expreſſion, to this dance. They not only ſubjected the motions of the arms, and the attitudes of the body, to rules; but they likewiſe marked out the movements of the feet. Thus dancing was naturally divided into two ſubordinate arts; one, if I may be permitted an expreſſion conformable to the language of antiquity, was the dance of geſtures, which they preſerved to accompany and enforce the communication of their thoughts; the other was the dance of ſteps, employed in expreſſing particular emotions of the mind, chiefly of joy, and was therefore uſed on occaſions of rejoicing, as its principal object was pleaſure.

Speech ſucceeding the language of action, retained its character: yet theſe languages did not ſucceed each other abruptly. They were a long time intermixed, and it was not till very late that ſpeech prevailed. This new method of communicating thought muſt of courſe imitate the firſt; and, in order to ſupply the place of violent contorſions, raiſe and depreſs the voice by very ſenſible intervals.

We

We might improperly give the name of muſic to this manner of pronouncing: I ſhall only ſay, then, it partook of the nature of muſic.

This proſody was ſo natural to mankind in the beginning, that to ſeveral it appeared eaſier to expreſs different ideas by the ſame word pronounced in different tones, than to multiply the number of words in proportion to that of ideas. A language of this kind is ſtill preſerved among the Chineſe. They have only 328 monoſyllables: theſe they vary on five tones, which is equivalent to 1640 ſigns; and it has been obſerved, that our languages are not more copious.

The ſame cauſes which determine the voice to vary by very diſtinct intervals, neceſſarily occaſion it to make a difference between the times which it uſeth in the articulation of ſounds. It was not, therefore, natural, that a people, whoſe proſody was in ſome meaſure muſical, ſhould obſerve equal ſtops in each ſyllable. This method of pronouncing would not have ſufficiently imitated the mode of ſpeaking by action. Some ſounds, therefore, at the origin of languages, ſucceeded each other with greater velocity, and others very ſlowly. From hence ariſes what Grammarians call Quantity, or the ſenſible difference between long and ſhort ſyllables.

As the inflexion by ſenſible intervals introduced the uſe of muſical declamation, ſo the diſtinct inequality of ſyllables, added a difference of time and meaſure to it. The declamatory ſpeaking of the antients contained, therefore, thoſe two things, characteriſtical of vocal melody, I mean Modulation and Movement.

If it be natural, as I have obſerved, for the voice to vary its inflexions in proportion to the greater variety of geſtures; it is, for the ſame reaſon, natural for a people, who ſpeak a language, the pronunciation of which borders very near upon muſic, to have a more varied geſture, and a manner of action expreſſive enough to be meaſured.

When geſtures were once reduced to an art, and determined by notes, it was found an eaſy matter to ſubject them to the movement and meaſure of declamation. Nay, the Romans went farther; they divided the recitation and action in their Soliloquies, betwixt two players.

The cuſtom of dividing the declamation, naturally led to the diſcovery of Pantomimes: there was only one ſtep more to take, namely, for the actor to render his geſture ſo expreſſive, that the recitation ſhould appear uſeleſs; and this is what happened.

The proſody of the antients, at the origin of languages, being extremely various and uncertain, every inflexion of the voice was natural to it: conſequently they could not avoid falling now and then upon ſome tones, with which the ear was pleaſed: and ſuch was the firſt idea they entertained of harmony or muſic.

The Diatonic order, in which ſounds ſucceed each other by tones and ſemi-tones, appears at preſent ſo natural, that one would imagine it to have been diſcovered before the reſt; but if there are ſounds whoſe relations are more perceptible, it is reaſonable to conclude, that theſe were firſt obſerved.

The progreſſion by a Tierce, a Fifth, or an Octave, immediately depends on the principle whence harmony is derived, that is, on the Reſonance of ſonorous bodies; and the Diatonic order ariſes from this progreſſion. It neceſſarily follows, therefore, that, in the harmonic ſucceſſion, the relations of ſounds muſt be far more perceptible, than in the Diatonic order. The harmonic intervals were, therefore, the firſt taken notice of; and the Diatonic order was diſcovered only by degrees, and not till after many fruitleſs attempts.

As the progreſs of muſic was ſo very ſlow, it muſt be a long time before the antients had any thoughts of ſeparating it from the words; for, viewed in ſuch circumſtance, it would appear to them void of expreſſion. Beſides, as their proſody had regulated the ſeveral tones of the human voice, and alone had furniſhed the occaſion of obſerving their harmony, it was natural for them to look upon muſic only as an art capable of adding more energy or ornament to ſpeech; and hence the prejudice of the antients againſt ſeparating the muſic from the words.

Meanwhile this art improved; and having by degrees equalled words in expreſſion, at laſt ſtrove to ſurpaſs them. Then was it perceived to be of itſelf ſuſceptible of infinite expreſſion; and conſequently it could no longer appear ridiculous to divorce it from the words.

As the proſody of the primitive languages fell very little ſhort of melody, ſo the ſtyle of thoſe languages, affecting to imitate the ſenſible images of the mode of ſpeaking by action, adopted all ſorts of figures and metaphors, and became extremely picturеſque.

Thus the ſtyle of all languages was originally poetical, depicting the moſt ſenſible images, and ſtrictly conforming to meaſure. But as languages became more copious, the mode of ſpeaking by action was aboliſhed by degrees, the voice relaxed

laxed its tones, the reliſh for figures and metaphors inſenſibly diminiſhed, and ſtyle began to reſemble proſe.

As the proſody and ſtyle of languages became more ſimple, proſe began to differ more and more from verſe: and, on the other hand, the human mind improving, poetry decked itſelf with freſher images, deviated farther from common language, and became leſs proper for the inſtruction of the vulgar.

The diſſimilarity ariſing between poetic ſtyle and common language, opened a middle way, from which eloquence derived its origin.

When mankind had once acquired the art of communicating their conceptions by ſounds, they began to feel the neceſſity of inventing new ſigns, for perpetuating them, and for making them known at a diſtance. To expreſs, therefore, the idea of a man, or horſe, they delineated the form of each of theſe animals: ſo that the firſt eſſay towards writing was a mere picture.

It is, in all probability, to the neceſſity of thus delineating our thoughts, that the art of painting owes its original.

But the inconveniency ariſing from the enormous bulk of pictured volumes, induced them afterwards to uſe one ſingle figure to denote various things or ſignifications. Thus it was that writing, which before that time was a ſimple picture, became both picture and character, which is what properly conſtitutes the nature of hieroglyphics.

Yet this exact manner of delineation proved ſtill too tedious and voluminous, they therefore by degrees perfected another character, formed from the outlines of each figure, and reſembling the Chineſe writing; which we may call the Running-hand of hieroglyphics.

Thus have we brought down the general hiſtory of writing, by a gradual and eaſy deſcent, from a picture to a letter: for Chineſe marks, which participate of the nature of Egyptian hieroglyphics on the one hand, and of letters on the other, juſt as theſe hieroglyphics equally partook of that of Mexican pictures, and of the Chineſe characters, are on the very borders of letters; an alphabet being only a compendious abridgment of that troubleſome multiplicity.

The immediately preceding paragraph, with which we ſhall conclude our ſummary of the ſecond part of this Eſſay, is a quotation from Mr. Warburton's Divine Legation of Moſes; to which the Abbé Condillac pays his acknowlegements for almoſt every thing he has advanced concerning the invention and improvement of pictureſque, emblematic, and literal ſigns.

Our

Our philoſophic and diſcerning Abbè, who in his reſearches after Truth, reveres authority, without implicitly ſubmitting to it, will allow us the ſame privilege.

We entirely agree with our Author, that an inaccurate uſe of words is the occaſion of much error, and vain debate among mankind; and that it is of very great importance with reſpect to the diſcovery, as well as communication of Truth, to ſpeak with preciſion. We alſo agree with the Abbé in this, that the mind may, upon ſome occaſions, recollect a word when it cannot recollect the idea, or ideas, of which that word is the ſign; and reverſely, may recollect an idea, or ideas, without recollecting the word, or words, which denominate them: and the Abbé may, if he pleaſes, call the recollection of words, Memory; and the recollection of ideas, Imagination. Yet as recollection, whatever be the object of it, is ſtill but one and the ſame operation of mind, juſt as ſight is but one and the ſame power of ſenſation, whether the object of it be red or blue; and as we call the organ of ſight, notwithſtanding the diverſity of its objects, and upon which ſoever of them it be employed, the eye; ſo ought we, one would think, to call the retentive faculty, which miniſters to recollection, as the eye does to ſeeing, however various its objects, and upon whatever exerted, by one, and not by many names; and if one name will do, Memory ſeems to be a word as proper as any other to denote ſuch a power. Thus much in defence of our countryman Locke, whom the Abbé reprehends upon this occaſion.

But we cannot conclude without doing this learned foreigner the juſtice of acknowleging to our Readers, that we have, in our ſummary of the firſt part of his work, entirely paſſed over his Introduction, his firſt chapter relating to the Difference between Soul and Body, a chapter concerning the Origin of Principles, another of the Defects and Advantages of the Imagination, another concerning the operation by which we give Signs to our Ideas, and a chapter of Facts confirming the preceding, together with a chapter on Abſtraction, &c. And in the ſecond part we have wholly omitted his Compariſon between muſical and plain Declamation, his Inquiry concerning the moſt perfect Proſody, two chapters concerning Words, another concerning their Signification; one concerning their Tranſpoſition; and ſeveral others; as of the Origin of Fable, &c. of the Character of Languages, of the Cauſe of Error, of the Manner of Determining Ideas or their Names, of the Order we ought to follow in the Inveſtigation

of Truth, and of that we ought to purſue in the Expoſition of it. Theſe we paſſed over as ſubordinate parts, but recommend the whole to the peruſal of the Rational Enquirer.

W

A free and candid Examination of the Principles advanced in the Right Rev. the Lord Biſhop of London's very elegant Sermons, lately publiſhed; and in his very ingenious Diſcourſes on Prophecy. Wherein the commonly received Syſtem, concerning the Natures of the Jewiſh and Chriſtian Diſpenſations, is particularly conſidered: With occaſional Obſervations on ſome late Explanations of the Doctrines therein contained. By the Author of the Critical Enquiry into the Opinions and Practice of the antient Philoſophers, &c. 8vo. 5s. Davis.

THE ingenious Author's deſign in this piece, is to ſhew, that the common ſyſtem, which makes Redemption and a Future State, a popular doctrine amongſt the ancient Jews, abounds with abſurdities and inconſiſtencies. He warmly eſpouſes Dr. Warburton's ſcheme upon the ſubject; ſeems to be well acquainted with what has been urged on both ſides of the queſtion; and has made ſeveral juſt obſervations on what has been advanced upon it by the Biſhop of London, and the Doctors Leland, Stebbing, Sykes, Law, &c. His principal view, indeed, ſeems to be, to get the queſtion thoroughly examined, and the Jewiſh law freed from the many perplexities in which thoſe who plead in defence of the common ſyſtem, have involved it.

The preface to his performance is written with great ſpirit, and very much in the ſtyle and manner of the Author of the Divine Legation: on whom, in the courſe of the work, the higheſt praiſes are beſtowed. It is levelled at a Sermon, called the Chriſtian Apology, &c. by Dr. Patten. (See Review for January, 1756; for May, p. 392, ſeq. and for July, p. 79.) The Author introduces it with obſerving, that Reaſon, in religious matters, ſtands but an ill chance of being heard, when one part of the public attention is engaged in the gratifications of *ſenſe*; another buſied in the viſionary purſuits of an *over-heated fancy*; and the reſt ſecurely repoſing in the cool and venerable ſhade of AUTHORITY.

In the tumultuous ſcenes of life, it is ſaid, the voice of Reaſon is too weak to be heard, or too difficult to be underſtood: in the indulgent anarchy of fancy, her language is too ſimple, or too ſevere, to perſuade; but where AUTHORITY bears

* M.r Jowne

bears ſway, ſhe is enjoined compliance, or reduced to ſilence. Thus we ſee in one quarter ſhe is ſtared at as a ſtranger; in another, ſhe alarms as an enemy; and in the third, ſhe is treated as a ſlave. Here, indeed, her caſe is at the worſt. She may familiarize herſelf to the ſenſual man; ſhe may be reconciled to the viſionary; but, with AUTHORITY, ſhe can come to no compoſition; tho' ſhe be unable to withſtand its power. And yet it is againſt this laſt FOE TO REASON that the following ſheets are chiefly directed.

'But, to vindicate the *rights of Reaſon in Religion*,' continues the Author, 'appears now ſo deſperate an adventure to 'the learned of Oxford, that in a ſudden fit of deſpair, as it 'ſhould ſeem, they are for giving up the cauſe at once, and 'ridding us of all labour at a blow. The ſcheme is to expel 'REASON out of the province of FAITH: and to believe on 'no other account but becauſe it is *thus written*: that the DATA for the truths of Revelation are ſo ſlender, that the application of human Reaſon to it, only makes it totter the 'more; for that all which human Reaſon can do, is to furniſh out TOPICAL arguments; which as they have two 'handles, two faces, and two edges, are laid hold on equally 'by the two parties; who, with the ſame *eaſe* and *facility*, 'turn them againſt one another, till the conflict ends in an 'univerſal ſcepticiſm.'—

But our Prefacer aſks, why ſuch reſentment againſt Reaſon, at this juncture? There is not, ſays he, ſo much of it as to be troubleſome to any body: and what there is, is not ſo well received as to excite envy. But this ſhews the diſintereſtedneſs of Dr. Patten. And if he may appear ungenerous to take advantage of her preſent low defenceleſs condition, to exclude her from her pretended rights, it is all for the public good. 'Be this as it may,' adds the Author, 'for my own 'part, I cannot but wiſh his project good ſucceſs. Reaſon 'has ſo little befriended me, and I ſuppoſe it is the caſe of 'many others, that I am ready to cry out (as a certain perſon 'did againſt ſomething he thought her enemy) *would we were 'well rid of it*. But this ſhews us we ought to do nothing 'raſhly. In my mind, theſe two projects ſhould go hand in 'hand; that when we have driven Reaſon out of Religion, 'we may take care to leave none of thoſe abſurdities behind, 'which afford her ſo plauſible a pretence for ſtaying where ſhe 'is, to prevent matters from growing worſe, when ſhe can 'make them no better.

'This appears to me, a defect in the learned Doctor's 'ſcheme; but not the only one. He would have us lay aſide

'our Reaſon. In good time. But, let us firſt ſee, whether 'he can perſuade our adverſaries to the ſame complaiſance. 'If he cannot, why ſhould the defenders of Religion throw 'aſide their weapons. Bad arms are better than none. Oh, 'but the Reaſon of unbelievers is ſuch adulterate ſtuff, ſuch 'very falſe mettle, that no great harm is to be apprehended 'from it. Now, to my thinking, here is one cauſe the more 'for not parting with ours in a hurry. Counters have never 'ſo good a chance of paſſing current, as when we have no 'ſterling money to confront with them.

'There is ſtill more behind. The ſubtle Doctor has ap-'parently communicated but one half of his ſcheme, and 'myſteriouſly keeps the other in reſerve; for we can never 'ſuppoſe his intention is to leave Religion quite defenceleſs. 'Human Reaſon I will beg leave to call, the *Fortreſs of Faith*; 'it is, you will ſay, full of weak places. Be it ſo. It has 'ſtill its advantages; or a known enemy of Revelation, (au-'thor of *Chriſtianity not founded on Argument*) tho' in maſ-'querade, as uſual, would never have been at all that pains 'to draw us out of it. This was all he wanted, to inſult us, 'at pleaſure; and he played his part well. But we can never 'ſuppoſe, that the learned Doctor, tho' he treads in his ſteps, 'is going his way. We muſt conclude, therefore, that tho' 'he has not thought fit to tell us what ſecurity he has provid-'ed for Religion, yet, at leaſt, that ſomething he has in pet-'to, ready to ſupply the place of Reaſon, as ſoon as ever 'we ſhall be diſpoſed to give it up.

'Now, what this ſomething is, we can but gueſs. There 'are two famous ſects of nominal Chriſtians, to whom Rea-'ſon having given as great offence, as it has happened to do 'to our learned Doctor; they have both acted on his exter-'minating principle. The ſects I mean are the *Quakers* and 'the *Papiſts*: but then both of them have, in their ſeveral 'ways, provided for the ſecurity of Religion, in the abſence, 'or during the captivity of Reaſon.

'The *Quakers* have ſubſtituted the *Spirit* in its ſtead. And, 'indeed, ſuppoſe them not to have juggled with us, and they 'have made no ill exchange for us. "Why ſhould you wretch-"ed earth-worms (ſay theſe men to us) keep groping out your "way by the weak and feeble glimmering of *human Reaſon*, "when you have the *Light within*; the glorious Light of "the Spirit riſing in your ſouls? Reaſon, indeed, is good, "when nothing better can be had. It ſerved the philoſo-"phers. But ſhall their old ſtale ware ſerve the ſaints? "*Purge out, for ſhame, this old leaven, that you may be a*

" *new* LUMP." 'Now theſe Illuminati aſcribing ſo much 'more to Human Reaſon than our Oxford Divine, and, in-'deed, talking ſo much more ſoberly concerning it, I con-'clude that the thing which he keeps in reſerve, and is ſo ſhy 'of producing, is not the SPIRIT.

'It remains then to ſee, if it be that with which the *Pa-'piſts* have done ſuch wonders. I mean, the ARM OF FLESH, 'whether diſtinguiſhed by the titles of *Inquiſitions*, *wholeſome 'Severities*, *Solemn Leagues and Covenants*, *Acts of Conformi-'ty*, or by whatever other name it may be called, as different 'times and places hold moſt commodious or ſalutary. Now 'there are many circumſtances which plainly indicate the '*great Secret* to be this, and no other: For 1ſt, the learned 'Doctor agrees with them in the moſt laviſh abuſes of Hu-'man Reaſon; eſpecially when it ſubmits to the guidance of 'private judgment. 2dly, His ſpite and rancour, like theirs, 'is chiefly directed againſt ſuch whom Human Reaſon is ſup-'poſed to have favoured moſt. 3dly, He condeſcends, as the 'Papiſts have ever done, (and which the Quakers, to do 'them juſtice, never did) to borrow aid of this *enemy of all 'godlineſs*, as often as it may ſerve his purpoſe. From the 'ſameneſs in theſe various characteriſtic marks, I am inclined, 'and I hope without breach of charity, to conclude, that the 'learned Doctor's prime object, like theirs, is the *peace*, ra-'ther than the *purity*, of Religion: and, conſequently, that 'he has a more ſubſtantial ſupport for the *Church* than that 'ſlender pillar of the *Light within*: which, when he pleaſes 'to explain at large, he will, without all queſtion, meet with 'the encouragement he deſerves.

'But it is time to return from whence we ſet out; and 'make one deſperate effort more, with this feeble inſtrument 'of *Reaſon*, even there, where, at beſt, ſhe never did much, 'I mean againſt *Authority*.'

We now proceed to give ſome account of the performance itſelf; in the firſt chapter of which the Author endeavours to ſhew, that the commonly received ſyſtem concerning the nature of the Jewiſh and Chriſtian Diſpenſations, as far as reſpects a *future State*, is inconſiſtent with the hiſtory of the Old Teſtament, and with the doctrine of the New. He ſets out with obſerving, that it is generally ſuppoſed by the advocates of the common ſyſtem, that the great and leading principles of the Goſpel were revealed by Moſes and the prophets to the ancient Jewiſh people; and that the doctrine of *life and immortality* was as much the foundation and ſupport of *their* religion then, as it is of *ours* now: for that no diſpenſation of

religion, of which this doctrine was not a fundamental and eſſential part, would have been able to ſubſiſt in any age or period of the world. The queſtion, he tells us, he has done his beſt to examine with the utmoſt impartiality, and his great objection to the common ſyſtem has ever been, that it ſuppoſes the Jews were more enlightned, and better inſtructed in the great truths and principles of the Goſpel, than is conſiſtent with the account they give of themſelves in the Old Teſtament, or the account given of their diſpenſation in the New.

Accordingly he begins his enquiry with the New Teſtament, and produces a variety of paſſages wherein it is ſaid, that life and immortality was *brought to light*, was *made manifeſt*, *firſt* began to be ſpoken, by Jeſus Chriſt; that the Jews before the coming of our Saviour, ſat in *darkneſs*, *and in the region and ſhadow of death*; that Jeſus was ſent to ſhew *light* unto the people, (i. e. the Jews) and to the Gentiles; with many other paſſages to the ſame purpoſe.

'If we would know,' ſays he, 'in what *meaſure* and *extent* Jeſus Chriſt was a light to the Jews, we muſt conſider their ſtate and condition before they were enlightned by him. Now the inſpired writers tell us, that they were covered with the thickeſt *darkneſs*, in which they wandered, like men whoſe eyes are *not opened*: and how was it poſſible to enlighten men *thus ſituated*, but by *bringing* objects to *light*, in the ſtrict and proper ſenſe of the words, or by rendering things *viſible* which before were inviſible? It would be ridiculous to ſay that they *ſat in darkneſs*, or that they *had not their eyes opened*, merely becauſe they did not ſee the object in its *full* proportion and extent, or had not an *exact* view of every diſtinct and minute part, and the opportunity of examining and ſurveying it quite round.

'The *ſitting in darkneſs*, and *in the region and ſhadow of death*, evidently implies, therefore, a *total* abſence and want of light, or a perfect and entire ignorance of the doctrine by which the people, thus circumſtanced, were to be enlightned; it being impoſſible to expreſs the moſt abſolute and entire ignorance in more ſignificant and emphatic terms.

In regard to the text which informs us, that *Chriſt brought life and immortality to light through the Goſpel*, our Author obſerves, that the word φωτιζω alludes to the character and deſcription of our Saviour elſewhere, in which he is ſaid to be *the light of the world*, and *the light which lightneth every man* that the term, when predicated of Chriſt, is ſometimes applied *to perſons*, and ſometimes *to things*; that when it is applied to perſons, it ſignifies *giving light* to thoſe who were in darkneſs whe

when to things, the *illuminating what lay hid*: conſequently it ſuppoſes that the doctrines, with which men were enlightned, had hitherto lain in obſcurity.

According to his Lordſhip of London the word φωτιζω imports only ſuch an acceſſion and increaſe of light, (Sermons, vol. I. p. 189—191.) as would afford a perfect and exact view of objects, which were, in a good meaſure, diſcerned before, though not thoroughly, nor in every diſtinct and minute part. According to our Author, the Jews could never be ſaid to ſit *in darkneſs*, if they had a good general view of the object; nor could their eyes want *opening*, nor could they be deſcribed as *blind*, if they, in a good meaſure, ſaw already what they were afterwards enabled to diſcern only more accurately.

'St. Paul ſays,' continues he, 'that Jeſus Chriſt *opened* 'their eyes; his Lordſhip, that Jeſus only cured ſome de-'fects in their ſight, which was very good, though not eagle-'eyed before. In exceſs of charity, he calls that a *mote* 'which the Apoſtle calls a *beam*. Old Zacharius affirms, 'that the day-ſpring gave light to men in darkneſs; his Lord-'ſhip, that the days of thick darkneſs were paſſed, and that 'nothing more than ſome thin clouds remained, to be diſſi-'pated and diſpelled by this Sun of righteouſneſs.'

His Lordſhip inſiſts much that the Greek word ſignifies only to *enlighten*, and *make plain*; and that it cannot ſignify, to bring a thing into *being* and *exiſtence*, but only to illuſtrate ſomething which had a being and exiſtence before. But this diſtinction, our Author endeavours to ſhew, is of no manner of ſervice to his Lordſhip's argument, ſince thoſe he reaſons againſt, are agreed with him, that this light illuſtrated what was already in being, namely, the *typical* repreſentations of a future State in the law. The only point in diſpute is concerning the *degree* of darkneſs and obſcurity which encompaſſed thoſe typical repreſentations, and which was ſcattered and diſpelled by the Goſpel light. This leads our Author to enquire whether the doctrine ſo enveloped was obvious and viſible to the body of the Jews: part of what he advances is as follows.

'Now his Lordſhip himſelf aſſerts,' ſays he, 'that they 'were intended for a *veil* or *cover*; and therefore he muſt own 'that they would not have anſwered the end propoſed, unleſs 'they had kept the doctrine out of ſight, and hid from the 'notice of the people. If then Jeſus Chriſt took off, and 'entirely removed this veil or cover, and openly and nakedly 'held up to ſight, the doctrine which had been concealed un-'der it, we may ſtrictly and properly ſay, that life and im-'mortality was *brought to light* by him.

'His Lordſhip tells us, that the doctrine of a future State 'was involved in *doubts* and *uncertainties* under the law, 'which were cleared up by the knowlege of the Reſurrection, 'revealed in the Goſpel. Here I would deſire to know, whe- 'ther the Jews had ſuch quick and piercing apprehenſions, as 'to penetrate through the carnal veil or cover of theſe types 'and figures, and to diſcern the ſpiritual doctrine of a future 'State, which lay hid beneath? If they were not able to do 'this, then they could have no *good proof* of a future life, ſo 'induſtriouſly placed out of their ſight, and ſecreted from 'them. If they ſaw into the ſpiritual ſenſe, they could have 'no *doubts* and *uncertainties:* if they ſaw not into the ſpiri- 'tual ſenſe, they could have no *good proof*.

'Take it which way you will, his Lordſhip's hypotheſis 'will not hold water: whether you allow, or whether you 'deny them the ſpiritual ſenſe, the whole doctrine contained 'in this hypotheſis ſlips away from us. On the firſt ſuppoſi- 'tion, the Jews muſt have ſeen the whole power and ſub- 'ſtance of the Goſpel in the law; and then, contrary to the 'hypotheſis, they muſt have been as well acquainted with the 'doctrine of the Reſurrection, as with the doctrine of a fu- 'ture State. On the other ſuppoſition, they could have had 'no better proof of a future State than of a Reſurrection; 'which is ſtill as contrary to the hypotheſis. In a word, as 'the two doctrines were exhibited together under types, or 'tranſmitted under the ſame common medium of conveyance, 'we muſt ſuppoſe that they were either both diſcovered, or 'both ſecreted, during the period in queſtion.

'Whatever the advocates of the common ſyſtem may hap- 'pen to think, or may venture to talk, of the great truths 'and principles of the Goſpel being opened and revealed to 'the Jewiſh church, St. Paul declares, that they were kept 'ſecret in the age of the law. *We ſpeak the wiſdom of God 'in a myſtery*, (1 Cor. ii. 7.) *even the hidden wiſdom, which 'God ordained before the world unto our glory.* Here the Apoſ- 'tle repreſents the ſcheme of our ſalvation, or the good tid- 'ings of the Goſpel, as the wiſdom of God *in a myſtery*, or 'as *the hidden wiſdom* of God, purpoſed, indeed, before the 'foundation of the world, but not manifeſted and diſcovered 'till the age of the Goſpel.'

Our Author goes on to obſerve, that when his Lordſhip of London conſiders the paſſages of the New Teſtament, which mention *the myſtery of the Goſpel*, he finds himſelf obliged to acknowlege, that the great points of Chriſtianity were kept ſecret till the coming of Chriſt: but that when he afterwards addreſſes

addreſſes himſelf to defend the common ſyſtem, or to attack that of the *Divine Legation*, he then finds himſelf obliged to abandon the Scripture doctrine, even as it had been interpreted by himſelf. Thus he directly oppoſes Dr. Warburton's interpretation in his ſixth Sermon, tho' he as directly aſſerts it in his third, and in his Diſcourſes on Prophecy. Our Author leaves it to others to ballance and determine the moment of his Lordſhip's arguments alledged on *either ſide*; and proceeds to offer ſome obſervations on this *myſtery of the Goſpel*; he concludes the chapter with an examination of ſome objections which have been urged againſt the principles he defends.

The ſecond chapter contains remarks on the Biſhop of London's defence of the ancient prophecies, with ſome obſervations on what has been lately advanced by Dr. Middleton, and Dr. Sykes, on the ſubject of types and ſecondary prophecies. Having in the firſt chapter endeavoured to prove that the common ſyſtem, which makes Redemption and a future State a popular doctrine amongſt the ancient Jews, is confuted by the plain and expreſs authority of the New Teſtament, our Author now attempts to ſhew, that this notion will diſable us from defending the Old, or giving a ſatisfactory anſwer to the objections which unbelievers bring againſt the ancient Prophecies. The futility of the common ſyſtem, he thinks, cannot be better or more effectually expoſed, than by ſhewing to what great and inexplicable difficulties it reduced the Biſhop of London, in his defence of *types* and *ſecondary* Prophecies, againſt Mr. Collins; and it may be the more ſeaſonable to review this debate, we are told, ſince Lord Bolingbroke ſeems ſo well ſatified in his ridicule of theſe modes of information, which he conſiders only as ſo many *convict* impertinences and whims, unworthy the attention of a rational and thinking man. Now as his Lordſhip has not condeſcended to reaſon on the ſubject, or to ſpecify and point out his particular objections, we can, at beſt, but conjecture what they might be; and as he was not famous for ſtriking out any new lights of his own, it may reaſonably be preſumed, our Author imagines that Mr. Collins was his oracle on this occaſion as well as on others; and that he looked upon the arguments, advanced in *the Grounds and Reaſons*, againſt Types and ſecondary Prophecies, as ſo many unanſwerable truths.

Theſe arguments ſuppoſe, *firſt*, that the modes of information are neither reaſonable, juſt, nor proper, as not agreeable to the rules of fair Criticiſm and ſound Logic; *ſecondly*, had they been properly and ſtrictly logical, yet they would not have been made uſe of in a revealed Religion, becauſe ſuch a

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one can have nothing to hide from thoſe to whom it is delivered. In anſwer to this his Lordſhip of London undertakes to ſhew, (ſee his *Diſcourſes on Prophecy*, p. 145, fourth edition) that we may naturally and reaſonably expect to find *types* and *figures* in the Old Teſtament. It was his buſineſs then, as our Author juſtly obſerves, to prove that they were properly and ſtrictly logical, and not the product of a warm and heated imagination, but founded on real and ſolid principles of reaſon. Now, as he has not attempted to do this, he leaves the *firſt* objection of his adverſary *unanſwered*, and even *untouched*. To aſſume the logical fitneſs and propriety of theſe modes of information in a diſpute with the author of *the Grounds and Reaſons*, is plainly *begging* the queſtion, which the rules of diſputation required ſhould be proved. To tell the Infidel, that they are really found in the Old Teſtament, unleſs you have previouſly cleared and reſcued them from the charge of being *unſcholaſtic*, *groundleſs*, and *abſurd*, would be furniſhing him only with an occaſion of triumph.

It is then a great, and even fundamental, defect in his Lordſhip's reaſoning, our Author obſerves, that he did not previouſly explain and vindicate the *logical fitneſs* and *propriety* of theſe figures. A *ſecond* defect is, that his reaſoning does not come up to the point which he undertakes to prove. He is to prove, that in the Old Teſtament we may reaſonably look for *types*, or that particular mode and ſpecies of Prophecy, diſtinguiſhed by *this appellation*. All he performs, is, that the law muſt have *ſome ſort* of reference and relation to the Goſpel, it muſt predict it in *ſome manner* or *other*. But to what purpoſe is it to ſhew, that we may reaſonably look for prophecy *in general*, or *ſome kind* of prophecy in the Old Teſtament, when the queſtion relates to that *particular* ſpecies, and *preciſe* mode of prophecy, which we call *typical?* His Lordſhip therefore profeſſes *one* thing, and proves *another*. He aſſerts the reaſonableneſs and propriety of *types in particular*, but labours only to ſhew the reaſonableneſs and propriety of *prophecy in general*.

Nay, had he evinced the logical fitneſs and propriety of types, his argument had been ſtill inſufficient, ſince he was to prove, that this *particular* and *preciſe* mode of prophecy might reaſonably be looked for in the Old Teſtament, as being well adapted to the nature and genius of the Jewiſh religion. Now he has not only failed to ſupport the affirmative, but has laid down ſuch principles as would naturally lead one to aſſert the negative, or to maintain that types are contrary and foreign to the nature and genius of the Jewiſh religion, and conſequently

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are not to be expected in the Old Teſtament. His Lordſhip ſuppoſes, and it is allowed on all hands, that the ſpiritual bleſſings promiſed in the Goſpel, were the ſubject of the ancient types. He ſuppoſes alſo, that the Jewiſh religion was to predict and diſplay theſe bleſſings clearly and openly, for the preſent information of the Jewiſh church. Now if the nature and genius of the law required this open and immediate inſtruction, what occaſion was there for ſo dark and obſcure a medium of conveyance as that of Types?

Since his Lordſhip is forced to acknowlege, that even *the metaphorical* and *figurative* ſenſe of the ancient prophecies was uſed for a *veil* or *cover*, much rather ſhould he have ſeen, that the *typical* and *ſecondary* ſenſe was intended for this purpoſe. If, therefore, he will contend that *types* and *ſecondary* prophecies are properly connected with, and neceſſarily flow from, the nature and genius of the Jewiſh religion, he muſt, in conſequence, reverſe his other principle, and ſay, that this religion was not given to reveal, but to hide, the ſpiritual bleſſings of the Goſpel Diſpenſation. This ſeems to our Author to be the only idea of the Jewiſh religion, which can ſupport us in making it the proper reſidence and ſeat of Types and ſecondary prophecies. We muſt, therefore, according to him, either exclude theſe figures, or admit them under ſuch an idea of the Jewiſh religion, as is entirely ſubverſive of the common ſyſtem.

Having conſidered his Lordſhip's defence of typical prophecies, and ſuch as have a double meaning, our Author goes on to examine what he ſays in relation to thoſe prophecies which repreſent the Goſpel bleſſings under temporal and carnal images, and thoſe which relate to the temporal affairs of the Jewiſh people; and the reſult of the whole ſeems to him to be this, that nothing but an uniform adherence to the principles of the Divine Legation can ſecure the Biſhop's reaſoning from the attacks of infidelity, and nothing but an uniform rejection of them can ſecure it from the attacks upon itſelf, that is, make it perfectly conſiſtent. Before he concludes the chapter, he makes ſome obſervations upon what Dr. Sykes and Dr. Middleton have advanced againſt Types and ſecondary Prophecies.

The third chapter contains ſome reflections on the Biſhop of London's ſecond Diſſertation, or his explanation and account of the book of Job. And here our Author endeavours to ſhew, that a ſcrupulous adherence to the common ſyſtem concerning the nature of the two Diſpenſations, has betrayed his Lordſhip into much confuſion and perplexity. In this

this ſecond Diſſertation his Lordſhip undertakes to make good *three* things, 1. That the argument between Job and his friends turns upon this point, *Whether the afflictions of this world are certain marks of God's diſpleaſure, and an indication of the wickedneſs of thoſe who ſuffer?* 2. That the book is of very high antiquity, and was written long before the time of Moſes. 3. That the celebrated paſſage *(I know that my Redeemer liveth, &c.)* in the nineteenth chapter, relates to the *reſurrection*. Now our Author obſerves, that there ſeems to be no natural connection between the three points here maintained. 'On the contrary,' ſays he, 'the firſt is a direct contradiction to the *third*, and even to the *ſecond*, upon the principles of the common ſyſtem. And, ſo circumſtanced, the *ſecond* is plainly inconſiſtent with the *third*, as well as the *firſt*. Conſequently, we cannot admit the *third*, without rejecting the *firſt* and *ſecond*.'

The firſt point is, that the argument between Job and his friends turns upon this queſtion, *whether the afflictions, &c.* Job's friends maintain the affirmative, and he aſſerts the negative. But if this were the point in diſpute, our Author ſays, all the difficulties and perplexities, in which we find them entangled and involved, would be perfectly cleared up by the third of his Lordſhip's articles, which is Job's mention of the reſurrection. Accordingly one of the warmeſt admirers of this Diſſertation owns, (Dr. Grey's preface to the book of Job) *that if the hinge of the controverſy turns on this, whether or no, conſiſtently with God's juſtice, good men could be afflicted in this life, this declaration in the nineteenth chapter ought to have finiſhed the debate.*

As to the ſecond point, namely, the high antiquity of the book of Job, it is glaringly inconſiſtent, we are told, with the *third*, which aſſigns the doctrine of the Reſurrection, and a future State, to the text in the nineteenth chapter. If this book was older than the *law*, our Author obſerves, we may be certain it did not contain any clear and diſtinct revelation of this doctrine. For why need it have been hid and concealed under types in the Pentateuch, if it had been nakedly and openly expoſed in other inſpired writings, which were then in the hands of the Jewiſh people?

His Lordſhip tells us, (*Diſcourſes on Prophecy*, p. 140.) that the light and evidence of Prophecy always correſponds to the ſtate and condition of the people to whom it is given. But is it eaſy to conceive, our Author aſks, that ſuch very *dark* and ſuch very *clear* revelations of a future State, as are recorded in

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the Pentateuch, and in the book of Job, ſhould correſpond to the ſtate and condition of one and the ſame people?

We have his Lordſhip's opinion, (*Diſcourſes, &c.* p. 56.) that Moſes was not at liberty, in writing the Hiſtory of the Fall, to introduce the Devil openly, but was obliged to keep him always out of ſight; becauſe the Jews were not to know that our firſt parents had been ſeduced by the artifice of this evil ſpirit. On the other ſide, he aſſures us, that the book of Job was more ancient than thoſe of Moſes; was written in oppoſition to the notion of two independent principles, and often deſcribes and repreſents Satan as the author of the Fall. But why all this *caution* and *reſerve* in the book of Geneſis, ſays our Author, if the agency of the Devil, in this buſineſs, had been *previouſly* opened and explained in the book of Job? Or how was it neceſſary, not to ſay poſſible, to conceal this circumſtance in one book, while it was revealed to every body in another?

The third point much inſiſted on by his Lordſhip is, that the celebrated text in the nineteenth chapter, relates to the doctrine of the Reſurrection and a future State. Now if Job ſpeaks of a *Reſurrection* in the nineteenth chapter, whence comes it, ſays our Author, that no notice is taken of this doctrine in the remaining part of the book? Job's friends reply to what he had advanced in this chapter. He afterwards reſumes the diſpute againſt them, but inſiſts no more on this ſuppoſed topic of a *future State*. Hence it ſeems probable, that he did not inſiſt upon it at all. For otherwiſe he could not have failed to inculcate and enforce it, when he reſumed the debate. Had his friends taken no notice of it, it would have been natural for him to triumph and glory in their ſilence, and to reproach them with their inability to anſwer him. If they denied or derided it, it would have been *neceſſary* for him to remove their objections, or their ſcorn, and to expoſe the emptineſs and futility of their cavils. Had there been neither of theſe occaſions, yet a ſecond mention of ſo deciſive an argument had been very natural in a debate wherein the diſputants ſo often reſume their ſeveral topics, and leading principles.

In further treating upon this ſubject, our Author ſhews, that there are many paſſages and circumſtances in the New Teſtament, which create a ſtrong prejudice againſt his Lordſhip's interpretation of this text, and that it is directly repugnant to many things advanced in his own *Diſcourſes on Prophecy*.

In the fourth chapter our Author conſiders his Lordſhip's account of the particular end and deſign of the Jewiſh Law, and endeavours to ſhew its inconſiſtency with the nature of a preparatory

paratory religion, and alſo with ſeveral paſſages of the New Teſtament, as well as with his Lordſhip's Sermons and Diſcourſes on Prophecy.

His Lordſhip's great principle, concerning the end of the Law, is, *that the Jewiſh church was founded to preſerve, and to adminiſter the hopes, which had been revealed to the Patriarchs*; and theſe, according to the Biſhop, were the hopes of *eternal life*, to be procured by the Redeemer of mankind. As it is agreed on all hands, that the law was inſtituted to preſerve the doctrines which had been the foundation of the Patriarchal religion, the queſtion to be debated with his Lordſhip is, whether the law was given to adminiſter and preſerve the doctrine of Redemption and a future State, which, according to him, was one of thoſe doctrines. The Biſhop, who follows the common opinion, ſuppoſes that the Patriarchal and the Chriſtian religion were, indeed, one and the ſame. The point, therefore, to be conſidered is, whether the law was appointed to adminiſter and diſpenſe the fundamental articles of the Goſpel. And here, our Author ſays, he has the pleaſure to obſerve, that the bare ſtating of the queſtion ſeems ſufficient to expoſe the groſſneſs and extravagance of the ſyſtem he is going to confute. He goes on, however, to ſhew, that his Lordſhip's ſuppoſition is inconſiſtent with the nature of the law, conſidered as a *preparatory* or *introductory* diſpenſation.

'If we conſider,' ſays he, 'the ſtate of religion under the 'Moſaic diſpenſation, we ſhall find, that both in its *nature* 'and *end* it bears all the marks of a *preparatory* ſyſtem. And 'can we infer from the nature of ſuch an inſtitution, that it 'was given to adminiſter and diſpenſe the great hopes and 'promiſes of the final and ultimate religion? The contrary 'cannot but be the truth. But let us conſider the caſe a little 'more diſtinctly.

'The author of the Epiſtle to the Hebrews has informed 'us, that the law contained only a *ſhadow*, or nothing more 'than the bare *rudiments* and *elements* of the Goſpel. But is 'it natural or reaſonable to imagine, that *infants* and *pupils*, 'trained and diſciplined under the mere *elements* and *rudiments* 'of the Goſpel, were ripe for its more ſublime and perfect 'doctrines. And yet this muſt have been the caſe, if the law 'was appointed to preſerve and adminiſter the hopes and pro-'miſes attached to the ſpiritual covenant. The paſſing thro' 'this previous diſcipline of mere carnal elements, could ſerve 'no other purpoſe than to miſpend their time, and retard their 'progreſs towards greater and better things, if, indeed, theſe 'things were due to their diſpenſation.

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'It is unaccountable his Lordſhip ſhould ſuppoſe, that the 'Jews were the proper objects of two ſuch different methods 'of diſcipline, and inſtruction, at the ſame time. There 'muſt have been ſomething very ſingular and uncommon in 'the character of this people, if they were ſo dull and cloudy 'in one quarter of their heads, as to need the mere carnal 'rudiments of an introductory ſyſtem, and yet ſo ſpiritual 'and enlightned in the other, as to be qualified to receive the 'ſublime truths of a final and ultimate religion. All this is 'juſt as natural as it would be to teach children their *horn-* 'book, and *the Eſſay on Human Underſtanding*, at the ſame 'time.

'The abſurdity will riſe ſtill higher, if we conſider the ar- 'gument in another light. According to his Lordſhip, the 'principal branches of the Chriſtian religion had been reveal- 'ed in the Patriarchal covenant; and yet the rudiments and 'elements of this religion were delivered *afterwards* in the 'law. But is it poſſible, that perſons previouſly inſtructed in 'the more ſublime parts of ſcience, ſhould *after* this be taught 'their elements; or that their time could be uſefully employ- 'ed in learning them over again? It is directly inverting the 'natural order of things, to ſuppoſe, that the more ſublime 'brances of ſcience were delivered firſt, and the mere rudi- 'ments and elements taught afterwards. At leaſt, his Lord- 'ſhip will own, that the method of teaching *divine* wiſdom 'was juſt the reverſe of that employed by the maſters of *hu-* 'man. For it is uſual with theſe to begin with the rudiments, 'and to aſcend gradually to the more perfect and ſublime 'principles. But here the more perfect and ſublime are taught 'firſt, and the ſtudy of the elements reſerved for a more ma- 'ture and *advanced* age.

'His Lordſhip often ſpeaks of the law, as being a *prepa-* 'ratory ſyſtem. And ſuch it would properly and ſtrictly be, 'if it contained nothing more than the bare rudiments of the 'Chriſtian Faith. But if you ſay, it likewiſe taught the ſu- 'blime doctrines of the final and ultimate religion, you will 'unavoidably make it ſomething more than a mere preparatory 'ſyſtem. On this ſuppoſition it might as well be called the '*Goſpel* as the *Law*.'

Our Author advances a great deal more on this ſubject, but we muſt not enlarge. The laſt chapter contains an enquiry, how far the doctrine advanced in his Lordſhip's ſixth Sermon, affects the argument of the Divine Legation; how far it tends to eſtabliſh the credit of Moſes and the Prophets; and how far it is conſiſtent with the other parts of his Lordſhip's

ſhip's theological ſyſtem. But our Readers muſt excuſe our not giving any abſtract of this part of the performance, as we have already dwelt ſo long upon the other parts of it. We ſhall conclude, therefore, with obſerving, that ſuch as are deſirous of being thoroughly acquainted with the nature of the Jewiſh and Chriſtian diſpenſations, and with the controverſy between Dr. Warburton and his opponents, will find their account in reading what our Author has advanced; as he ſeems carefully to have ſtudied his ſubject, and writes in a clear, ſenſible, and ſpirited manner.

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Poems ſacred to Religion and Virtue. *By* Thomas Drummond, LL. D. 8vo. 2s. 6d. Wilſon and Durham.

'THAT the divine language of poetry' (ſays the Doctor in his preface) 'was firſt employed in honour of 'religion and virtue, is a truth well known, and eſtabliſhed 'from the teſtimony of all ages, as well as from thoſe re'mains of poetical antiquity that have been handed down 'among all the nations of the known world. How far it has 'degenerated from its original purity; how far it has been 'corrupted, by an inundation more fatal than that of the 'Goths and Vandals to the language of Rome; how far im'piety and profaneneſs have ſtole the ſacred fire, and have 'proſtituted it to the worſt and vileſt purpoſes; are truths ge'nerally known, and generally lamented, by all who have 'any regard to the ſacred muſe, and thoſe hallowed purpoſes 'to which, in her primeval innocence, ſhe was *principally* '*intended.*'

He then proceeds, with as little argument, and more flowers, to ſhew, that muſic, painting, ſtatuary, and architecture, were likewiſe deſigned, *in their firſt inſtitution*, to ſerve the ſame noble purpoſe. 'The moſt capital works,' ſays he, 'of all 'the great maſters in the fine arts, are dedicated to religion, 'excepting *poetry alone.* 'Tis but here and there we find a 'Bard that tunes the ſacred lyre. How many noble ſubjects 'remain unſung? What glorious themes might be drawn 'from numberleſs places of the Holy Scriptures, for all the 'different branches of that divine art. Had the *poets* imita'ted the *painters*, what inſtruction might have been conveyed! 'what grand and ſolemn deſcriptions given!—But I amafraid,' laments the Doctor, 'there is but ſmall reaſon to expect that 'poetry can ever be brought to draw her ſtrength from ſuch

'pure

'pure and uncorrupted ſprings; while the taſte of the gene-
'rality of mankind is ſo tainted; while infidelity, and impiety
'go hand in hand, openly in the face of the ſun, and a con-
'tempt of every thing that is religious, is a diſtinguiſhing
'mark of politeneſs, and the Holy Scriptures a certain fund
'of ridicule;—while the flowing and well-turned period of a
'Shaftſbury, the frothy writings of the Independent Whig,
'and the ſtupid concluſions of a Tindal, outweigh the acute-
'neſs of a Locke, the ſolidity of a Boyle, and the demonſtra-
'tions of a Newton; it is no ſurprize if the looſe ſtrains in
'Charles the ſecond's reign, and others of the ſame ſtamp,
'ſhould attract more attention than the ſerious numbers of a
'Prior or a Young.'

O tempora! O mores! But is all this ſtrictly true?

'Notwithſtanding the poor reception any thing upon ſacred
'ſubjects meets with from the world, I have ventured,' con-
tinues the Doctor, 'to throw in the following pages, *as a mite*
'*into the treaſury of religion and virtue.*' This, however, he
generouſly propoſes to make a *talent* in a future poetical enter-
tainment for the Sundays and Holidays throughout the year,
either taken from the ſeaſon, or the ſubject of the epiſtle or
goſpel for the day; which he preſumes may produce 'no irrati-
'onal amuſement, eſpecially to young perſons, as it is calculat-
'ed to promote the intereſt of true religion; to paint it in all
'its own native beauty of colouring, diveſted of that gloom
'with which dark minds have obſcured it; to draw the ſocial
'duties in the moſt amiable view, and diffuſe univerſal bene-
'volence to the human mind.'

How far the Doctor has done this, in the preſent work, bet-
ter than his predeceſſors, Herbert and Norris, or his cotem-
poraries, the gentlemen who write hymns and ſpiritual ſongs
for the Methodiſts and Moravians, the reader will preſently be
enabled to judge.

The leaſt that we expect from any ſon, or pretended ſon,
of Apollo, is, Harmony of verſification: whether this gentle-
man's performances may boaſt much of that excellence, the
following lines will ſhew; and firſt, from page 38.

> To ſay that Beauty's frail, will ſeem more odd,
> *Than doubt of Providence, or diſbelieve a God.*

From his *Grotto of Calypſo*, deſcribed in, what he deems,
blank verſe.

> And now appears the portal of Calypſo's grot.—
> Others the crooked Meander wind, and roll.—
> Severeſt pain, and can with indignation ſpurn.—

Page 78. *Morning Adoration.*

Hail Thou! whoſe forming hand to Being rais'd
That work ſtupenduous of ſkill divine,
The human frame, body and ſoul; diſtant——

Page 114. *To the Memory of a Lady.*

'Tis theſe that blaze in every grace of thine,
And brighten a mortal beauty to divine.

We ſhall not entertain our Readers with any more proofs of the Doctor's muſical ear, but ſhall inform them, that he is equally to be admired for his uſe of the Pleonaſm; a figure in which ſome of the preſent tribe of poetical gentlemen ſeem greatly to delight: wiſely and learnedly, no doubt, conſidering that the Greek poets had not only a great advantage over us, in their number of ſyllables in a line, but alſo in their practice of introducing words, which, tho' they added not to the thought, were yet of uſe to fill up the meaſure. They alſo, doubtleſs, knew, that the Bards of Italy are ſtill in poſſeſſion of ſome of theſe ſupplemental expreſſions; and therefore reſolved, for the benefit of their rhiming countrymen, by ringing changes on the ſame thought, to improve upon the Greeks and Italians. Accordingly, we have had ſeveral very eminent profeſſors of this art. Indeed, from time to time, ſome Critics have aroſe, who, maliciouſly bent on making Authors *think* when they *write*, have been deadly foes to this notable embelliſhment. Of this number was Pope; who not only wholly baniſhed the pleonaſm from his writings, but unluckily influenced others who aſpired to poetical fame, to diſcard it likewiſe. But we have reaſon to congratulate ourſelves, that in theſe our days, many are beginning to repoſſeſs themſelves of this old immunity, and inſtead of making one thought ſuffice for one heroic line, have determined not to admit a ſingle thought into a poem. Some ſuch we have lately had occaſion to celebrate.

Our Author, indeed, does not by any means go ſo far as theſe, but contents himſelf with the antient uſe of the figure: as the following inſtances will ſhew. The firſt couplet is found in page 51.

Deſire of glory throbs in *every part*,
Swells in the *vein*, and ruſhes to the *heart*.——

Page 55.

Thy *works*, tho' yet unknown, the future age
Shall read with wonder, and *admire thy page*.

Page

From page 59.

Where o'er the *clear tranſlucent* wave
The bending willows hang along.—

Page 30.

The *ſcorching beams* of Summer then ſucceed,
With *ſultry heat*.——

Ibid.

Haſte then, Clytander, *haſte* to live, be *quick*——

Page 31.

The godlike bliſs of doing good;
Of comforting th' *affliction* of *diſtreſs*.——

Page 24.

A while he wantons near th' alluring fire,
Fond to *poſſeſs*, and *eager* with *deſire* (*a*).

Nor is the Doctor only remarkable for his uſe of the pleonaſm. The anticlimax is a figure which he uſes with no leſs felicity:

'Tis (*b*) he that rolls this *ball of earth*,
By him the *plains* extended lie;
The *mountain's* ſolid baſe is fixt,
Its lofty head ſupports the ſky (*c*).

Again, he emphatically addreſſes the Sun.

Thou *ſpring* of *heat*! thou ſource of light!
The *Deity's reſemblance* bright!

And then adds, in the true ſpirit of the anticlimax,

The *fount of day*, by which we ſpy,
Creation pictur'd to the eye. p. 129.

One more inſtance may be produced from p. 27.

But charity in *ſpring eternal* grows,
Nor *ruin'd worlds* nor *changing ſeaſon* knows.

The Doctor is likewiſe to be admired for his epithets.—Theſe, other poets meanly draw from ſome quality of the object they are deſcribing; but our Author diſdains ſuch narrow attachment: for inſtance, Glittering has no connec-

(*a*) Akin to pleonaſm is the Wire-drawing a thought. Ovid among the Romans, and Marino among the Italians, were the greateſt maſters of this accompliſhment. The French in general are great proficients in this way; and, in our own iſland, the mob of gentlemen who write with eaſe. To theſe our Author may be added: See, eſpecially, his epiſtle to Myrtillo, his Calypſo's grotto, the Morning adoration, and St. Dennis.

(*b*) *God*. (*c*) Page 120.

tion with Pain, nor has Gloomineſs any neceſſary relation to Silence, yet do *glittering pain*, and *gloomy ſilence*, make a fine figure in the Doctor's poems. *Shining death*, and *gay deſtruction*, which he likewiſe uſes, are not, indeed, quite ſo new; yet have they as little relation to the nouns with which they are coupled. May not the following lines alſo be included in this cenſure? p. 68.

Where all is ſometimes gentle, calm, and bright,
And **not** a *hiſh* diſturbs th' enchanting ſight.

as they are juſt as ſenſible as,

What horrid *ſilence* does invade my *eye*? (*d*)

Again, p. 89.

——— Ye rocks, ye groves, ye murm'ring ſtreams,
Ye ſolitary walks, to contemplation ſweet
Devoted! and the ſocial joy of learn'd
Diſcourſe; could you repeat what you have heard,
Old Delphos then were *ſolitude* to thee!

Theſe lines are at leaſt as myſterious, tho' leſs ſonorous, than any ever pronounced from the tripod; but with this advantage, that if thoſe generally had two meanings, to miſlead,—the Doctor's have no meaning at all, and therefore cannot miſlead. The ſame remark may be applicable to his

Mirth in ſorrow! eaſe in toils! p. 152.

And to the following lines, in which the Doctor compares Pope's works to a fine lady. p. 114.

Like thine his charms *more ſtudy'd more they pleaſe*,
Juſt tho' ſublime, majeſtic yet with eaſe;
Crowd'd yet free, without confuſion throng,
Proportion'd ſymmetry attends each ſong.

But leſt theſe inſtances ſhould prevail on our Readers to think that the Doctor has not always ideas affixed to his words, we ſhall now quote ſome paſſages which will prove, that he has ſometimes condeſcended to lower his conceptions to vulgar apprehenſion.

In his poem entitled, *Morning Adoration*, he thus draws an argument for man's praiſing his Creator, from the adoration paid him by the birds.

——— ——— Greater reaſon I,
Than they *irrational*, and *void of thought*,
Mechanic pipes by *God's great hand, perhaps*,
To muſic tun'd, *whoſe warbling ſtops are fill'd*
By finger of Omnipotence ———

(*d*) ANONYMOUS.

In

In the ſame ſtrain, a little after, he ſtiles God *the great muſic-maſter.*

What would Longinus, who blamed a poet for calling Boreas a Piper, think of ſuch verſes?

Addiſon, if we remember right, cenſures an antient poet for repreſenting Homer as pouring out a ſtream, which his ſucceſſors are lapping up; but could that critic have any objection to the following image?

Still all *my goods* in ſtreams of bounty *flow'd.*——

Put this line, and the two next, on canvaſs, and ſee what a figure they will make.

Thou ſaw'ſt the ſhield inglorious caſt away,
And *trembling* pannic ſhake the *frighted* day.

Again,

Ye mountains! bounding o'er the humble plains,
Your cloud-dividing *ſummits gayly nod.*

Will the reader be at a loſs to gueſs whether the poet nodded or ſlept here?

Is there not new imagery in the ſubſequent lines?

Behold the purple ſpangled dawn,
Embroiders o'er the pearly lawn;
And *drilling thro'* the milky way,
In ſaffron robe precedes the day.

He alſo talks of *torturing every feature into dreſs*, and in page 84 we have theſe remarkable lines.

For you the ocean wide extends his courſe,
The floating path, that guides to diſtant ſoils,
And *ſwells* the dancing barge along his waves.

The Doctor not only diſdains words uſed by Milton, Pope, and others; but affixes new meanings to old words, and boldly creates new ones.

Thus any of theſe gentlemen write *ſtupendous*, but our Author, who very well knows that we have not polyſyllables enough in our language, calls it *ſtupenduous*; and on the ſame principle of reformation, he makes dipped, *bedipt*; and tuned, *intun'd.* Again, the word *ſcan* ſignifies, in Engliſh, either to examine a verſe, by counting the feet, or to examine any other thing nicely; but our poet makes it mean, *to ſhare*: a ſignification, of which, we will venture to ſay, Mr. Johnſon is entirely ignorant:

One common fate with other mortals *ſcan*,
For he who liv'd a monarch, dies a man.

Thus likewiſe *panoply*, in Milton, implies a complete ſuit of armour; but our Author makes it ſtand for a ſtarry ſky. See page 164.

He has alſo enriched our language with ſome new words, as *white*, a verb; *ſenſual*, a noun; *combine*, a noun; and *ingleam*, a verb: and he has ſhewn us, that we may place the accent on the firſt ſyllable of perfume, and forlorn; not to mention ſome others, with which Dr. Drummond's works are enriched, to the no ſmall advantage of the northern inhabitants of this iſland.

Sed amoto queramus ſeria ludo.

Altho' the Doctor never riſes above the middling, yet ſome of his pieces are much ſuperior to others, eſpecially the church-hymns; and if he had wrote nothing but the Nativity, the Paſſion, and the Venite, we ſhould at leaſt have acknowleged, that ten ſuch poets make a Tate.

Moſt of thoſe who, of late, have attempted to verſify paſſages of Scripture, have neither ſufficiently attended to the ſublime ſimplicity of the original, nor preſerved the cuſtoms of the Eaſt. Our Poet, too, has not only fallen into this error, in the Lamentation for the deaths of Saul and Jonathan, (where he makes David talk of preparing garlands for Saul's urn, of laurel wreaths, and golden crowns, and of Jonathan's guiding the furious car mid ſlaughtered ranks;) but his paraphraſe of 'Let the floods clap their hands,' (not to mention many others) ſufficiently ſhews, that he has but an incompetent idea of oriental ſimplicity.

And thou, Old Ocean, *white* thy ſhore,
With foamy ſurge of plauſive roar, &c.

It muſt, however, be confeſſed, that the Doctor has avoided another fault very common with Chriſtian poets,—the introducing Heathen divinities into their religious compoſitions; for excepting Janus and Æolus, no others are mentioned.

Upon the whole, tho' we cannot help declaring, that we think Dr. Drummond a very indifferent poet, he however appears to be, what is of more conſequence, a good man. Beſides the poems already mentioned with ſome degree of approbation, the Nightingale and Thruſh, the Epiſtle from a Lady to her Huſband in America, the Imitation of Horace's ſeventh Ode of the fourth book, and eſpecially one of Anacreon's, may be read with ſatisfaction; but more eſpecially the following lines from the 13th of the Corinthians:

What troops of nymphs divine to thee belong,
Fair Charity!—With downcaſt bluſhing grace
Here virgin *Meekneſs* conceals her face;

Me-

Humility with diſtant ſtep attends;
And kind *Benevolence* her arm extends;
There tender *Pity* wipes the falling tear;
And meek *Forgiveneſs* teaches how to bear;
Unwearied *Patience* ſmiles beneath diſtreſs,
And fond *Devotion* lifts the hand to bleſs.

Altho' the Doctor has declared, that if his Lydia approved his poetry, he ſhould be *heedleſs what ſnarling critics ſaid*, yet do we hope, that he will endeavour, in his future publications, to avoid the improprieties he has fallen into, in many of the pieces now publiſhed: the poetry of which, (to uſe a phraſe of his own) may very emphatically be ſtiled *gurgling foam*.

The Natural Hiſtory of Aleppo, and parts adjacent. Containing a deſcription of the city, and the principal natural productions in its neighbourhood; together with an account of the climate, inhabitants, and diſeaſes; particularly of the plague, with the methods uſed by the Europeans for their preſervation. By Alexander Ruſſel, M. D. 4to. 15s. Millar.

ALEPPO is one of the moſt antient and noble cities in the Eaſt. Next to Conſtantinople, and Grand Cairo, it is the greateſt city, for extent, inhabitants, and trade, under the dominion of the Turk. It is the capital of Syria, now called Haleb, antiently Berrhæa. A proſpect of the town is prefixed to Maundrell's travels, and a large deſcription is given of it in the *Itinerarium Cotovici*, p. 406. It has produced many learned men; in particular Omar ben Abdaliziz, who wrote the hiſtory of Aleppo in ten volumes*. The Arabians have ſome ſhort ſentences, in which they give the character of every conſiderable city in the Eaſt; and of Aleppo, they ſay, on account of the great traffic carried on there, 'it makes men covetous.' It has ſuffered many revolutions, a ſhort abſtract of which may be read in Monſ. D'Herbelot's *Bibliotheque Orientale*.

Our accounts of Syria are very imperfect: we have no chart of that country that deſerves any notice. And therefore the public is obliged to Dr. Ruſſel for the information he has communicated. His firſt deſign was to give an account of the epidemic diſeaſes at Aleppo, and particularly of the plague which raged three years during his reſidence there. 'A long 'and extenſive practice among all ranks and degrees of peo-

* As Haleb ſignifies Milk, this author has entitled his work, *The Cream of Haleb.*

'ple, had furniſhed him with the means of being perfectly 'well acquainted with the cuſtoms and manners of the inha-'bitants:' he has therefore enlarged his plan, and inſtead of confining himſelf to ſuch objects as were ſufficient for the purpoſe of his profeſſion, he preſents his readers with a particular account of ſuch things as ſeemed moſt to merit attention.

Our Author is pleaſed to make an apology for his ſtile, which, whether neceſſary or not, our readers will determine from ſuch extracts as we ſhall lay before them.

'When it is conſidered, that the Author reſided many 'years abroad, and converſed daily in other languages more 'than in his own, which he had but little leiſure to cultivate, 'the defects in his ſtile, it is hoped, will be forgiven.'

And again, at the end of his advertiſement to the Reader, we have another ſpecimen of the Author's diffidence and modeſty, which ſhould not only beſpeak our candour, but give us aſſurance of his fidelity in what he relates. 'How far the 'Author's abilities have been equal to the taſk he has under-'taken, the public will judge, and he entreats their candour. 'That he has had fair opportunities of obſerving, that he has 'given a faithful narrative of facts, and that he has uſed no 'falſe colouring in his repreſentation, he preſumes to appeal 'to his cotemporaries and acquaintance; who, in viſiting 'theſe places again in his deſcription, may, perhaps, call to 'mind many agreeable hours they have ſpent in theſe ſcenes, 'ſo far diſtant from their native country.'

The deſcription our Author gives of Aleppo is as follows:

'This city and ſuburbs ſtand on eight ſmall hills, or emi-'nences, none of them conſiderable, except that in the middle 'of the place, on which the caſtle is erected. This mount is 'of a conic form, and ſeems, in a great meaſure, to be arti-'ficial, and raiſed with the earth thrown up out of a broad deep 'ditch that ſurrounds it. The ſuburbs, called Sheih il Arab, 'to the N. N. E. are next in height to this, and thoſe to the 'W. S. W. are much lower than the parts adjacent, and than 'any other parts of the city.

'An old wall, not a little decayed, and a broad ditch, 'now in moſt places turned into gardens, ſurround the city, 'the circumference of which is about three miles and an half; 'but, including the ſuburbs, which are chiefly to the north-'eaſt, the whole may be about ſeven miles *.

* 'Two hours and four minutes on horſeback, in the uſual way 'of riding for pleaſure, which, I am apt to believe, is nearer four 'miles, than three and a half per hour.

'The

'The houſes are compoſed of apartments, on each of the 'ſides of a ſquare court all of ſtone, and conſiſt of a ground 'floor, which is generally arched, and an upper ſtory, which 'is flat on the top, and either terraced with hard plaiſter, or 'paved with ſtone. Their ceilings are of wood, neatly paint-'ed, and ſometimes gilded, as are alſo the window-ſhutters, 'the pannels of ſome of their rooms, and the cupboard-doors, 'of which they have a great number: theſe taken together, 'have a very agreeable effect. Over the doors and windows 'within the houſes of the Turks, are inſcribed paſſages out 'of the Koran, or verſes, either of their own compoſition, or 'taken from ſome of their moſt celebrated poets. The Chriſ-'tians generally borrow theirs from Scripture.

'In all their houſes the court-yard is neatly paved, and, for 'the moſt part, has a baſon with a jet d'eau in the middle, on 'one or both ſides of which, a ſmall ſpot is left unpaved for 'a ſort of garden, which often does not exceed a yard or two 'ſquare; the verdure, however, which is here produced, to-'gether with the addition of a few flowers in pots, and the 'fountains playing, would be a very agreeable ſight to the 'paſſenger, if there were openings to the ſtreet, through which 'theſe might be diſcovered; but they are entirely ſhut up with 'double doors, ſo contrived, as that, when open, one cannot 'look into the court-yard: and there are no windows to the 'ſtreet, except a very few in their upper rooms; ſo that no-'thing is to be ſeen but dead walls, which make their ſtreets 'appear very diſagreeable to Europeans.

'Moſt of the better ſort of houſes have an arched alcove 'within this court, open to the north, and oppoſite to the 'fountain; the pavement of this alcove is raiſed above a foot 'and an half above that of the yard, to ſerve for a divan *. 'Between this and the fountain the pavement is generally laid 'out in Moſaic work, with various coloured marble; as is 'alſo the floor of a large hall, with a cupola-roof, which 'commonly has a fountain in the middle, and is almoſt the 'only tolerably cool room in their houſes during the ſummer.

* 'Divan is a part of the room raiſed above the floor, as is ſaid 'in the text: this is ſpread with a carpet in winter, in ſummer with 'fine matts; along the ſides are thick matraſſes, about three feet 'wide, covered commonly with ſcarlet-cloth, and large bolſters of 'brocade, hard ſtuffed with cotton, are ſet againſt the walls, (or rails, 'when ſo ſituated as not to touch the wall) for the conveniency of 'leaning. As they uſe no chairs, it is upon theſe they ſit, and all 'their rooms are ſo furniſhed. The word divan is alſo uſed to ſig-'nify a number of people aſſembled in council.

'The

'The people of faſhion have in the outer court, but one 'or two rooms below ſtairs for themſelves, the reſt are for 'ſervants and ſtabling; the pavement of this is but rough, as 'their horſes ſtand there all the ſummer, except a few hours 'in the middle of the day. Above ſtairs is a colonade, if 'not round the whole court, at leaſt fronting the weſt, off 'from which are their rooms and kioſks; theſe latter are a 'ſort of wooden divans, that project a little way from the 'other part of the building, and hang over the ſtreet; they 'are raiſed about one foot and an half higher than the floor 'of the room, to which they are quite open, and by having 'windows in front, and on each ſide, there is a great draught 'of air, which makes them cool in the ſummer, the advan-'tage chiefly intended by them. Beyond this court is ano-'ther, containing the womens apartments, built much in the 'ſame manner that I have deſcribed the other houſes; ſome 'few of them have a tolerable garden, in which, as well as in 'the outer yard, there is generally a tall cypreſs-tree.

'The moſques in Aleppo are numerous, and ſome few of 'them magnificent; before each is a ſquare area, in the mid-'dle of which is a fountain for the appointed ablutions before 'prayers, and behind ſome of the larger moſques there is a 'little garden.

'Beſides theſe open ſpaces, there are many large khanes, 'or (as moſt travellers call them) caravan ſaraijs, conſiſting 'of a capacious ſquare, on all ſides of which are built on the 'ground floor, a number of rooms, uſed occaſionally for 'ſtables, warehouſes, or chambers. Above ſtairs, a colonade 'occupies the four ſides, to which opens a number of ſmall 'rooms, wherein the merchants, as well ſtrangers as natives, 'tranſact moſt of their buſineſs.

'The ſtreets are generally narrow, but, however, are well 'paved, and kept remarkably clean.

'The market-places, called here bazars, are properly long, 'covered, narrow ſtreets, on each ſide of which are a number 'of ſmall ſhops, juſt ſufficient to hold the tradeſman (and perhaps 'one or two more) with all the commodities he deals in about 'him, the buyer being obliged to ſtand without. Each ſe-'parate branch of buſineſs has a particular bazar allotted them, 'and theſe, as well as the ſtreets, are all locked up an hour and 'an half after ſun-ſet, and many of them earlier, which is a 'great ſecurity againſt houſe-breakers. It deſerves to be re-'membered, that tho' their doors are moſtly caſed with iron, 'yet their locks are made of wood.

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'In the ſuburbs, to the eaſtward, are their ſlaughter-houſes, 'in a very airy place, with a large open field before them. 'The tanners have a khane, where they work, in the ſouth-'weſt part of the town, near the river.

'To the ſouthward, juſt without the walls in the ſuburbs, 'they burn lime; and a little way further, is a ſmall village, 'where they make ropes and catgut, which laſt manufacture 'is, at ſome ſeaſons, extremely offenſive.

'In Meſherka, which is part of the ſuburbs on the oppo-'ſite ſide of the river, to the weſtward, is a glaſs-houſe, where 'they make a coarſe kind of white glaſs, but they work only 'a few months in the winter, the greateſt part of this manu-'facture being brought from a village called Armenaſs, about 'thirty-five miles to the weſtward, from whence alſo they 'bring the ſand uſed in their glaſs-houſe at Aleppo.

'The city is ſupplied with very good water from ſome 'ſprings near the banks of the river at Heylan, about five 'miles to the north north eaſt, which is conveyed from thence 'by an aqueduct, and diſtributed to the different parts of the 'town by earthen pipes. There is a tradition, that this aque-'duct was the work of the Empreſs Helena, and that from 'her the ſprings took their preſent name: this water is ſuffi-'cient for the neceſſary purpoſes of drinking, cookery, &c. 'Beſides this, almoſt every houſe has a well, but the water 'of theſe, being brackiſh, is only employed in waſhing their 'court-yards, and filling the reſervoirs for their fountains.

'The fuel uſed in their houſes, is wood and charcoal; for 'heating their bagnios, they burn the dung of animals, leaves 'of plants, parings of fruit, and ſuch like, which they em-'ploy people to gather and dry for that purpoſe.

'The markets are well ſupplied with proviſions, of which 'we ſhall have occaſion to give a more particular account.

'For at leaſt four or five miles round Aleppo, the ground 'is very ſtony and uneven, having a number of ſmall emi-'nences, moſt of which are as high as any part of the city. 'From the weſt-ſouth-weſt, to the north-weſt by weſt, this 'ſort of country continues for at leaſt twenty miles, with a 'number of ſmall fertile plains interſperſed. To the north-'ward and ſouthward, after about ſix or ſeven miles, the 'country is level, and not ſtony. To the eaſtward, a vaſt 'plain commences, which, tho' it is called the Deſart, yet 'for a great many miles beyond Aleppo, affords a fine fer-'tile ſoil.

'In clear weather, the top of Mount Caſſius, bearing weſt 'by ſouth, and part of the mountains called Amanus, are to

'be

'be ſeen from ſeveral places of the city; but as the neareſt of 'theſe, viz. that part of Amanus which ſtretches to the eaſt-'ward, and approaches to Killis, is at leaſt thirty miles diſtant 'from Aleppo, they can be ſuppoſed to have but very little 'influence upon the air of the place, any more than a ſmall 'conical rocky hill, called Sheih Barakat, at about twenty 'miles to the weſt by north, and a narrow chain of low 'rocky hills, uſually named the Black Mountains, to the 'ſouth-ſouth-eaſt, at about ten miles diſtance.

'The river Coic * (if a ſtream ſcarce ſix or eight yards 'wide, deſerves that name) paſſes along the weſtern part of 'the city, within a few yards of the walls, and barely ſerves 'to water a narrow ſlip of gardens upon its banks, reaching 'from about five miles north to about three miles ſouth of the 'town. Beſides theſe gardens, there are a few more, near 'a village called Bab-Allah, about two miles to the north-'eaſt, which are ſupplied by the aqueduct.

'The riſing grounds above the gardens, to which the wa-'ter cannot be conveyed, are in ſome places laid out in vine-'yards, interſperſed with olive, fig, and piſtachio trees, as 'are alſo many ſpots to the eaſtward, where there are no 'gardens.

'Inconſiderable as this ſtream and theſe gardens may ap-'pear, yet they contain almoſt the only water and trees that 'are to be met with for twenty or thirty miles round; for the 'villages are all deſtitute of trees, and moſt of them only ſup-'plied with water by what rain they can ſave in ciſterns.'

It is worthy notice what our Author obſerves, p. 11.

'In all Syria there is but one river, (the Orontes) that hav-'ing its riſe on the land-ſide of the high mountains, finds its 'way to the ſea; the reſt, which indeed are but few and in-'conſiderable, being ſoon abſorbed by the thirſty plains through 'which they run, more eſpecially as they receive but very 'few ſupplies in their paſſage: and even the Orontes, tho' 'it be ſwelled by a number of little brooks from the high 'mountains behind which it runs, and derives a farther ſup-'ply from the lake of Antioch, yet ſeems as conſiderable 'a great many miles above Antioch, as where it empties itſelf 'into the Mediterranean.'

Concerning the ſeaſons, Dr. Ruſſel ſays, in general, they are exceeding regular at Aleppo, where the air is uſually healthy, and ſo pure and free from damps, that all the inhabitants, of whatever rank they may be, ſup and ſleep in their court-

* The antient Singas.

yards,

yards, or, as the roofs of houſes in the Eaſt are flat, upon the houſe-tops, expoſed to the open air, from the end of May, to the middle of September, without ſuffering any inconvenience from it. The ſeverity of winter laſts but forty days, from the 12th of December to the 20th of January, during which time the air is exceſſively piercing.

'As February advances, the fields, which were partly green 'before, now, by the ſpringing up of the later grain, become 'entirely covered with an agreeable verdure; and tho' the 'trees continue in their leafleſs wintry ſtate, till the end of 'this month, or the beginning of March, yet the almond, 'when lateſt, being in bloſſom before the middle of February, 'and quickly ſucceeded by the apricot, peach, &c. gives the 'gardens an agreeable appearance. The ſpring now becomes 'extremely pleaſant, and has no defect but its ſhort duration; 'for as March brings it on with rapidity, ſo April advances 'with like haſte towards ſummer, and the gay livery that the 'fields wore in thoſe two months, and indeed moſt of the 'winter, fades before the middle of May; and before the 'end of this month the whole country puts on ſo parched and 'barren an aſpect, that one would ſcarce think it was capable 'of producing any thing but the very few robuſt plants which 'ſtill have vigour enough to reſiſt the extreme heats. From 'this time not ſo much as one refreſhing ſhower falls, and 'ſcarce a friendly cloud appears to ſhelter us from the exceſ-'ſive heat of the ſun, till about the middle of September, 'when generally a little rain falling, either in Aleppo, or in 'the neighbourhood, refreſhes the air greatly.

'From theſe firſt rains till the ſecond, an interval of at 'leaſt between twenty and thirty days, the weather is tempe-'rate, ſerene, and extremely delightful; and if the rains 'have been at all plentiful, tho' but of a few hours duration, 'the country ſoon aſſumes a new face; after the ſecond rains 'the weather becomes variable, and winter approaches by de-'grees, not with ſo ſwift a pace as the ſummer, for the 'greater part of the trees retain their leaves till the middle 'of November; the moſt delicate never make fires till about 'the end of this month, and ſome paſs the whole winter 'without them.'

From the 16th to the 48th page, our Author is employed in giving his readers an account of the vegetable productions near Aleppo. Some of the moſt curious plants are engraved from the drawings of the ingenious Mr. Ehret: ſeveral ſorts of *Onobrychis*, *Thlaſpi*, an *Allium ſylveſtre*, with large white flowers;

flowers; *Lotus Græca maritima folio glaucio et velut argentèo; tragacantha*; a particular ſpecies of the *ilex*; two ſorts of *phlomis*.

There are no metals found near Aleppo, nor, as far as our Author knows, in all Syria. They have no clay fit for the potter's uſe, but what is brought from Damaſcus and Sidon. Within a journey of ſix hours from Aleppo, is found a ſort of fuller's earth, which the inhabitants uſe in bathing inſtead of ſoap, and for cleanſing women's hair; for which reaſon it is prepared with roſe-leaves, and kept in balls. The natives call it babyloon. They have a white gritty ſtone in great plenty about the town, which being eaſily cut, and growing hard afterwards, ſerves them for common buildings. For pillars and pavements to their beſt edifices, they make uſe of a yellow marble, the produce of their country, and which admits of a pretty good poliſh. By rubbing this marble with oil, and putting it into an oven, moderately heated, for ſome hours, it becomes red. The partition walls they build of a coarſe chalk, of which they have great plenty to the northward of the city, as they have of limeſtone: and not far from Aleppo is found, but in ſmall quantities, the gypſum, of which is made plaiſter of Paris, for cementing water-pipes, and other purpoſes, in their beſt buildings. About eighteen miles from the city is a large plain, called by the Engliſh, the Valley of Salt, forming a natural baſon, which keeps the rains as they deſcend from low rocky hills, that incloſe it. The water ſoon evaporates, and leaves a cake of ſalt about half an inch thick. In Auguſt it is gathered, and is good in quality, and for quantity ſufficient to ſupply all that part of the country.

After this follows an account of animals, of beaſts, birds, and fiſhes, with ſome copper-plates of ſuch as are more curious and uncommon.

Page 77, Dr. Ruſſel diſcourſes of the inhabitants of Aleppo, whoſe number he computes to be about 235,000, of whom 200,000 are Turks, 30,000 Chriſtians, 5000 Jews.

'The people in general are of a middle ſtature, rather lean 'than fat, indifferently well made, but not either vigorous or 'active. Thoſe of the city are of a fair complection; but the 'peaſants, and ſuch as are obliged to be much abroad in the 'ſun, are ſwarthy. Their hair is commonly black, or of a 'dark cheſnut colour; and it is very rare to ſee any other than 'black eyes amongſt them. Both ſexes are tolerably hand-'ſome, when young; but the beard ſoon diſfigures the men;

'and

'and the women, as they come early to maturity *, fade
'alſo as ſoon, and in general look old by the time they reach
'thirty. The greater part of the women are married from
'the age of fourteen to eighteen, and often ſooner. The
'tender paſſion of love can have very little ſhare in pro-
'moting matrimony among them, for the young folks never
'ſee one another till the ceremony is performed. A ſlender
'waiſt, far from being admired, is, on the contrary, rather
'looked on as a deformity in the ladies of this country; ſo
'that they do all they can to make themſelves plump and luſty.

'The men are girt very tight round the middle with a ſaſh:
'The womens girdles are not only very ſlight and narrow,
'but looſely put on; which, with the warmth of the climate,
'and frequent uſe of the bagnio, is probably one principal
'reaſon why their labours are much eaſier than thoſe in Bri-
'tain; the moſt delicate being ſeldom confined above ten or
'twelve days, and thoſe of the villages are rarely hindered
'from going about their uſual employments the next day.
'Women of all conditions ſuckle their own children, and ſel-
'dom wean them, till either the mother is again with child,
'or they arrive at the age of three, or ſometimes four years.

'The people of diſtinction in Aleppo may juſtly be eſteem-
'ed courteous and polite, if allowance is made for that ſupe-
'riority which the Mohammedan religion teaches thoſe who
'profeſs it to aſſume over all who are of another faith. And
'as this prejudice is obſerved to increaſe among the people,
'in proportion to their vicinity to Mecha, the natives of
'Aleppo have ſtill a much greater proportion than thoſe of
'Conſtantinople, Smyrna, and other parts, at a greater diſ-
'tance; tho' even here it has greatly declined within theſe
'few years, inſomuch that ſeveral baſhaws have conferred
'many public honours and civilities on the Europeans, that
'formerly would have cauſed great popular diſcontent. As
'to the common people, an affected gravity, with ſome ſhare
'of diſſimulation, is too much their characteriſtic. And tho'
'few in the world are more given to harſh language and quar-
'relling, yet none are leſs guilty of fighting. One can ſel-
'dom paſs a few yards in the ſtreet, without being witneſs to
'ſome noiſy broil; yet in many years you may perhaps never
'ſee one blow ſtruck, except the perſon who gives it is very
'well aſſured that it will not be returned. But tho' they are ſo

* 'Their M—— begin from the age of twelve to fourteen, and
'continue till forty, ſometimes forty-five. In moſt they return
'once in four weeks, and continue from three to ſeven days.

'prone

'prone to anger upon the moſt trifling occaſions, yet no peo-
'ple in the univerſe can be more calm, when it is their inte-
'reſt ſo to be. This, I am ſorry to ſay it, is but too generally
'a true repreſentation: but it would be very ungrateful, as
'well as unjuſt in me, not to acknowlege, that there are many
'amongſt them, of all ſects, who deſerve a much better cha-
'racter, and whom I know, from repeated experience, to be
'perſons of the utmoſt honour and integrity.'

Their uſual bread is of wheat flour, not well fermented, made into flat thin cakes, and eat ſoon after it is baked. Coffee, without milk or ſugar, and made very ſtrong, is in great eſteem. This, and conſerve of red-roſes, acidulated with lemon-juice, and a pipe of tobacco, is their uſual entertainment at a viſit. Opium is not ſo much uſed here as at Conſtantinople and other places. The practice is not ſo general in Turky as is commonly apprehended. There are a great many public bagnios in Aleppo, frequented by people of all ſects and conditions. Some few are only for the men, as others are appropriated only to the women; but in general they admit both ſexes at different times; men in the forenoon, women in the afternoon.

They have no notion of the benefit of exerciſe, and if they ride or walk to the gardens once or twice a week, at the proper ſeaſons, it is as much exerciſe as they chuſe to take for diverſion. However many of the people of diſtinction, and their dependents, are very active on horſeback, and dexterous in darting the jareed, or javelin. Having no coaches, they ride on horſeback, with a number of ſervants walking before them. The ladies, of whatever condition, walk on foot, except when they go long journies, and then they are carried on mules, in a litter cloſely covered. The natives go to bed in time and riſe early. They ſleep in drawers and one or two waiſtcoats, on a matraſs covered with a ſheet, and in winter with a carpet. They ſmoak their pipe on this matraſs, and if of rank and faſhion, are lulled to ſleep by muſic and Arabian tales. In their coffee-houſes, frequented only by the vulgar, is a concert of muſic, a ſtory-teller, and in time of Ramadan, a puppet-ſhow. And theſe are all their public diverſions. Within doors they play at cheſs and draughts, and divert themſelves with gueſſing under which of many coffee-cups a ring is hid. The parties that win, black the faces of their antagoniſts, and puts fools caps on their heads.

The military muſic of this country conſiſts of a zumr, or hautboy, ſhorter and ſhriller than ours; large drums, trumpets, and cymbals. A Vizir Baſhaw has nine of theſe large

drums, which are beat with a heavy drumſtick on the upper end, and with a ſmall ſwitch on the bottom. A Baſhaw of two tails has but eight. Their chamber-muſic conſiſts of a dulcimer, guittar, flute, Arab fiddle, a couple of ſmall drums, and the diff, the true tympanum of the antients. It is a hoop with pieces of braſs fixed in it, to make a jingling, over which a piece of parchment is diſtended. It is beat with the fingers, and accompanies the voice, which, Dr. Ruſſel ſays, 'is the 'worſt of all their muſic, for they bellow ſo hideouſly, that 'it ſpoils what without it would be, in ſome degree, har-'monious.'

Page 95, is a repreſentation of a Turkiſh concert, drawn from the life.

Whatever figure the inhabitants of this country made formerly in literature, at preſent they are very ignorant. There are a great number of colleges, but little taught in them. No branch of phyſic is learned there. There are many practitioners, and well eſteemed, but they are chiefly Chriſtians, and a few Jews.

P. 100, are two prints, exhibiting the dreſs of the men and women of Aleppo. The women black the inſide of their eye-lids, with a preparation of lead and oil of almonds, called iſmed, and tinge their feet and hands with alhenna, which makes them look of a dirty yellow. Many of them wear a large ſilver or gold ring, through the external cartilage of their right noſtril. The mothers find out wives for their ſons. When they think they have found one that will be agreeable, the price to be paid for her is agreed on, and a licence procured from the Kadè. Proxies appointed by the young people attended by ſeveral of the male relations, meet the Imaum, and he aſks the one if he is willing to buy the bride for the ſum agreed on, and the other proxy if ſatisfied with that ſum? Having anſwered in the affirmative, the Imaum joins their hands, and the money being paid, the bargain is concluded with a prayer out of the Koran. The money paid for the bride is laid out in furniture for a room, and in cloaths, and jewels, and ornaments for her; whoſe father makes ſome addition, according to his circumſtances, which are ſent to the bridegroom's houſe three days before the wedding. The bride, on the day appointed, is conducted to the bridegroom's houſe, by her mother and female relations, and each ſex make merry in ſeparate apartments, till night, when the bride is brought half way down ſtairs, veiled with a piece of red gauſe; and if young, her forhead and cheeks covered with leaf-gold, cut into various forms: the bridegroom meets her, conducts

her up ſtairs, and they are left to themſelves. The Haram, or women's apartment, is guarded by a black eunuch, or young boy, and the utmoſt care is taken to prevent any breach of the marriage vow.

When a Turk dies, the women immediately fall a ſhrieking, and continue to do ſo till the body is buried, which is as ſoon as poſſible. It is firſt waſhed, then all the paſſages ſtopped with cotton; and after that it is laid in a coffin, like ours. It is carried to the moſque attended by the relations, the women ſhrieking, and the men ſinging prayers out of the Koran. Service is ſaid by the Imaum, and the coffin is carried to the burying-place; of which there is but one that is public in the city: the reſt are abroad in the fields.

From page 145, to page 189, is contained a hiſtory of the weather at Aleppo, drawn from a meteorological regiſter, regularly kept, with only few intermiſſions, for about ten years. This may be of uſe to the philoſopher, and phyſician; but as it is not entertaining, nor inſtructive, only as it is entire, we ſhall give no extract from this part of our Author's work.

The remaining part of the book treats of epidemical diſeaſes, and the plague. Here the Doctor ſhews his abilities to be conſiderable in his own profeſſion: and we do not doubt but the medical reader will agree with us, that his account of the plague is accurate, and his method of treatment judicious.

On the whole, as we have very little knowlege that can be depended on, of a great part of the world, for want of reading the Arabian authors, we ſhould own our obligations to ſuch writers as the Author of the Natural Hiſtory of Aleppo; who, with great fidelity, and ſufficient abilities, adds to our ſtore of knowlege, both in natural and political hiſtory.

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A Supplement to the Firſt Book of the Second Part of the Credibility of the Goſpel Hiſtory. Vol. I. Containing general Obſervations upon the Canon of the New Teſtament, and a Hiſtory of the Four Evangeliſts, with the Evidences of the Genuineneſs of the Four Goſpels, and the Acts of the Apoſtles, the Time when they were writ, and Remarks upon them. By Nathaniel Lardner, D. D. 8vo. 5s. Noon, &c.

AT a time when our holy religion ſtands expoſed to the ſevereſt enquiry, it cannot but give a ſenſible pleaſure to

to all its real friends, that ſo many worthy and learned perſons have ariſen, who with great ſolidity and moderation have explained its nature, and ſtated the evidence of its divine authority. Among theſe muſt be reckoned Dr. Lardner; whoſe writings are of very conſiderable ſervice to the cauſe of Chriſtianity, and cannot be read without wiſhing that a knowlege of the Fathers had been always accompanied with equal candour and judgment, and applied to purpoſes equally valuable.

The firſt chapter of the volume now before us contains an account of the ſeveral denominations by which the ſacred Books have been called. In the ſecond, the Doctor proceeds to make ſome general obſervations upon the Canon of the New Teſtament, and takes notice, that there may be different Canons of Scripture among Chriſtians, tho' he looks upon a ſhort one as the moſt eligible. 'I have been ſometimes apt to think,' ſays he, 'that the beſt Canon of the New Teſtament would 'be that, which may be collected from Euſebe of Ceſarea, 'and ſeems to have been the Canon of ſome in his time. 'The Canon ſhould conſiſt of two claſſes. In the firſt ſhould 'be thoſe books which he aſſures us were then *univerſally acknowleged*, and had been all along received by all Catholic 'Chriſtians. Theſe are the four Goſpels, the Acts of the 'Apoſtles, thirteen Epiſtles of St. Paul, one Epiſtle of St. 'Peter, and one Epiſtle of St. John. Theſe only ſhould be 'of the higheſt authority, from which Doctrines of Religion 'may be proved.

'In the other claſs ſhould be placed thoſe books of which 'Euſebe ſpeaks, as contradicted in his time, though well 'known: concerning which there were doubts, whether they 'were writ by the perſons whoſe names they bear, or whether the writers were Apoſtles of Chriſt. Theſe are the 'Epiſtle to the Hebrews, the Epiſtle of James, the ſecond of 'Peter, the ſecond and third of John, the Epiſtle of Jude, 'and the Revelation. Theſe ſhould be reckoned doubtful, 'and contradicted: though many might be of opinion, that 'there is a good deal of reaſon to believe them genuine. 'And they ſhould be allowed to be publicly read in Chriſtian 'aſſemblies, for the edification of the people: but not be alledged, as affording alone, ſufficient proof of any doctrine. 'That I may not be miſunderſtood, I muſt add, that there 'ſhould be no third claſs of ſacred Books: foraſmuch as there 'appears not any reaſon from Chriſtian antiquity to allow of 'that character and denomination to any Chriſtian writings, 'beſides thoſe above-mentioned.'

Nevertheleſs, the Doctor acknowleges, that the Canon now generally received, is a good one; and thinks, that we ſhould by no means admit any addition to it. The only work of thoſe called the Apoſtolical Fathers, that ſeems to make a fair claim, is the Epiſtle of St. Barnabas. But againſt this he alleges, that it was not reckoned a part of Scripture by the ancient Chriſtians; nor was Barnabas an Apoſtle; neither does he take upon him the character of an Apoſtle, or a man of authority. All theſe things our Author ſhews in a very ſatisfactory manner; and concludes with obſerving, that the Epiſtle of Barnabas may afford edification, and be read with that view; but that it ought not to be eſteemed a part of the rule of Faith.

As to the method in which the Canon of the New Teſtament has been formed, which is the ſubject of the third chapter, the Doctor proves that it was not determined by the authority of Councils, but that the books of which it conſiſts, were known to be the genuine writings of the Apoſtles and Evangeliſts, in the ſame way and manner that we know the works of Cæſar, Cicero, Virgil, Horace, and Tacitus, to be theirs. This he evinces from the different judgments that have prevailed concerning divers books, particularly the Epiſtle to the Hebrews, and the Revelation, which were received by ſome, rejected or doubted by others.

'Upon the whole,' ſays he, 'the writings of the Apoſtles and Evangeliſts are received as the works of other eminent men of antiquity are, upon the ground of general conſent and teſtimony. Nor does the Canon of the Scriptures of the New Teſtament owe its eſtabliſhment to the deciſions of Councils: but it is the judgment of Chriſtian people in general. And ſo far as we are able to perceive, after a long and careful examination, it is a right and reaſonable judgment. And it may induce us to believe, that if men were encouraged to think freely, in other matters alſo, and to judge for themſelves, according to evidence, and proper aſſiſtances were afforded them, it would not be at all detrimental to the intereſts either of truth or virtue.'

The deſign of the fourth chapter is to ſhew, with reſpect to the time of writing the Goſpels, eſpecially the firſt three, that they could not be compoſed till after, or about the year ſixty. After which the Doctor goes on, in the fifth, to give a large account of St. Matthew, and the teſtimonies to his hiſtory. In regard to its publication, 'I readily aſſent,' ſays he, 'to thoſe, who think, that this Goſpel was writ in the time of the Emperor Nero, not till about thirty years after our

'Saviour's aſcenſion. I am not able to aſſign the year in 'which it was writ, but I am ſomewhat inclined to the year '63, 64, or 65, of the vulgar Epoch. This is agreeable not 'only to the teſtimony of Irenæus, and ſome other antients, 'but to the circumſtances of things. At the year ſixty-four, 'or thereabout, the Goſpel had been propagated in many 'Gentile countries; the times were troubleſome in Judea, 'and the war was coming on: ſeveral of the Apoſtles were 'dead; others of them, who ſurvived, were gone, or going 'abroad; and many of the Jewiſh believers were about to 'ſeek ſhelter elſewhere. Now was a proper time to write a 'Hiſtory of Chriſt, and his miracles. Moreover, in this 'Goſpel are recorded divers plain predictions of the miſeries 'and deſolations of Jeruſalem, and the overthrow of the 'Temple, and the Jewiſh State; beſide many other figura-'tive intimations of the ſame things in many of our Lord's 'diſcourſes and parables; which could not be well publiſhed 'to all the world in writing, till about this time. The ſuit-'ableneſs of St. Matthew's Goſpel to the ſtate of the Chriſt-'ian religion, and of the Jewiſh people, about the year ſixty-'four or ſixty-five, leads to that time. And however unwill-'ingly, from private apprehenſions and prejudices, we may 'admit the thought of protracting ſo long the writing the Hiſ-'tory of our Lord's Miniſtry; the circumſtances of things 'will conſtrain us to acquieſce in this reaſon, as the moſt 'likely.' The truth of what is here advanced, the Doctor has rendered highly probable, from ſome characters in the Goſpel itſelf.

It is a tradition among many ancient Fathers, that St. Matthew having preached for ſome time in Judea, was deſired by the believers there, to leave with them in writing, before he went away, a Hiſtory of what he had taught by word of mouth. The frequent mention of this leads our Author, before he gives an account of the other Evangeliſts, to enquire, in the ſixth chapter, how long it was after the aſcenſion of our Lord, before Matthew, and the reſt of the Apoſtles, left Judea to go abroad into foreign countries. In anſwer to the queſtion, he ſhews, that the Apoſtles in general, continued at Jeruſalem till after the famous Council we read of, Acts 15. and ſome of them, perhaps, a good deal longer: and he has proved, that this circumſtance, inſtead of retarding, was, upon the whole, favourable to the propagation of Chriſtianity. They ſtaid there till they were enabled to fulfill their miniſtry, and bear ſuch a teſtimony to Jeſus, as ſhould be ſufficient to lay a good foundation for the eſtabliſhment of his church in

the world, and leave all thoſe of the Jewiſh people, who did not receive him as the Meſſiah, abſolutely inexcuſable.

The Doctor returns, in the ſeventh chapter, to the Evangeliſts, and gives a hiſtory of St. Mark. He produces, as he had before done, with relation to St. Matthew, a variety of teſtimonies concerning his Goſpel, and both from external and internal evidence concludes, that it could not be wrote till about the year ſixty-three or ſixty-four; which opinion is confirmed by the tradition that it was compoſed at Rome, when St. Peter was there. The Doctor not only agrees with thoſe who ſuppoſe that Mark received his information from Peter, but manifeſts its probability by ſeveral circumſtances taken from the book itſelf. In regard to the notion that it is an abridgment of Matthew, he produces more than thirty particulars in Mark, not mentioned by any other Evangeliſt; particulars ſufficient to aſſure us, that he is not an epitomizer of any other author, and that he was well acquainted with the things of which he undertook to furniſh a hiſtory. He writes as an eye-witneſs, or as one who had full and authentic information at the firſt hand.

The eighth chapter contains a long account of St. Luke; of his perſonal hiſtory, the teſtimonies to his Goſpel, the time when he wrote, his character, and the character of his works. Among other things it is obſerved, that he was an early Jewiſh believer, and probably had been an eye-witneſs of many of our Lord's miracles, tho' not an eye-witneſs from the beginning; and that tho' he was an aſſociate of St. Paul, there is no ſuch remarkable coincidence between them, as ſhould induce us to think that the one copied from the other. Our Author farther takes notice, that nothing is more remarkable in St. Luke's writings than their brevity and conciſeneſs; in conſequence of which many things muſt have been omitted, which happened during the period of that hiſtory. Of theſe omiſſions he gives a very exact and curious detail from St. Paul's Epiſtles, and adds, that they are no reflection upon the writer. The proper deduction to be made by us is this. We hereby perceive that it was not the deſign of St. Luke to aggrandize Peter, or Paul, or any of the Apoſtles; nor to write their lives; but to record the evidence of our Saviour's reſurrection, and to give a hiſtory of the firſt preaching and planting the Chriſtian religion in the world. This deſign he has admirably executed, and having filled up his plan, he concluded.

St. John is the ſubject of the ninth chapter. After ſetting before us an account of what is ſaid of him in the New Teſtament, the Doctor ſhews how well qualified he was to write a hiſ-

a hiſtory of our Saviour. He was preſent at moſt of the things related by him in his Goſpel. He was an eye and ear-witneſs of our Lord's labours, journeyings, diſcourſes, miracles, his low abaſement, even to an ignominious death, and his being alive again, and then aſcending into heaven. Our Author vindicates the ſtory of St. John's being baniſhed to Patmos by Domitian, againſt Grotius, who places that event under Claudius; and againſt Sir Iſaac Newton, who contends for its having happened in the reign of Nero. In regard to the time when his Goſpel was wrote, it muſt have been before the deſtruction of Jeruſalem. This is proved from the probability that he would write ſoon after the other Evangeliſts, and from the ſuitableneſs of his hiſtory to the circumſtances of things juſt before the overthrow of the Jews. If it ſhould be the deſign of St. John in his Goſpel, to repreſent how inexcuſeable the Jews were in not receiving Jeſus as the Chriſt, and to vindicate the providence of God in the calamities already befallen, or now coming upon them, it will very much ſtrengthen the ſuppoſition, that it was writ before the deſtruction of Jeruſalem was completed. That ſuch was his deſign, the Doctor has ſhewn in a very curious manner; and the whole paſſage, which throws light on many texts, deſerves an attentive peruſal. In anſwering objections to his ſcheme, our Author takes occaſion to conſider the ancient notion that St. John wrote with a view to confute certain Heretics. Againſt this he argues, firſt, that to write againſt Heretics, in a hiſtory of his Lord and Maſter, was below an Evangeliſt; and, ſecondly, that he ſees nothing of this kind in St. John's Goſpel. He is hereby led into a criticiſm on the celebrated Introduction to it, which he explains as the eternal reaſon, wiſdom, and power of the Supreme God; but how far he is in the right, in this reſpect, we leave his readers to determine. Towards the cloſe of the chapter it is obſerved, that St. John has omitted the greateſt part of thoſe things which are recorded by the other Evangeliſts. 'Which much confirms the teſti-'mony of ancient writers,' ſays the Doctor, 'that the three 'firſt Goſpels were written, and publiſhed among the faith-'ful, before St. John wrote: that they were brought to him, 'and that he affirmed the truth of their relations; but ſaid, 'that ſome diſcourſes and miracles of our Saviour were omit-'ted by them, which might be uſefully recorded. Indeed, 'there is little or nothing in his Goſpel, which is not new 'and additional, except the account of our Saviour's proſe-'cution, death, and reſurrection, where all four coincide in

'many particulars: though even here alſo St. John has divers 'things peculiar to himſelf.'

The preſent volume is concluded by an examination of the queſtion, Whether any one of the three firſt Evangeliſts had ſeen the Goſpels of the others before he wrote. After ſtating the opinions of the learned on this important affair, the Doctor proceeds more diſtinctly to the merits of the cauſe, and ſhews that the ancients had no ſuſpicion that the ſacred Hiſtorians had conſulted each other's accounts. It is not ſuitable to the character of an Evangeliſt to abridge another; and they were well qualified to write without doing it. Indeed the nature and deſign of the firſt three Goſpels makes it evident that the authors of them had not ſeen any authentic written hiſtory of Jeſus Chriſt. The Doctor obſerves, that the writings of all, and each of theſe Evangeliſts, contain a complete view of our Saviour's miniſtry. After enumerating particulars, 'Here,' ſays he, 'are all the integrals of a Goſpel. And 'they are properly filled up. And all theſe things are in all 'and every one of the firſt three Evangeliſts. Which ſhews, 'that they did not know of each others writings. For it 'cannot be thought, that they ſhould be diſpoſed to ſay the 'ſame things over and over, or to repeat what had been well 'ſaid already. St. John, who had ſeen the other three Goſ'pels, has little in common with them. Almoſt every thing 'in his Goſpel is new and additional. So it would have been 'with every other writer in the like circumſtance. And if 'St. Matthew's Goſpel had been writ at about eight, or fif'teen, or twenty years after our Lord's aſcenſion, and had 'become generally known among the faithful: (as it certain'ly would, ſoon after it was writ:) it is not improbable, that 'we ſhould have had but two Goſpels, his and St. John's. 'Or if there had been ſeveral, they would all, except the 'firſt, have been in the manner of Supplements, like St. 'John's, not entire Goſpels, like thoſe of the firſt three 'Evangeliſts. This conſideration appears to me of great 'moment, for ſhewing that our firſt three Evangeliſts are all 'independent witneſſes. Indeed, it ſeems to me to be quite 'ſatisfactory and deciſive.'

The ſame truth is farther evident from the ſeeming contradictions, and ſmall varieties and differences, which appear in the Evangeliſts accounts of the ſame things; from the remarkable circumſtances in Matthew, not taken notice of by Mark or Luke; and from the many incidents, which each has peculiar to himſelf. 'I have,' ſays our Author, 'inſiſted 'the more upon this point, becauſe I think, that to ſay, that

'the

'the Evangeliſts abridged and tranſcribed each other, with-
'out giving any hint of their ſo doing, is a great diſparage-
'ment to them. And it likewiſe diminiſheth the value and
'importance of their teſtimony.——This is not a new opini-
'on lately thought of, nor has it been taken up by me, out of
'oppoſition to any. I have all my days read and admired the
'firſt three Evangeliſts, as independent and harmonious wit-
'neſſes. And I know not how to forbear ranking the other
'opinion among thoſe bold, as well as groundleſs aſſertions,
'in which Critics too often indulge themſelves, without con-
'ſidering the conſequences.'

R

LEUCOTHOE. *A Dramatic Poem.* 8vo. 1s. 6d. Cooper.

THIS dramatic Poem,(*a*) as the Author properly calls it, we have peruſed with ſome ſatisfaction; as it is certainly more of a piece, than moſt of thoſe motley Operas which of late have been repreſented on our theatres: And though we cannot ſay, with our Author, that 'every 'one who is endued with the ſmalleſt ſpark of taſte, muſt 'immediately be ſtruck with the ridiculouſneſs, not to ſay 'barbarity, of turning Shakeſpear's Plays into Operas, and 'of larding them with ſongs from quite different authors;' as we know ſome, of undiſputed taſte, who have encouraged our late performances in this way; yet have we always thought that Operas more ſuſceptible of muſical accompaniment, as well as more uniform in their ſtructure, might be produced in Engliſh, without emaſculating that Prince of the Drama. The Poem under our conſideration has, in a great meaſure, anſwered our idea; the numbers are, in general, not only ſmooth, with the addition of rhyme, and happily varied to expreſs the different paſſions, but nature, in deſcribing thoſe paſſions, is not violated, and the ſentiments generally riſe from the ſubject. But tho', on the whole, we think thus favourably of this piece, yet is it not free from inaccuracies and defects: Some of theſe we ſhall notice, as they fall in our way.

'Leucothoe, daughter of Orchamus, King of Perſia, is 'beloved, and ſecretly enjoyed, by the ſun; when Clytie, a

(*a*) He juſtly obſerves, that as it ends unhappily, it cannot be called an Opera, neither can it come under the denomination of Tragedy, as it exhibits objects and actions out of the courſe of nature, and is divided into Recitative and Song.

'former

'former miſtreſs of his, becomes acquainted with their amour, 'and, in the rage of jealouſy, makes a full diſcovery of it to 'the Lady's father. Orchamus, as a puniſhment for his 'daughter's crime, orders her to be buried alive,' &c.—

SCENE Perſia.

'In the firſt ſcene, the theatre repreſents a plain, bordered 'with wood; ſeveral mountains, riſing one above another, 'till the higheſt ſeem loſt in the clouds, making the point 'of view at the farther end. Clytie is diſcovered in a me-'lancholy poſture:' at laſt ſhe breaks out,

Oh! jealouſy, thy torments who can bear?
Forſaken, ſcorn'd, abandon'd to deſpair!
I rage, I burn, no kind aſſiſtance nigh!
Give, give me eaſe, ye Gods, or let me die!

Then bidding adieu, in a ſoft pleaſing air, to the ſtreams and groves, to peace of mind, and all the tender train of happy love; 'the Sun appears in the midſt of the ſky,(*b*) moving 'ſlowly towards the ſummit of the mountains; where, open-'ing by degrees, it ſhews Phœbus in his chariot.'

Clytie ſoon perceives her former lover, and in the tranſport of her jealouſy, wiſhing that all her woes may be doubled on her rival's head, ſhe retires among the trees.

In the ſecond ſcene Phœbus deſcends the mountain, a ſymphony playing.

The Air, Hail to love,(*c*) &c. which Apollo firſt ſings, is beautifully expreſſive of the lover. We cannot, however, think the Recitative that follows ſo conſiſtent with this character; for, what right had a happy lover, like Apollo, to exclaim(*d*) againſt beauty?

(*b*) Does the Author mean to repreſent Sun-ſet? that certainly is the proper time. At the beginning of the ſcene, ſhould not the ſky have been obſcured with clouds? and ſhould not the ſun gradually break through them, and appear as ſetting?

(*c*) "Hail! to Love, delicious boy,
"Hail! to Love, and welcome Joy:"
Love, the beſt, the only treaſure,
Love, that laughs at proud degree,
Love, that renders pain a pleaſure,
And by enſlaving makes us free.

(*d*) Unſeen, reſiſtleſs, it impels us on,
No force can tame it, nor can preſcience ſhun,
And ere we dread the danger, we're undone.

Had Apollo lamented the omnipotence of beauty, as obliging him to deſert his former attachments, we ſhould have thought better of his godſhip.

In

In the third ſcene Clytie diſcovers herſelf; Phœbus in anger, aſks, who dares intrude upon his privacy? Clytie, kneeling, intreats him to compaſſionate her miſeries, as he was the author of them.

Nor let, while my diſtreſs you ſee,
What's warmth(*e*) and life to all beſide,
Be coldneſs, and be death, to me.

It is no eaſy matter for one who has loſt all reliſh for a miſtreſs, to preſerve decorum, when ſhe taxes him with infidelity, eſpecially if at that inſtant he is upon another ſcent; but, could decency be maintained, where love is expected, it would not, certainly, ſatisfy the longing complainant. Hence we are not to be ſurpriſed, that Apollo peremptorily bids Clytie be gone; that ſhe plainly tells him, ſhe knows Leucothoe is her rival; that he raps out a good round oath, threatens her with immediate death, if ever ſhe *breathed again what* (*f*) *ſhe had preſumed to ſpeak*, and again bids her be gone. Nor is Phœbus content with that; he addreſſes himſelf to his new flame, and paſſionately aſks, what detains her from tuning his jarring ſoul to love? This rouſes poor Clytie's indignation.

Confuſion! madneſs! (*g*) Hell! or yet *what's* (*b*) *worſe*,
Oh, give me breath ſufficiently to curſe
The world, myſelf—and all my *feeble* race(*i*):
What! boaſt your falſhood, own it to my face!

She ſhould rather have curſed Apollo, who had been ſo ungallant as to boaſt of his infidelity, to her face. A natural ſentiment, indeed, follows;

Go, tyrant, ſeek the idol you adore,
Clytie's weak claims ſhall trouble you no more.
Hence! ſtubborn weakneſs, hence!—O tender fool!
My heart yet fain would hold him, could it be:—
But tutor'd by example, I ſhall cool,
And him diſdain, as he has ſlighted me.

(*e*) A far fetched conceit, and no ways conſiſtent with the expreſſions of abandoned ſupplicating love.

(*f*) By the eternal gloomy flood, if e'er
You breath again, what you've preſum'd to ſpeak,
*This** inſtant life ſhall expiate the offence.

(*g*) This exclamation is not in the ſpirit of antiquity.

(*b*) This ſeems to be tacked to it for the ſake of the rhyme.

(*i*) We can ſee no reaſon in the world for this; Clytie was the daughter of Oceanus.

* Read, *That*.

The

The ſcene ends with a pictureſque ſong by Clytie: wherein the Author, inſtead of repreſenting Love as nurſed by tygers in the deſert, which even the antients have done, deſires that the God may be drawn with ſcorpion whips, inſtead of golden ſhafts, and not an infant heaven-deſign'd,

> But a grim monſter, fierce and blind,
> The curſe and ſcourge of human kind.

In the fourth ſcene, Apollo, after a ſhort deſcant on jealouſy, ſees the object of his wiſhes approach; and in the beginning of the fifth ſcene he thus expreſſes his impatience.

> So, in ſome evening fair, the feather'd male
> Expects his tuneful conſort in the vale;
> At ſight of her, his heart exulting ſprings.
> He rears his plume, and beats his little wings:
> They meet, they neſtle to each other's breaſt,
> And ſide by ſide *purſue their way to reſt.*(*k*)

The meeting of Apollo and Leucothoe is tender and natural.

> *Ridet hoc, inquam Venus ipſa; rident*
> *Simplices Nymphæ.*———

But after Phœbus has ſung his happineſs, in numbers worthy of himſelf, and of Love, we are diſappointed in the following couplet.

> Oh thrilling joy! oh *more than charming ſhe!*
> *Was ever Deity careſs'd like me?*

Leucothoe's anſwer is, indeed, ſomewhat happier expreſſed, tho' not quite free from impropriety,

> Oh height of bliſs! oh *greater than* (*l*) *divine!*
> Was ever mortal happineſs like mine?

as the air in which ſhe ſays, 'it is as impoſſible to count the 'ſtars of heaven, or the ſands on the ſea-ſhore, as it was to 'tell how much ſhe loved,' is ſimply elegant. See the Poem.

To make amends for this amorous compliment, Apollo commands the winds to be huſhed, and all thoſe powers who owned his ſovereignty, now to give a proof of their obedience. Soft muſic is heard. Leucothoe is agreeably ſurpriſed; 'the muſic coming forward in a full ſymphony; the clouds

(*k*) Altho' the ſimile is beautiful, as might be expected from the God of Poetry, yet we doubt if compariſons can ever be introduced with propriety in paſſionate compoſitions. The words in the laſt line, marked italics, appear to us ſomewhat obſcure.

(*l*) A Smith, or a Johnſon, (vid. Rehearſal) would be apt to aſk, *—How could ſhe know that?*

'which

'which obſcured the head of the mountains, ſuddenly diſ-
'perſe,* ſhewing Parnaſſus, and the Muſes with their proper
'ſymbols, &c. An Entertainment is performed by them, on
'their ſeveral inſtruments, conſiſting of three parts; the firſt
'very ſonorous; the ſecond a ſlow movement, to which a
'paſtoral nymph dances; the third ſprightly; when the low-
'eſt of the mountains opens, diſcovering Vulcan's cave.
'The Cyclops come out, and dance with a number of Dry-
'ads, who enter from the woods, then range themſelves on
'each ſide of the ſtage.' Phœbus and Leucothoe advance, when the latter, tho' pleaſed with the revels, deſires her lover to put an end to them, leſt the noiſe ſhould alarm the neighbourhood, and inform her father of their intrigue, the dread of which, ſhe ſays, makes her *blood run cold, and curdle at the thought.* Apollo laughs at her fears; and the act concludes with a ſong of exultation.

'The firſt ſcene of the ſecond act diſcovers a night-proſ-
'pect of a garden; a pavilion in view, beyond which ap-
'pears the back part of a palace; a terrace adorned with ſta-
'tues, &c. &c.

'Phœbus and Leucothoe enter from the pavilion, Clytie,
'with a black ſlave, liſtening behind.

Apollo is no longer the eager lover. He now wants to be gone; and tho' Leucothoe tells him, that the Morning was far from being near, as the Moon yet ſhone, he did not now, however, ſee with his miſtreſs's eyes, but anſwers, that the morning-ſtar ſhone in the eaſt, that Aurora had begun to unbar the gates of light, and from the mountain ſummoned him away. Leucothoe yields to neceſſity, but aſks him when he will return? which ſhe endeavours to haſten, by aſſuring him that a long abſence would break her heart. The God promiſes to laſh his courſers with double ſpeed, and to come back at night. This does not ſatisfy Leucothoe; ſhe, tender ſoul! weeps, droops, and ſeems mightily frighted. Apollo prays her, cooly enough, to let him know what alarmed her? She aſks forgiveneſs, as ſhe was a fond, weak woman, often terrified when there was no danger.

Perhaps I weep, and fear, I know not why.

* As it is an eſtabliſhed rule, that Gods and Goddeſſes may be introduced in an Opera, ſo is that ſpecies of the Drama capable of all the marvellous, in point of incident and machinery, which fancy can beſtow on it. Dryden.

In

In the firſt ſtanza of the air which follows, ſhe deſires him not to enquire into the cauſe of her ſorrow; but in the ſecond ſhe tells him,

Prizing joys we fear to loſe 'em;
Can you then condemn my pain?
Something whiſpers to my boſom,
We ſhall never meet again.

Thoſe forebodings, which make ſuch a figure on the ſtage, (and, indeed, love is ſuperſtitious) Apollo repreſents as the brood of fancy. Upon which ſhe bids him farewel, and he bids her adieu.(*m*)

But whatever pain this parting gave Leucothoe, it certainly could not be over-pleaſing to Clytie, who ſaw the whole. Apollo being gone, Leucothoe's fears return; ſhe fancies a ſword hung over her head, and that the earth opened to ſwallow her. She is, however, ſoon convinced that all this was conceit; and after a natural and appropriated invocation(*n*) to Morpheus, ſhe falls aſleep. Clytie now re-appears with her attendant; and after an emphatical exclamation, tears off her jewels and robes, that her ſoul and body (as ſhe expreſſes) might be akin,

Naked without, as deſolate within.

The air that follows this ſcene of diſtraction well repreſents the agitations of a mind divided between revenge and affection, particularly the two laſt lines:

Now I could ſtab his faithleſs breaſt,
Now—preſs him cloſe to mine.

Here the ſlave entreating her to moderate her tranſports, and

(*m*) Altho' the whole of this ſcene is natural, yet Apollo uſes ſome expreſſions in it, which are too vulgar for heroics, ſuch as, My dear love, &c. unleſs the poet meant to inſinuate, that the parting compliments of lovers are leſs ardent than thoſe at meeting; and that Phœbus, tho' a very god at firſt, was a very mortal when he took leave.

(*n*) O God of Sleep! ariſe and ſpread
Thy healing vapours round my head;
To thy friendly manſions take,
My ſoul that burns,
Till he returns,
For whom alone I wiſh to wake.
There yield my thoughts their fav'rite theme,
And bring my lover in a dream.

not

not to nouriſh thoughts that ſhe ought to baniſh, Clytie exclaims,

Hence babbler, &c.

And determines immediately to kill herſelf: the ſlave, however, wiſely propoſes that ſhe ſhould rather revenge her ſufferings on thoſe that occaſioned them;—and to

Pay falſhood back with falſhood,—

In the true ſtrain of an Abigail. Clytie is offended at the propoſal, and draws a dagger, with intention to diſpatch herſelf: nor would the ſlave, with all her tears, have been able to prevent her from immediately executing her dire purpoſe, had ſhe not pronounced,

The object of your jealouſy ſhall die!

At this, indeed, Clytie pauſes, and ſuſpends the blow; but the confidant, ſtill apprehenſive of conſequences, prevails on her to fling away the poniard; when ſhe immediately cries,

Said you not, ſhe, th' accurſed ſhe, ſhould fall?

The ſlave aſſures her miſtreſs that Leucothoe ſhall fall, but not by her; for as the God was now inſenſible to her charms, the deſtruction of the new object of his wiſhes, would not only fail of regaining his love, but would make ſure her own deſtruction.—That, in fine, ſhe ought to inform King Orchamus of his daughter's amour. Clytie aſſents, and expreſſes her impatience; when, unluckily for Leucothoe, her father is ſeen walking at no great diſtance, in a ſhade of myrtle.(o) The ſlave now prompts her Lady to make the diſcovery; but ſhe, however impatient but a little before, is on the inſtant ſeized with an unaccountable tremor. At laſt, deſire of revenge getting the better of her fears, ſhe reſolves to tell Orchamus the whole, and bids her confidant retire.

The fourth ſcene contains an animated ſong, in conſequence of her reſolution. In the fifth, the King finds Clytie on her knees before him, with a

May (*p*) the King live for ever!———

(o) Should not Clytie, and eſpecially the ſlave, whoſe mind was leſs concerned, have conſidered, that the diſcovery in that manner would expoſe her equally to the god's vengeance?

According to Xenophon, the Kings of Perſia, to ſet a good example to their ſubjects, uſed to riſe early, to hunt. Had the poet adopted this hint, would not Orchamus's preparation for this exerciſe, with the courtiers, and hounds, at a diſtance, have been more natural and picturеſque, as well as more affecting,—as the diſcovery would ſpoil his purpoſed pleaſures?

(*p*) Line of an old ſong.

His

His Perſian Majeſty, all politeneſs to the fair, inſiſts on her riſing; and as it was no leſs unuſual in his dominions than in Britain, to ſee the court Ladies ſo ſoon abroad, he begs to know the cauſe. Far from letting him underſtand that ſhe had been up all night, ſhe cunningly anſwers, that ſhe had left her bed, to view the infant Morn, adore the Heavens, &c. Orchamus is in raptures with her wiſdom. This encourages her, and ſhe is juſt on the point of communicating her fatal ſecret; when fear, doubt, and heſitation, ſeize and throw her into confuſion. This the King obſerves, and encourages her to ſpeak out. She ſtill evades the purpoſe ſhe came determined upon: Orchamus preſſes to know what ſhe was about to have ſaid; and aſſures her, that her demands ſhould inſtantly be complied with: but ſhe warns him not to preſs her, as the diſcovery might, perhaps, too much affect his peace of mind;

ORCHAMUS.

Virtue unmov'd the thunderer's voice can hear;
To guilt a ſtranger, we're unknown to fear.

True, replied Clytie; but there are ſome evils which even virtue cannot ſupport; and ſhe aſks if

——— Nothing could affect him more
Than loſs of ſtate, dominion, wealth, and pow'r?

ORCHAMUS.

You deal in Riddles!

CLYTIE.

Dreadful to expound!
Oh! be my tongue to ſilence ever bound!
Drive, drive me from you to the fartheſt pole —

ORCHAMUS.

You mean to ſtagger my determined ſoul!

CLYTIE.

Your daughter!

KING.

What of her? I ſhake all o'er!

At laſt, however, ſhe ſpeaks out.

The God you worſhip, Sir, has done the deed:
The glorious Sun inſpired with luſtful flame,
Has paid your incenſe with your daughter's ſhame.

ORCHAMUS.

'Tis well! (q) Oh Kings, your boaſted pow'r how ſmall!
Where? when did he? damnation! (r) tell me all.

(q) This is not well.

(r) A good round word; but too modern for the Perſian Monarch.

The

The ſtruggle in the breaſt of Orchamus, and the malignant joy that Clytie expreſſes, are natural; and the meaſures are well adapted to the ſentiments.

In the interval of the Acts, Leucothoe being convicted, and condemned to be buried alive, the firſt ſcene of the third act opens with a repreſentation of a rocky ſhore, the ſea, and a city, at a diſtance. Several men and women appear in affliction; who after deſcribing the wintry horrors of the place and cavern where Leucothoe was to be ſhut up, the chorus laments (*s*) the occaſion, till one of the men deſires them to deſiſt, as he ſaw the royal ſacrifice approach. The ſcene concludes with this notable addreſs of one of the women:

——— Now, Sun, eclipſe!
At once the Lover, and the God aſſume,
And ſnatch her trembling from th' untimely tomb.

Scene ſecond, a proceſſion appears at a conſiderable diſtance, conſiſting of prieſts, youths, virgins, &c. Leucothoe in the center, covered with a black veil: as the proceſſion approaches the audience, the ſemichorus ſings, with frequent pauſes.

The whole of this ſcene is maſterly; the parts, ſemichorus, and chorus, in Strophe, Antiſtrophe, and Epode, are well maintained. Were we to give the beſt ſpecimen of our Author's poetical abilities, it ſhould be taken from theſe.

Leucothoe then putting aſide the veil, and appearing in white, with fillets, after the manner of a ſacrifice, ſings a pathetic air.

Oh, mighty God! that guides the day, &c.

The lamentation of the virgins and youths that follow, is, in general, well appropriated; only the doubt they expreſs, as to the future deſtiny of Leucothoe, ſeems to be a little impertinent, at leaſt in their mouths, as the Perſians believed in the ſoul's immortality.

LEUCOTHOE.
Weep not my dear companions!
Chorus of youths and virgins.
Cruel ſtroke!
Can nothing then thy deſtiny revoke!

Her anſwer is pleaſingly ſolemn. The Chorus then addreſſes Sorrow to come from her gloomy cell, and with her

Frantic geſtures, ſullen moans,
Fury of conflicting paſſions,
Sighs, and tears, and lamentations,

(*s*) Would Horace allow his moral Chorus to lament on ſuch an occaſion?

Join with us in doleful lay,
Rage and death triumph (*t*) to day.

The proceſſion then diſperſes, and the muſic ſtrikes dead and ſolemn. The ſecond ſcene, though leſs pompous is more affecting; for Orchamus, having acted the Judge, and Sovereign, now appears the Father. We forgive the King, the ſentence he had paſſed, and pity the daughter.

The good old King having vented his ſorrow, commands the prieſts to do their office, and retires. A rock being accordingly removed, the mouth of the cavern appears; Leucothoe ſtarts—but advances towards it; then reſolutely deſiring it to receive her in its horrid jaws, the prieſts prepare to put her down. Upon this the diſtreſſed King burſts in again, deſires them to deſiſt but one inſtant; and kneeling, fervently implores the Gods to ſtop the ſacrifice, if he is too ſevere in his ſentence. The Chorus begs the ſame; but no ſigns of mercy appearing, Leucothoe is thrown in; while her father turning aſide as ſhe diſappears, breaks into an apoſtrophe that is nobly wild, and pathetic.

Here, we are inclined to think, the Poem ſhould have ended; but the Author has added three pretty long ſcenes; in which Clytie goes mad, and is turned into a ſtatue by Apollo; who, with the aſſiſtance of the Horæ, having in vain attempted to bring his beloved Leucothoe to life, changes her into a tree of (*u*) Frankincenſe, and the deſolate landſchape into a beautiful champaign country. This is ſucceeded by a dance proper to the ſubject, and the Chorus finiſhes with a ſong.

(*t*) Here the accent is placed on the laſt ſyllable; Milton once uſes it in that way.

(*u*) As the laws of the Opera require a happy ending, and admit of the marvellous, we could rather have wiſhed that Apollo had brought Leucothoe to life; the one was as eaſy as the other.

G

IT is with great pleaſure we obſerve, that our countrymen at preſent, more univerſally, and more ſucceſsfully, than ever, apply themſelves to the culture of the graphic arts, and that in the number of our preſent painters, ſculptors, gravers, and deſigners, there are ſome who excel any whom theſe iſlands could boaſt, before the preſent age.

Nor is this pleaſure derived to us merely by the ideas excited in our minds, on ſeeing an excellent performance: the conſideration of the advantages, as well as honour, that our country may attain by the culture of arts, in which every polite and learned nation has endeavoured to excel, and without which, many very conſiderable manufactures cannot arrive

rive to a tolerable degree of perfection, greatly augments the ſatisfaction we feel on this occcaſion.

This conſideration enhances the value of theſe arts to a trading nation, and ſets the artiſts themſelves in the moſt advantageous light; for they hereby appear not only to merit our eſteem, as ingenious men, but to claim our attention and encouragement, as uſeful members of ſociety, and ornaments to their country.

The perfection of manufacture may, in ſome ſenſe, be defined, The giving ſuch an elegance of form to matter, as may render it truly ornamental, at the ſame time that it is uſeful; or, in other words, that not only its matter, and texture, be fine, but its form beautiful. Is it not then extraordinary, that in a country like ours, on the flouriſhing ſtate of whoſe manufactures ſo many national advantages depend,—that the ſtudy, whoſe peculiar object is, *elegance of form*, ſhould have been, till now, ſo little encouraged by our miniſtry, our men of fortune, and our merchants, and ſo much neglected by our artiſts?—The latter, indeed, is only the conſequence of the former.

We cannot ſuppoſe this deficiency owing to any want of genius in our countrymen; or that they, as ſome foreigners have aſſerted, are deſtitute of thoſe diſpoſitions of mind, thoſe exquiſite ſenſations, that are neceſſary, in order to excell in theſe arts; for, whoever will analyſe painting, for inſtance, muſt be convinced, that there is no talent, no knowlege, requiſite to the forming an excellent painter, which our countrymen have not poſſeſſed in a very high degree.—Who will ſay, that our poets have wanted imagination, ſublime or florid; that our geometricians and anatomiſts are inferior to thoſe of any other nation; or that our mechanics are any where ſurpaſſed for the truth and delicacy of their workmanſhip? We even doubt, if in France and Italy (our moſt formidable and moſt jealous rivals in ſcience) the general ſuffrage would not acquit us of vanity, tho' we ſhould inſiſt, that in each of theſe particulars, Britain has produced ſome geniuſes ſuperior to any that other countries can boaſt; and we are fully perſuaded, that whenever our countrymen ſhall apply themſelves properly to painting, they may equal, nay, ſurpaſs, all that have any where appeared, ſince the revival of the arts among the moderns.—A fertile imagination, a knowlege of anatomy and optics, and what the antients underſtood by the terms *ethe**,

* Æqualis ejus fuit Ariſtides Thebanus. Is omnium primus animum pinxit et ſenſus omnes expreſſit, quos vocant Græci Ethe. l. 35. c. 9.

or *mores* † —joined to a happy execution with the pencil;—theſe make up the ſum of the painter's accompliſhments.

Nor are we deſtitute of facts, that ſtrongly ſupport this advantageous opinion we entertain of our countrymen; for, without wounding the modeſty of any truly ingenious artiſt now living, or gratifying the vanity of any pretender to merit, it may be affirmed, that in perſpective (one of the eſſential parts of painting) we have greatly ſurpaſſed every foreign writer; and that the method which Brook Taylor has happily deduced, from a few ſimple principles, is, for its univerſality, exactneſs, and facility, *notwithſtanding* the *modeſt* aſſertion of a certain *tranſlator*, inconceivably ſuperior, not only to Sirigatti, but to Barbaro, to Ignatio Dante, to Pozzi, to Bibiena, or any other ſubſequent Italian writer: but of this more, on a future occaſion.

We ſhall at preſent content ourſelves with taking notice of a book entitled,

The Practice of Painting and Perſpective made eaſy: In which is contained, the art of painting in oil, *with* the method of colouring, under the heads of, Firſt-Painting, or Dead Colouring; Second-Painting; Third, or Laſt-Painting; Painting Back-grounds; On Copying, Drapery-painting, Landſchape-Painting; and a new, ſhort, and familiar account of the Art of Perſpective, illuſtrated with copper-plates, engraved by Mr. Vivares. By Thomas Bardwell, Painter. 4to. 10s. 6d. Printed for the Author, in Lower-Brook-ſtreet.

The practice of colouring, is one of the moſt eſſential branches of painting. It is that part in which, according to ſome Authors, feweſt artiſts have excelled; ſo that we ſhall be, doubtleſs, much obliged to any one, who, with preciſion and perſpicuity, will communicate the precepts of colouring to the public. But if any man ſhould ſuppoſe himſelf equal to this taſk, without poſſeſſing, in any adequate degree, the rationale of the art, and without rightly conceiving the intimate connection between the theory and the practice of it, he will miſerably expoſe his own preſumption, and egregiouſly miſlead thoſe who ſhall truſt their genius to his culture.—If, indeed, he ſhould, in excuſe for his attempt, urge the goodneſs of his intention, and, with many other pretenders, plead his *pro bono publico*;—let us allow him all the indulgence he can claim on this account:—But if ſuch a man ſhould aſſume the character of a rigid cenſor, and, full of that conceit which is generally the companion of craſſitude and ignorance, preſume to indulge his ſpleen, by an attack on our beſt artiſts, or their excellent performances, he would then certainly deſerve the ſevereſt reprehenſion, if not the moſt abſolute contempt. Mr.

† In qua pinxiſſe mores videtur. 35. 9.

Mr. Bardwell's book, as we have ſeen in the title, is divided into two parts; the deſign of the firſt is to teach the practice of painting in oil; and of the ſecond, to inſtruct the reader in the principles of perſpective. To each of theſe parts there is an introduction.

The firſt introduction ſeems intended to prove, that the art of colouring has gradually degenerated, and ſunk, from Rembrandt down to Mr. Richardſon; and were now in danger of being totally loſt, but for the ſmall portion of it remaining with the communicative Mr. Bardwell.

The principal cauſe of this degeneracy, he aſſigns in the following words. 'Thoſe painters who had acquired ſo fine 'a manner of colouring, might, if they pleaſed, have com-'municated it to poſterity in writing *: but *I never heard*, 'that any attempt was made towards it; tho' it is probable, 'there might be ſome. It is aſtoniſhing, nevertheleſs, all 'Europe ſhould ſuffer alike at the ſame time, for want of that 'noble frankneſs and generous ſpirit, which might have been 'expected from thoſe maſters.'—

Another cauſe for this pretended degeneracy ſeems to be hinted, in the following curious paragraph.

'Sir Godfrey Kneller, in Lely's time, ſtudied *his* manner, 'and prepared *his* grounds, and firſt lay of colours, on ſuch 'cloths as Lely uſed: but after *his* death, *he* ſoon fell into 'a ſlighter manner, which was more agreeable to *his* † genius 'and inclination, and invented the cold grey-coloured cloths, 'on which *he* eſtabliſhed *his* ſlight expeditious manner. Then 'was the time when the painters *expoſed their underſtanding*, in 'neglecting the charming ſtile of Vandyck to follow Kneller.— 'But tho' colouring was not his talent, yet he was in his time ‡ 'the beſt face-painter in Europe: nor has there been an artiſt 'ſince him, whoſe heads can ſtand compariſon with his. Af-'ter him, colouring *hung* here for ſome time between the 'manners of Mr. *Richardſon* and *Roſalba*; the followers of 'the latter failing in oil, eſtabliſhed her method.'

* A man who is guided by principles can ſurely convey his knowlege to the world by writing; and in truth there are many excellent books on this ſubject, in the language of every country that has produced artiſts. A catalogue of no fewer than 300 books on painting, ſculpture, and architecture, is publiſhed in the Abecedario Pittorico.

† Who is the gentleman talking about, Kneller, or Lely?

‡ He ſeems to be *expoſing his underſtanding in* admiring ſo ſuperlatively the works of Kneller; and his aſſertion, tho' poſitive, is falſe.

Here every artiſt who paints in crayons, is arraigned for want of talents by the ingenious Mr. Bardwell; nor does he finiſh his book till he has inſulted Mr. R—, Mr. H—th, Mr. H——e, Mr. B——T—r, Mr. K—y, and every other diſtinguiſhed name he was acquainted with.

His introduction to what he calls the Principles of Perſpective, is equally ſingular; for tho' he endeavours (how inſufficiently we ſhall obſerve on another occaſion) to explain ſome principles, which he thinks it will require no mathematical knowlege to underſtand *; and in order to render them intelligible, *has compoſed ſuch a variety of objects*, as he conceives *will draw on* the knowlege of this art, he afterwards aſſerts, that 'a painter is not to be confined ſtrictly to the rules of perſpective,'—and that 'nothing ſhould tie up his hands: he ſhould 'not have his genius impriſoned; but be at liberty to expreſs 'his idea—with one ſtroke of his pencil.'

It is too obvious, what miſchievous impreſſions ſuch documents as theſe may make on the mind of a young ſtudent of genius, whoſe ſprightly imagination is perhaps of itſelf too apt to run away with his judgment, and tranſgreſs thoſe neceſſary bounds which a well-founded theory has ſet to the painter's fancy: bounds beyond which all is abſurdity and error.

Thus much for the deſign of his introduction, let us now examine, in order, the paragraphs that compoſe it.

Mr. Bardwell ſets out, unluckily, with what he calls an obſervation of Pliny's; but which, we ſuſpect, he hath never read, except in an imperfect quotation, through the medium of Monſ. de Piles. However, that he hath miſtaken Pliny's words, is of little conſequence; for unfortunately they are nothing to his purpoſe, either as he has, or as he ſhould have quoted them.

'It is an obſervation of Pliny's,' ſays Mr. Bardwell, 'that 'the antients painted with four colours only, and out of them 'made all their *teints*. Monſ. de Piles is of opinion, that it 'was out of theſe they made their grounds, or what we call 'the dead colouring.—How it really was, time has put it out 'of our power to determine: but if we ſuppoſe thoſe four 'principal colours in perfection, then, I think, it can be no 'longer doubted, but that from them might be made all the 'various colours in nature.

Let us ſee Pliny's words; they are in the ſeventh chapter of his thirty-fifth book of Natural Hiſtory. 'Quatuor coloribus 'ſolis immortalia illa opera fecere, ex albis melino, ex ſilaceis 'attico, ex rubris ſinopide pontica, ex nigris atramento.

* Mr. Bardwell is terribly averſe to mathematics.

'Apelles

'Apelles, Echion, Melanthius Nicomachus clariſſimi picto-'res, &c.'

If Mr. Bardwell had known, that the four colours mentioned by Pliny were no other than black, and white, and red oker, and yellow oker, he would have known, that were they in ever ſo great perfection, it was not only impoſſible to compound blue, green, and purple from theſe colours, but even the tints of a tolerable carnation, or fleſh-colour: much leſs, that out of them the antients made all their *teints*.

However, notwithſtanding his ignorance of the ſubject on which he has taken upon him to treat, he, with a deciſive air, thus proceeds. 'For my part, I cannot believe, that the four *capital* colours of the antients would *mix to that ſurprizing* '*perfection* we ſee in the works of Titian and Rubens.' Certainly no man can believe, or diſbelieve, a fact, the circumſtances of which he is ſo much a ſtranger to, as Mr. Bardwell is to the matter he is now diſcuſſing.—But we could wiſh he had explained what he means by the four *capital*, or the four *principal*, colours of the antients. They cannot be mentioned in contradiſtinction to colours leſs principal; there is not in Pliny the moſt diſtant hint of this ſort; he expreſly ſays, that the pictures he mentions were painted with four colours only. If by the laſt quotation our Author would intimate, that he does not conceive how the antients, with four colours only, could produce pictures, which, for harmony, truth, force, variety of tints, and vivacity of tone, ſhould equal thoſe which Titian or Rubens performed with a greater variety of colours;—it ſhould not only be obſerved, that he has expreſſed himſelf awkwardly, but that, from Pliny's words rightly underſtood, there ſeems to be no reaſon for ſuppoſing, that the paintings he celebrates were of a ſpecies to be properly compared with thoſe finiſhed pieces, and that more perfect kind of painting, in which the maſter propoſes to imitate every effect of light and colour on the objects he repreſents.

Before we proceed any farther with Mr. Bardwell, it may not be amiſs to examine the paſſage which, to evince his erudition, he has thus ſtuck in the front of his book; and here it will be neceſſary to premiſe, that there is a ſpecies of painting, which, without attempting to imitate the variety of tints, the degrees of opacity and tranſparency, or other particulars which diſcover to us the texture of objects, is contented with expreſſing their forms only; which, in this manner of repreſentation, are ~~generally~~ ſuppoſed to be all of the ſame hue (whence the Greek name *monochromata*, appropriated to this kind of painting) and of the ſame unvaried texture: and which it exhibits by means of light and ſhade only. Hence the ex-

generally

preſſions, *depinto a chiaro-ſcuro*, among the Italians, and *peint en clair obſcur*, among the French; tho' in our language, we frequently expreſs the ſame thing by the phraſe, *paintings in one colour*; which has more analogy with the Greek. Of this kind (to mention an example) are the paintings which repreſent baſſo-relievos on the ſtair-caſe of the Britiſh Muſeum.

Now Pliny *, when he treats of the progreſs of painting, ſuppoſes theſe *monochromata*, which we may properly tranſlate pictures in one colour, or *chiaro-ſcuro's*, to have been the moſt antient kind of painting; which, however, we muſt not confine to the firſt rude eſſays of this art. The greateſt maſters ſeem to have exerciſed themſelves in this ſpecies of painting, and it is even yet frequently practiſed.

Pliny expreſly ſays, that Zeuxis, who began to diſtinguiſh himſelf in the laſt year of the 95th Olympiad, painted *monochromata* †; and in another place he tells us, that the antients painted with cinnabar ‡, what, in his time, were ſtill called *monochromata*.

Thus we ſee, this kind of painting was practiſed by Zeuxis, and from Pliny's manner of expreſſing himſelf, it ſeems to have been in uſe at the time he wrote; what wonder then if Apelles, Echion, &c. who lived in the 107th and 112th Olympiads, ſhould have ſometimes exerciſed themſelves in this ſpecies of painting, the execution of which, to the greateſt perfection, required no other colours than the four juſt mentioned by Pliny? That Apelles ſometimes painted with brighter colours, may ſurely be inferred from what the ſame Pliny ſays. Speaking of that great artiſt, he informs us §, that when his pictures were finiſhed, he covered them with a varniſh, which, at the ſame time that it preſerved them from duſt and dirt, brought out the colours, giving them force and vi-

* Græci autem alii Sicyone, alii apud Corinthios repertam, (*eſſe picturam contendunt*) omnes umbra hominis lineis circumducta itaque talem primam fuiſſe: ſecundam ſingulis coloribus et monochromaton dictam, 35. 3.

† Zeuxis pinxit monochromata ex albo. 35. 10.

‡ Cinnabaris veteres quæ etiam nunc vocant monochromata pingebant. 33. 7. Note, of this kind are ſeveral of the antient paintings lately diſcovered at Herculaneum.

§ Inventa ejus et cæteris profuere in arte. Unum imitari nemo potuit, quod abſoluta opera atramento illinebat ita tenui, ut idipſum repercuſſu claritates colorum excitaret, cuſtodiretque a pulvere et ſordibus, ad manum intuenti demum appareret. Eadem tum ratione magna ne colorum claritas oculorum aciem offenderet, veluti per lapidem ſpecularem intuentibus è longinquo; et eadem res nimis floridis coloribus auſteritatem occulte daret. 35. 10.

vacity;

vacity; tho' in ſuch a manner as that the glare or brightneſs of theſe colours, did not offend the eye of the ſpectator; for the varniſh gave to theſe exceeding florid colours a certain mellowneſs and ſolemnity, &c.—We may likewiſe remember, that even before the 90th Olympiad Polignotus ‖ the Thaſian had diſtinguiſhed himſelf for the lucid drapery and changeable coloured head-dreſſes he introduced in his pictures; but that theſe, or the bright and florid colours of Apelles, could be painted with only black, and white, red okre, and yellow okre, is a ſuppoſition almoſt too abſurd to be laughed at. However, if any ſmatterer who takes it in his head to ſcribble on painting, ſhould ſtill think fit to doubt if the antient painters, in the time of Apelles, were acquainted with more colours than the four mentioned by Pliny, Theophraſtus *, who was contemporary with Apelles, will entirely ſet him right: this author enumerates a variety of earths and minerals uſed by the painters of his time; among which are orpiment, ſandarach, chryſocolla, ruddle, okre, native cerulean, or ultramarine, factitious cerulean, which perhaps was ſmalt; and he deſcribes ceruſe and verdigreaſe, as likewiſe cinnabar, or vermilion; a ſpecies of which, he obſerves, was diſcovered in Athens about ninety years before he wrote his book: nor ſhould it be forgot, that on many Egyptian mummies, ornaments remain, painted with a red and blue, that to this day preſerve great vivacity. And Theophraſtus ſays †, that thoſe who wrote the hiſtory of the Egyptian Kings expreſly mention that King who firſt made artificial cerulean, or ſmalt.

From what has been ſaid, it appears, firſt, that Apelles could not be ignorant of thoſe bright colours uſed by other painters in his time. Secondly, that the bright colouring of his pictures, mentioned by Pliny, indicate his uſe of ſuch colours; and laſtly, that thoſe pictures of his, in which he employed only black and white, and red oker, and yellow oker, were no other than *monochromata*, or paintings in one colour. Thus far have we digreſſed from Mr. Bardwell. We ſhall now take him up where we left him.

He goes on,—'if we have no certain knowlege of *their* 'method of colouring, who lived in the laſt century, how

‖ Sicut Polygnotus Thaſius, qui primus mulieres lucida veſte pinxit, capita earum, mitris verſicoloribus operuit. 35. 9.

* Αλλα μαλλον αι λιθοι τοις χρωμασι διαριθμησεται, ὁιπερ δι οι γραφεις χρωνται, &c. Theophraſtus de Lapidibus.

† Σκευασος (ὁ Κυανος) δ' ὁ Αιγυπτιος· και οι γραφοντες τα περι τους Βασιλεις, και τοτο γραφουσι. τις περσης βασιλευς ποιησαι τεχνητον Κυανον, μιμησαμενος τον αυτοφυη.

'shall

'ſhall we underſtand theirs who lived near two thouſand years 'ago*? And why the method and practice of colouring, 'which was ſo well known to Rubens and Vandyck, ſhould 'not be continued down to the preſent maſters, is to me ſur-'prizing †.'

He then proceeds to give ſome account of the declenſion of painting (of which notice has been already taken) and goes on, 'In the courſe of ſtudying this part of my art, as *I could* '*have no aſſiſtance from the living* ‡, I found myſelf obliged to 'make my court to the dead; I mean their works. And tho' 'I have had very little opportunity to ſtudy even them; yet 'from the few I have copied, I have, after *a tedious courſe of* '*miſtakes*, at laſt, by *mere dint of labour*, and the aſſiſtance of '*genius*, ſuch as it is, found out the following method of co-'louring very eaſy and expeditious.

"Painters, ſays de Piles, ſpend many years in the ſearch "of knowlege, which they might have attained in a little "time, had they hit at firſt upon the right path §." 'This 'truth

* It is not merely the diſtance of time, but the want of hiſtorians, that hinders us from knowing facts; and it were wrong to aſk, how we ſhall know what men were doing at Athens or Thebes, in the time of Pericles and Epaminondas, when we are ignorant of what paſſed there even *ten* years ago. Beſides, the queſtion is, whether Pliny underſtood the method of colouring uſed by Apelles, &c. It is plain he might, for Apelles is among the authors from whom he profeſſes to have taken his knowlege.

† The reader muſt not be ſurprized that Mr. Bardwell talks ſo contemptuouſly of our preſent maſters: to depreciate them and their works, ſeems one of the principal purpoſes of his book.

It appears, nevertheleſs, to us, that we have ſome artiſts, even in England, whoſe colouring may vie with the ſchool of Titian, or of Rubens: tho' their modeſty might take offence were we to name them.

‡ This is evidently an abſurd abuſe of all the living artiſts in England. Did our Author, when he firſt began to apply to painting, (that is, before he knew any thing himſelf) immediately diſcoover that nobody elſe knew any thing of the matter? Was it in conſequence of this diſcovery, that he ſought no aſſiſtance from a maſter? Or did he ſeek, and find nobody that conld give him one uſeful hint? Happy genius! when the Richardſons, deſcended in a right line from Rembrandt, forgot their art, you riſe, ſelf-taught, and applying your finiſhing ſecrets to the virgin-tints, produce your *uſeful and agreeable* method of colouring! Vid. Introduction, p. 3.

§ Mr. de Piles's obſervation may be applied to any art, as well as to the art of Colouring.—That Mr. Bardwell has experienced the truth of what Monſieur de Piles ſays, is a modeſt hint that he

'truth I have experienced; and confeſs,† that the works of 'Vandyck and Rembrandt *are the ſureſt guides to Nature.* It is 'out of theſe moſt excellent maſters that I have eſtabliſhed my 'method: it is from their pictures I have found the firſt Lay 'of Colours; and from them I have learned the Virgin Teints 'and the Finiſhing Secrets; tho' I always applied them to prac-'tice from Nature.

'In the method of my work, I begin with a ſhort and 'plain account of the principal COLOURS uſed in the 'FLESH: next I follow with the principal TEINTS. FIRST-'PAINTING, or DEAD-COLOURING. SECOND-PAINTING. 'THIRD, or LAST-PAINTING. Of Painting BACK-'GROUNDS. Some Remarks on COPYING. Of DRAPE-'RY-PAINTING. Of LANDSCHAPE-PAINTING. A new, 'ſhort, and familiar Account of the Art of PERSPECTIVE.

'All theſe particulars I have endeavoured to make familiar, 'clear, and inſtructive, without deſign to flatter or offend; 'and thro' the whole courſe of the work I have had the ut-'moſt regard to truth.'

Mr. Bardwell appears throughout his book, a profeſſed enemy to Theory; and diſgraces the Art he attempts to teach, by ſuppoſing it may be *got*, like a *knack*, by mere practice, rather than *communicated* as a *Science*, conſiſting of certain principles founded on invariable and fixed laws; from which Nature never deviates.

Whoever would inſtitute a method of Colouring, muſt firſt make us conceive the alteration of Colour any object ſuffers, either from the diverſity of angles which the rays of light make with different parts of its ſurface, or from the intervention of a greater or leſs quantity of aerial medium between the object and the ſpectator's eye, or from the vicinity of another object, whoſe colour, by being reflected, will affect the colour of its neighbouring object. He ſhould likewiſe point out the

has hit on the right path; but any Dreamer who flattered himſelf ever ſo abſurdly, with having made wonderful diſcoveries, might, if he had aſſurance enough, ſay as much.

† He might confeſs, that he has, in his endeavours to attain a juſt manner of imitating Nature, found great aſſiſtance by copying after the works of Vandyck and Rembrandt; he might tell us, that he had endeavoured to eſtabliſh his method in conformity to what he imagines were their principles, and practice; and ſo far he had been intelligible: but to *confeſs*, that the works of thoſe great maſters are the ſureſt guides to Nature, (to the prejudice of Titian, Rubens, &c.) and that *out of them* he has eſtabliſhed his method, is not a confeſſion, but an aſſertion, full of arrogance and falſity; and expreſſed in the moſt nonſenſical terms.

general

general relation between the various tints of the ſame Carnation, or Fleſh-colour. This, or ſomething like this, muſt neceſſarily be explained, before we can be taught to expreſs thoſe accidents in a picture; and we ſhould know what particular effect of light we are to imitate, before the method of imitating it can be conveyed in precepts: ſo that ſuppoſe all his tints mixed up to the greateſt perfection, what avails it, unleſs we are taught to diſcern with what part of the original object each tint correſponds? without this, whatever method of Colouring can be propoſed, will be abſurd, and unintelligible; how vain then muſt this Author appear, when he thus compliments himſelf and his book in the following ſtrange terms?

'The motive of my publiſhing, is ſolely the benefit of the 'Art. Such as are born with a happy genius, tho' deſtitute 'of a maſter or guide, may, from theſe inſtructions, acquire 'a competent knowlege of Colouring, almoſt without ſtudy-'ing. Here the lovers of Painting, who ſtudy for their plea-'ſure and amuſement, may be conducted eaſily, ſtep by ſtep, 'to the ſecrets of that Art, which, of all the *deſigning ones*, af-'fords, perhaps, the greateſt pleaſure to the mind.——Here follows a modeſt account of himſelf and his performances, with which we ſhall not trouble our Readers. He then proceeds.

'Monſieur de Piles ſays, "Titian and Rembrandt prepared "their firſt lay, or grounds, very near alike; and with co-"lours that kindly united, and were as near to the life as "poſſible; on which they laid their virgin Teints with light "ſtrokes of a pencil; and thus they imitated the force and "freſhneſs of Nature.—They were convinced that there were "certain colours, which deſtroyed each other, if they were "mixed to exceſs; and that they ſhould be as little ſhaken as "poſſible by the motion of the pencil."

'It would be folly* in any man, at this preſent time, to aſ-'ſume ſo much knowlege in the Art of Painting as Monſieur 'de Piles really had; who was a man of genius and learning,

* Why? Monſieur de Piles was a man of genius and learning, ſays Mr. Bardwell, (*who is an excellent judge*). But theſe men of genius and learning, are now, it ſeems, *all dead*. He made Painting his principal ſtudy; *which no body now does*. So far we can conceive; but that Mr. Bardwell ſhould praiſe him for travelling to complete his knowlege in painting, is ſomewhat inconſiſtent with what he ſays in the laſt paragraph of this Introduction. 'I cannot 'but indulge a ſort of compaſſion for thoſe Artiſts, as I do for other 'miſtaken men, who conceive it abſolutely neceſſary to traverſe 'Italy, and other countries.'——

'that

'that made Painting his principal ſtudy, and travelled on pur-
'poſe to complete his knowlege in that delightful art; was
'intimately acquainted with the Painters in his time, who
'aſſiſted him in ſtudying the works of the great maſters,
'which he carefully examined; and from which he made his
'reflections, and judicious remarks. This was when the
'works of Vandyck and Rembrandt were more in perfection,
'and in an age when Painting was better underſtood.

'Is it poſſible for any thing to be more plain and intelligible
'than theſe two moſt excellent remarks of Monſieur de Piles,
'which contain the principal matter and foundation of Co-
'louring? **This is vaſtly different* from theirs, whoſe Co-
'louring is, as they pretend, to *change* and *wear* to the *com-*
'plexion: tho' this may anſwer their purpoſes, yet none that
'ſtudy the art of Colouring will, I hope, believe it.

Wits have ſhort memories, and Blockheads none, ſays Pope.—Mr. Bardwell's deſire of being witty on the very ingenious Artiſt, and excellent Colouriſt, here hinted at, probably occaſioned his forgetting the neceſſity he would ſo ſoon be under, of recommending the following precepts.

'We muſt remember this colour will *grow darker*. Page 9.

'The Roſe Tint in *changing*,' ſays he, 'will ſympathize and
'mix kindly. P. 10.

Again, 'Remember the Oker is *too ſtrong* for the White,
'therefore we ſhould make a little *allowance* in uſing
'it.' And page 20, 'Greens ſhould be more beautiful than
'we intend them, becauſe they *fade* and *grow darker*.'

What we have already ſaid will give a tolerable idea of Mr. Bardwell's abilities, as an Author, and as a Painter; we ſhall therefore proceed to the laſt paragraph of his Introduction, and then take leave of him for the preſent: in a future Number we may conſider the merits of his ſcheme of Colouring, and his ſyſtem of Perſpective.

* *This is vaſtly different* from what Mr. Bardwell ſays in a former paragraph, wherein he complains, that no good Colouriſt had treated on this ſubject: we are informed, that Monſieur de Piles was a good Colouriſt; and that Du Freſnoy having employed moſt of his time in a profound attention to the theory of painting, had a particular veneration for Titian, as the moſt perfect imitator of nature; followed him in his manner of colouring, and came nearer to him than any other French maſter. Moreover, Mr. Bardwell finds that theſe two remarks (which he ſays contain the principal matter and foundation of Colouring) are as plain and intelligible as it is poſſible for any thing to be. May we not, therefore, ſuſpect that he is as much indebted to Meſſrs. de Piles and du Freſnoy, for his great knowlege in Colouring, as to his *tedious courſe of miſtakes*, his *mere dint of labour*, or any other concurrent cauſe?

'I can-

'I cannot,' ſays he, 'but indulge a ſort of compaſſion for 'thoſe Artiſts, as I do for other miſtaken men, who think it 'abſolutely neceſſary to traverſe Italy, and other countries, 'waſting that time abroad which, in my humble opinion, 'may be employed, at leaſt, as well at home, in ſtudying the 'works of Vandyck, and the inimitable beauties of the Eng-'liſh Ladies; which, I think, as much preferable to the an-'tiques, as the animated beauties of Nature are to the cold 'imitations of her in ſtone.'

The firſt part of this paragraph is already noticed, as inconſiſtent with what he delivers in praiſe of Monſieur de Piles's acquirements. We, however, entirely agree with him, that men who waſte their time in one place, might as well have waſted it in any other place; even tho' it were in imitating inimitable beauties. And tho' we are perſuaded, that our young ſtudents will readily approve his hint, that *real Ladies* are preferable to *cold images* of ſtone; yet, as it has been generally reckoned a ſure mark of ignorance, and want of taſte, to decry the ancient ſtatues, we dare not profeſs ourſelves of Mr. Bardwell's party, till he has impeached thoſe Grecian beauties of other and greater defects than the *coldneſs* of their conſtitutions, and the rigid inſenſibility of their *marble boſoms*.

Sb.

The Caſe of Marriages between near Kindred particularly conſidered, with reſpect to the Doctrine of Scripture, the Law of Nature, and the Laws of England, &c. By John Fry. 8vo. 2s. Whiſton.

AS matrimony is an ordinance, which not only diffuſes natural and ſocial happineſs through a State, but by increaſing the numbers of the community, ſtrengthens and perpetuates it; and as it is the duty of every free State, to ſecure to its ſubjects the gratification of every natural and honeſt deſire, conſiſtent with the good of the whole, and the rights of particulars; and as it ought eſpecially to be the care of every Chriſtian government, to maintain the liberty wherewith Chriſt hath made us free,—from the yoke of Levitical bondage:—this pamphlet will, therefore, no doubt, obtain—what the Author ſo much wiſhes,—the ſerious attention, and candid diſcuſſion, of thoſe under whoſe examination it may fall.

In the Preface, among other explanations of the Author's motives for this publication, we meet with theſe. 'To have 'a true and conſiſtent idea of this affair, more immediately 'concerns the welfare of the public, than many are aware 'of; as from the numerous branches of the preſent royal fa-

'mily, from whom, under Providence, the nation ſo juſtly 'felicitates itſelf, upon the moſt promiſing proſpects of ex-'tenſive advantage, it may, on many occaſions, be judged 'highly expedient, that intermarriages ſhould take place be-'tween ſome of their near kindred. The conſequences of 'which may be not only conducive to their own perſonal ſa-'tisfaction and felicity, but likewiſe intimately connected with 'the national ſecurity, and the eſtabliſhment and enlargement 'of the Proteſtant intereſt.

'Again, the conduct of the enemies of our holy religion, 'ſuggeſts the propriety of a critical and free deciſion of this 'ſubject. In their abuſive inſults on revelation, ſome of them 'have urged, with a peculiar ſatisfaction, the advantages with 'which they pretend the ſcripture hiſtory hath furniſhed them 'upon this head.

'Thus the author of *Chriſtianity as old as the Creation*, 'hath charged with immorality that renowned Patriarch 'Abraham, on this account.

"Was not Abraham, (ſays he) though a prophet, and ſo "dear to God, that he would not deſtroy a neighbouring "town withput acquainting him with it, guilty of an inceſtu-"ous marriage, his wife being his ſiſter by the father's ſide* ?"

'Whereas, if it appear, upon an impartial review, that this, 'and ſuch other marriages as the following Diſſertation at-'tempts to juſtify, were not contrary to the law of Nature, 'nor forbidden by any poſitive law of God, before the intro-'duction of the Moſaic Diſpenſation, no juſt cauſe of re-'proach can be alleged againſt the alliance Abraham con-'tracted with his near relation; but the ſevere aſperſion caſt 'upon him, on account of his marriage, muſt, in the judg-'ment of the impartial, be altogether groundleſs and unjuſt.

'The late Viſcount Bolingbroke hath, indeed, attempted 'to diſparage the Scriptures by a different meaſure. He was 'of opinion, that marriages between near collateral kindred, 'were not forbidden by the law of Nature, but that the Scrip-'tures had prohibited them. From hence he endeavours to 'vilify the ſacred writings, as being inconſiſtent with the law 'of Nature. But it is preſumed, that in the enſuing tract it 'is clearly proved, that the inconſiſtency is not real, but only 'pretended and imaginary.'

The ſummary of what our Author delivers, in inveſtigating the doctrine of Scripture, reſpecting marriages between near kindred, is as follows.

* Chap. xiii. p. 219, 2d edition.

That

That our great Creator, as appears, from the ſecond chapter of Geneſis, in order to fit the firſt woman for being a *wife* to Adam, formed her not out of the *earth*, but out of Adam's *own fleſh*, ſo that ſhe was truly a part of his fleſh before ſhe became his wife; and when the Almighty preſented her to him, Adam ſaid, *this is bone of my bone, and fleſh of my fleſh*, a phraſe uſed for kindred, as is evident from Geneſis xxix. 14. Judges ix. 2. 2d Samuel v. 1. and xix. 12, 13. 1ſt Chron. xi. 1.

That God, by making at firſt but one pair, from whom all mankind was to deſcend, declared that it was his ſovereign will, and righteous appointment, that the next marriage ſhould be be between *brother* and *ſiſter*.—Had there been any *impurity* in ſuch marriages, we may be very certain, that infinite power, directed by unerring wiſdom and goodneſs, would never have inſtituted marriage at firſt between perſons of the ſame fleſh, and, by the original conſtitution of the human race, made marriage betwixt brother and ſiſter neceſſary, when he could as eaſily have made two or more pairs, at firſt, as one; which would have prevented the neceſſity for marriage between brother and ſiſter, and between perſons of the ſame fleſh.

That till the time of Abraham, which was about two thouſand years after the creation, the Scripture gives us no particular account of intermarriages, only, in general, Gen. vi. 2, &c. that *the ſons of God took wives of the daughters of men*; that is, as it is generally underſtood, the offspring of Seth took wives of the apoſtate race of Cain, which was ſo diſpleaſing to God, that it ſeems to be repreſented as one reaſon of his bringing the flood upon them.

That the firſt marriages after the deluge, of which we have any particular account, are thoſe of Abraham, who married Sarah his ſiſter, his own father's daughter, Geneſis xx. 12. of Nahor, the brother of Abraham, who married Milcah, his brother Haran's daughter, Geneſis xi. 29; of Iſaac, Abraham's ſon, who married Rebecca, the grand-daughter of Milcah, Geneſis xxiv. 15, &c.; of Eſau, Iſaac's ſon, who having, to the great grief of his pious parents, taken two wives of the deſcendants of Canaan, Geneſis xxvi. 34, 35. married afterwards, in order to pleaſe his grieved parents, Mahalath, the daughter of his uncle Iſhmael, Geneſis xxviii. 8, 9; of Jacob, Eſau's brother, who married Leah and Rachel, the daughters of Laban, his uncle by the mother's ſide, and in this fulfilled the command of his father, Geneſis xxix. 10, &c.; of Judah, the ſon of Jacob, who married a Canaanite,

haanite, Geneſis xxxviii. 1, 2. and in whoſe time it was cuſtomary for a man to marry his brother's widow, if the brother had died without children, Geneſis xxxviii. 7—11; of Joſeph, the brother of Judah, who, by the King of Egypt's order, married Aſenah, the daughter of Potiphera, prieſt of On, Geneſis xli. 45; of Amram, the ſon of Kohath, who married Jochebed, his father's ſiſter, Exod. vi. 20. and Numb. xxvi. 58, 59; and of Moſes, the ſon of Amram, who married Zipporah, the daughter of Reual, or Jethro, prieſt of Midian, Exod. ii. 15, 21; but this marriage with a woman not of his kindred, produced trouble afterwards, Numb. xii. 1, and Exod. iv. 25, 26. And, on the whole, it is plain, he obſerves, that ſome of the beſt of God's people, not only married their kindred, but recommended the ſame practice to their children: and that thoſe who married their near kindred, had the bleſſings of God more conſpicuouſly on their offspring, than thoſe who married remotely.

Inquiring into the ſtate of the caſe under the Moſaic Diſpenſation, our Author intimates, that the laws which have for ſome ages been taken for prohibitions of marriages between near kindred, are contained in the firſt twenty verſes of the eighteenth chapter of Leviticus; and that the puniſhments, which were to be inflicted on the groſs and notorious breakers of thoſe laws, are, in the twentieth chapter of the ſame book, from the tenth to the twenty ſecond verſe, annexed to each particular precept.

In order to fix the true meaning of theſe laws, he enters upon the explanation of the Hebrew words, rendered in our verſion *near of kin*, *uncover the nakedneſs*, and *wife*.

He begins with the phraſe *uncover the nakedneſs*, and finds the word ערות, nakedneſs, put in many places for *the ſecret parts*, as in Geneſis ix. 20—23; and xxviii. 42; and uſed for the weak or unguarded parts of a country, as in Geneſis xlii. 9; and for uncleanneſs, filthineſs, indecency, as in Deut. xxiii. 14. and xxiv. 1; for whoredom and adultery, Ezek. xvi. 35—38; for diſgrace, Iſaiah xlvii. 1, 3; Hab. ii. 15. Lam. i. 8, 9.

And having examined the holy Scriptures with all the care and impartiality he was capable of, he ventures to affirm, that the phraſe *uncover the nakedneſs*, is never once uſed in Scripture for marriage, nor yet for the lawful uſe of the marriage-bed: but that a phraſe, quite contrary to it, is there uſed in that ſenſe, namely, *ſpreading a ſkirt or garment over a woman, and covering her nakedneſs*, as in Ruth iii. 9. Jer. iii. 14. compared with Ezek. xvi. 8; whence he concludes, that the

expreſſion, *uncover the nakedneſs*, as introduced in the above Moſaic laws, can only be underſtood to be a prohibition of the act of uncleanneſs, and of every thing incentive of it.

As to what is meant by שארת בשרו, tranſlated *near of kin*. The word שארת, tranſlated *kindred*, ſaith Dr. Willet on this text, ſignifieth properly *a remainder*, becauſe the kindred is, *tanquam aliquid carnis*, as a part or remnant of one's fleſh; but Mr. Ainſworth, in his note on it, affirms it ſignifieth *fleſh*, and for proof of it cites Pſal. lxxiii. 26. Prov. v. 11. and xi. 17. בשר ſignifies alſo *fleſh*, and is uſed for *kindred*, Geneſis xxix. 14. On the whole, ſays our Author, it is plain, that the phraſe muſt mean, one who is fleſh of the ſame fleſh. And hence he thus paraphraſes Lev. xviii. 6. 'None of you, namely, no man, ſhall come near any woman deſcended from the ſame fleſh, to do any action, or uſe any freedom, ſuch as may be a temptation to him to commit adultery or fornication with her.' And inſinuates, that this may be extended to any woman whatſoever, all the offspring of our firſt parents being the ſame fleſh and blood.

As to the word אשה, wife; it ſignifies in Hebrew, a woman, whether married or unmarried, and it is from the context and connection, that we muſt judge when it is uſed for a man's wife, and when for a ſingle woman. Our Author, therefore, views and compares Lev. xviii. 8, 14, 15, 16, 20. and Lev. xx. 10, 11, 20, 21. in order to determine how this word is to be underſtood in theſe verſes. He, in the firſt place, collates the twentieth verſe of the eighteenth chapter, with the tenth verſe of the twentieth, and ſuppoſes that it will be admitted, even by thoſe who differ from him in the main point, that the word wife, in theſe places, denotes a woman whoſe huſband is alive; otherwiſe this muſt be a prohibition of marrying a widow woman, plainly contrary to the doctrine of St. Paul, as well as to the opinion and practice of Chriſtians in general: and next he collates verſes 8, 14, 15, 16. of chapter xviii. with verſes 11, 20, and 21, of chapter xx. obſerving, upon verſe 14, that the words tranſlated, *ſhe is thy aunt*, might as well have been rendered, *ſhe is thy father's brother's wife*, as noted in the margin of ſome of our old Bibles, tho' it is omitted in the tranſlation now in uſe; and remarking farther, on all the above verſes of the eighteenth chapter, compared with the eleventh and twentieth verſes of chapter xx. that the Verb, joined with *wife*, or nakedneſs, being placed in the Preſent Tenſe, *it is thy father's nakedneſs, ſhe is thy father's brother's wife*, &c. ſhews, that the meaning is, that the wives, there ſpoken of, were ſuch as

had their husbands, there mentioned, then alive, when the crime is supposed to be committed upon them; for after their deaths, it cannot be properly said, *it is*, but only *it was their nakedness*, as the Apostle argues, 1 Cor. vii. 4, 29. On the twenty-fifth verse of chapter xx. he adds, that the word there translated *an unclean thing*, signifies, as the margin of our Bible observes, *a separation*; and that therefore the whole verse may be thus expressed, 'If a man take his brother's 'wife, to commit lewdness with her, he hath thereby made 'a separation betwixt her and her husband, and done that 'wicked thing, which the law I gave you, chap. xviii. 16. 'was principally intended to prevent; they shall therefore, 'for such their wickedness, be put to death, and not suffered 'to have a child, by such an unlawful and detestable act.' So that, hence it is plain, the word wife must, in propriety, be taken here for a woman whose husband is living; for how else could it be *a separation* betwixt her and her husband? or how could the man thereby uncover his brother's nakedness, since the woman's nakedness was his brother's no longer than whilst he lived? and if it is unreasonable to understand the word wife, in the twentieth verse of chapter xx. for a widow woman, as is above shewn, and is in itself very evident, it is also unreasonable to take it, in that sense, in any of those other texts here examined. And hence arises another good argument to prove, that the phrase *uncover the nakedness*, in these laws, when used for *carnal knowlege*, must mean adultery or fornication with near kindred, and not marriages with them.

In considering the import of verses seventeen and eighteen, of Genesis chap. xviii. our Author admits, that it is probable those texts, Genesis xviii. 17. and Genesis xx. 14. do both relate to the same thing; not only because all the difference betwixt them is, that the one mentions the mother first, and adds the grand-daughter, whilst the other mentions the daughter first, and omits the grand-daughter; but also because the heinous nature of the crime is prohibited, in both places, by the same word זמה, which is translated *it is wickedness*, a word which no where occurs, either in the said eighteenth or twentieth chapters, but only in these two places, the word תבל, in the seventeenth verse of the twentieth chapter, rendered *it is a wicked thing*, being of a much milder signification. But then, adds he, it is very evident, that the marrying a mother and her daughter, or grand-daughter, or a daughter and her mother successively, one after the death of the other, which is generally understood to be meant, cannot be the

Leviticus

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thing here prohibited. For it cannot be a greater crime for a man to marry his mother in law, or daughter in law, than it would be to marry his own mother. But it is plain, the crime here prohibited is a greater one, it being ſet forth by a more emphatical word, as a high and extraordinary wickedneſs; and the puniſhment to be inflicted for the breach of it, is the moſt ſevere of any mentioned in the Levitical law, viz. burning with fire; and that not only the man and woman, who might be ſuppoſed to be guilty of this ſin after the mother or daughter's death, but *he and they*, that is the man, together with the mother and her daughter, or grand-daughter: which demonſtrates, that the puniſhment was to be inflicted for ſomething done by them whilſt they were all living. And having remarked, concerning the fourteenth verſe of the twentieth chapter, that the word there rendered *wife*, is the very ſame with what is rendered *woman* in the 17th, 18th, and 19th verſes of the 18th chapter, and in the 18th verſe of the 20th chapter; adds, that there is as good reaſon to tranſlate it *woman* alſo in this 14th verſe, and therefore thinks this 14th verſe ſhould be read thus, *if a man take a woman and her mother, &c.* viz. *to uncover their nakedneſs*, that is, to debauch them. For the words, *to take a woman*, may as well ſignify to take her to debauch her, as to take her to wife; ſee Geneſis xxxiv. 2. Upon the whole, he obſerves, as to the 17th verſe of the 18th chapter, and the 14th verſe of the 20th chapter, when collated together, that they allude to, and prohibit the Iſraelites from complying with a cuſtom prevailing among ſome heathen nations, and, probably, at that time even amongſt the Canaanites, with whom the Jews dwelt, of qualifying themſelves for the prieſthood, by lying with their mothers, daughters, and ſiſters. See Biſhop Jer. Taylor, Duct. Dubit. b. ii. chap. 2. ſect. 23. p. 224. and Mr. Jurieu, General Hiſt. p. 212. For he who debauches his mother and ſiſter, debauches *a woman and her daughter*; and he who debauches his mother and his daughter, debauches *a woman and her grand-daughter*. And ſince to be a prieſt, was to be a man of great dignity, for the prieſts were nobles and privy-counſellors in thoſe countries; (ſee Mr. Chandler's Defence of the prime-miniſtry and character of Joſeph, p. 403, 419, 421, 422, and 424;) it is no unreaſonable conjecture to ſuppoſe, that people aſpired after grandeur then, as well as in latter times; and that, therefore, not only the man himſelf might deſire it, but his mother, ſiſter, and daughter, might permit that to be done, which not only qualified him for preferment, but was a cauſe of their own advancement alſo. The temptation, therefore, being

being thus *great*, and the *wickedneſs* thus *heinous*, no puniſhment could be too ſevere to deter them from it.—And as to the 18th verſe of chapter xviii. tho' many learned men have thought it to be a prohibition of polygamy, which is alſo the opinion of Dr. Rutherforth, (whoſe Inſtitutes on Civil Law, we have lately had the pleaſure of peruſing, and ſhall mention in our next); yet Mr. Fry thinks that ſenſe of it rejected by the beſt Commentators: and having mentioned Biſhop Patrick, Biſhop Kidder, Mr. Ainſworth, and Mr. Poole, if, ſays he, the obſervations of thoſe learned Commentators be right, may not the ſenſe of the text be 'Thou ſhalt not take 'thy wife's ſiſter and debauch her in thy wife's preſence, or 'before her face, thereby to vex, or be revenged of thy 'wife,' that being the moſt effectual way to vex her.

Our Author alſo citing Lev. xviii. 3, 24, 25, 28, 29, 30, together with chap. xx. verſe 23, and Deut. xii. 31. makes this remark. It is ſurely then altogether unreaſonable to ſuppoſe that the things, here forbidden, were, any of them, ſuch as God himſelf made neceſſary to be done at the inſtitution of marriage, in the time of man's innocence; or which the beſt of his own people, even the fathers of thoſe very perſons to whom theſe laws were eſpecially given, frequently practiſed, and that not only without blame, but even with approbation.

Beſides, to throw ſtill further light on this eighteenth chapter of Leviticus, our Author refers us to Jer. v. 7, 8, 9. and Ezek. xxii. 9, 10, 11. and remarks on the eleventh verſe of the twenty ſecond chapter of Ezekiel, that in all our former tranſlations, and agreeably to the plain ſenſe of the Hebrew [redacted] it ſtood thus. *Every one hath committed abomination with his neighbour's wife, and every one hath wickedly defiled his daughter-in-law; and in thee hath every man forced his own ſiſter*; which manner of rendering it is alſo approved of in the margin of our preſent Bibles. He quotes alſo the affair of Reuben, Geneſis xxxv. 22. and xlix. 4. with 1 Chron. v. 1; of Amnon, 2 Sam. xiii. 11, 12, 13, 14; and of Abſalom, 2 Sam. xvi. 21, 22; as violations of right, which this law intended to prevent.

Having thus far aſcertained the genuine deſign and meaning of thoſe Levitical laws, he next proceeds to obviate an objection or two; one is, that the Jews, to whoſe forefathers thoſe laws were given, take them to be prohibitions of marriages, and muſt be ſuppoſed to underſtand their own laws. To this Mr. Fry replies, that all the Jewiſh traditional books, having been compoſed long after the times of their Prophets, can be of no authority, nor deſerve any regard, eſpecially ſince

our bleſſed Lord himſelf obſerved, when here on earth, that the Jews, by their traditions, tranſgreſſed the commandments of God, making them void and of no effect; Matth. xv. 3—6. and Mark vii. 8 to 13. Another objection is, that if marriage with near kindred is not the thing intended to be forbidden, what need could there be, after the general prohibition againſt defiling, to proceed ſo minutely to particulars? This Mr. Fry looks upon to be the moſt plauſible and weighty argument that has yet been, or ever can be, offered in oppoſition to the notion advanced by himſelf, but thinks the following conſiderations are a clear and full anſwer to it. Firſt, That it is uſual in the law of Moſes, to prohibit expreſsly ſome particular aggravating circumſtances of ſome ſins, on account of their heinous nature, the danger people may be under of being tempted to the commiſſion of them, and the dreadful conſequences attending them; notwithſtanding theſe very circumſtances are included under ſome general prohibition. Of this he gives inſtances in the caſe of prophane curſing, Exod. xxi. 17. Levit. xx. 9. Exod. xxii. 28. Lev. xix. 14; in the caſe of oppreſſion, Exod. xxii. 21. and xxiii. 9. Exod. xxii. 22. Deut. xxiv. 14; of unrighteous judgment, Lev. xix. 15. Exod. xxiii. 6. Deut. xxiv. 17; of falſe meaſure, Lev. xix. 35, Exod. xx. 3, 4. Deut. v. 8, and of idol-worſhip, Lev. xix. 4. Exod. xxxiv. 17. Exod. xx. 23. And 2dly, he remarks, that the defiling of near kindred is a circumſtance of the above nature, and therefore fit to be particularly prohibited.

Nor does Mr. Fry ſtop here; but having ſhewed, in the manner already explained, that marriages betwixt near kindred are not prohibited by the Moſaic laws, he farther aſſerts, that ſuch marriages were well approved of under that diſpenſation; and in one caſe expreſly commanded.

This he exemplifies, firſt, in the caſe of Zelophehad's daughters, who, being five in number, married five brothers, who were their own couſin-germans. This caſe happened not only in the time of Moſes, by whom the Levitical laws were given, but under his inſpection, and with his approbation. Numb. xxxvi. 10, 11. 2dly. In the caſe of Aſchs, the daughter of that eminent ſervant of God, Caleb, who gave her in marriage to Othniel, his younger brother's ſon. Judg. i. 13. 3dly. In that of Ruth, mentioned Ruth iii. 9, 12, 13. whence it is evident, that the being *near of kin* was then made a *reaſon* for *marriage*, and not an *objection* againſt it. And 4thly, as to collateral kindred by conſanguinity; tho' it is probable, that marriage betwixt the neareſt of them, viz. *brother*

and

and ſiſter, was unuſual; yet from the ſtory of Amnon and Tamar, it is highly probable, that ſuch a marriage was not then deemed *unlawful:* for ſurely, if theſe laws in Leviticus had been then taken for prohibitions of marriage, King David, whoſe *delight* it was to ſtudy and *exerciſe himſelf in God's law day and night*, muſt have been well acquainted with them. And as there are therein, commands to teach the law *diligently unto their children*, &c. without doubt the *royal Prophet* did it; and therefore, had there been therein any prohibitions of marriages with *near kindred*, his children certainly muſt have known it. And if thoſe laws had been then taken for ſuch prohibitions, as Tamar could not have been *ignorant of it* herſelf, ſo muſt ſhe likewiſe have known, that her *brother Amnon* alſo knew it. But by her words to him, 2 Sam. xiii. 13. it is plain ſhe knew of no law againſt ſuch a marriage; from whence, therefore, it is highly probable, that theſe laws were not then taken in that ſenſe. But 5thly, what puts this beyond all doubt, and is a full demonſtration that the law relates not to marriage, is God's *abſolute command* to marry the *ſiſter-in-law*. Deut. xxv. 5, 7, 8, 9, 10. It is plain, adds our Author, by what has been proved in the former part of this diſcourſe, that by the Moſaic law, *brother and ſiſter-in-law* were at liberty to marry, when the brother, at his death, left children; but if he left no child, the brother was under an *expreſs command*, as above, to take her to wife.

This part of our Author's argument is alſo compleated, by ſolving the following inquiry; Were then no marriages *forbidden* in ſcripture? Yes, ſays Mr. Fry; at the original inſtitution of marriage by Almighty God, he commanded them, with relation to it, *to leave father and mother*; by which it is very plain, marriages between *parents and their children were prohibited*, and conſequently all marriages in the aſcending and deſcending line; and this is *all prohibited in the Holy Scriptures*, as to marriages betwixt kindred. But ſome other marriages, ſuch as marriages with the Canaanites, and the inhabitants of other countries, are there clearly forbidden to the children of Iſrael, and that not in dark and doubtful expreſſions, but in ſuch plain words as cannot be miſtaken. Deut. vii. 2, 3. And it is very evident they alſo broke this law, and were ſeverely reprehended for it. Ezra x. 10, 11, 12, 13, 14. Neh. xiii. 23, 25, 26, 27. 1 Kings xi. 1, 2, 3, 4. Do we find any thing like this, adds he, with reſpect to marriages betwixt *near kindred?* Do we find any where in Scripture, that any were *ſeparated*, or in the leaſt blamed, on that account? Shew me but *one* inſtance, and I will give up the whole point. The

quite contrary is the truth. The being *near kin* is there made an argument for marriage, and thoſe who married their near kindred are commended for it. Ruth iii. 9. Numb. xxxvi. 10, 11. Tobit i. 9. and iii. 15. and iv. 12, 13.

Thus far our Author reaſons, as to what appears in the Old Teſtament relative to his ſubject. And as to the New, he obſerves, with reſpect to the affair of Herod, taken notice of in Matt. xiv. 3. Mark vi. 17. and Luke iii. 19, 20. that tho' this hath been produced as an evidence of the unlawfulneſs of marrying a brother's wife, yet that notion will be ſufficiently refuted, by only relating the true ſtate of the fact, as given us by Dr. Whitby, on Matt. xiv. 3, 4. from *Joſephus*, and the *old Jewiſh chronicles*, which in ſhort is as follows. *This Herod, whilſt married to the King of Petrea's daughter, took away from his brother his wife Herodias, and kept her as his own*; which was a moſt groſs act of adultery, and not at all a marriage. And as to the only other inſtance from the New Teſtament, alleged as favouring the ſame notion, viz. the man ſpoken of 1 Cor. v. 1, our Author remarks, that by having the father's wife, is not there meant, marrying the father's widow, but taking the father's wife from him, and adulterouſly living with her in the father's life-time; as is evident from 2 Cor. vii. 12. *Wherefore, tho' I wrote unto you, I did it not for his cauſe that had done the wrong*, i. e. the fornicator's, mentioned 1 Cor. v. 1. *nor for his cauſe that ſuffered wrong*, i. e. the father of the fornicator, who was injured by his ſon's wickedneſs. Had the Apoſtle meant it of marrying the father's widow, he would not have ſaid, it was *ſuch fornication as was not named amongſt the Gentiles*; for marrying the father's widow was not only named, but allow'd, by many Gentile nations. Taylor's Duct. Dub. l. 2. c. 1. v. 1. ſect. 9. p. 174; and Dr. Hammond's Annot. on 1 Cor. v. 1. And our Author, upon the whole, concludes, that had there been any impurity in marriages between *near kindred*, our bleſſed Saviour would have ſhewn it, whoſe conſtant practice it was to take all opportunities to rectify erroneous opinions, and reprove wicked practices. We have an inſtance of this, among many others, in the caſe of divorce, Matt. xix. 3—9. Mark x. 2. But tho' it is certain, that the caſe of marriage betwixt brother and ſiſter-in-law came before him, Matt. xxii. 24, &c. Mark xii. 19, &c. Luke xx. 28, &c. yet we do not find he ſpake one word againſt it. Neither did the holy Apoſtles, who were ſent by him, and to whom he gave the ſpirit of truth, and who *kept back nothing profitable, but declared*

all

all the council of God, Acts xx. 20, 27, leave us one line againſt marriages with near kindred.

That our Readers may conceive juſtly of our Author's intention, they will pleaſe to take notice, that he not only allows marriage to be *unfit*, and therefore *unlawful*, betwixt parents and children, or all in the aſcending and deſcending branch, as has been already obſerved; but that for the preventing of uncleanneſs, as families are now circumſtanced, and male and female children brought up together, it ought to be diſcountenanced betwixt brother and ſiſter: yet he thinks it unreaſonable to extend this limitation any farther; ſince, by a parity of reaſon, it might as well be extended to *neighbours*, *ſchool-fellows*, and *all other perſons* wont to converſe freely together.

Thus of the three ſtandards by which this writer tries the caſe of marriages between near kindred, we have preſented the Reader with his manner of applying the firſt. But he is no leſs inſtructive in the recourſe he has to the law of nature, and to the laws of England, than in what we have thus epitomized, with reſpect to the doctrine of Scripture: but for theſe we refer to the work itſelf.

We cannot conclude without obſerving, that our Author ſeems to have wrote his title-page before he had finiſhed his treatiſe, and to have forgot one article in the *body*, which he promiſed in the *front* of his book. For in the title, he profeſſes to give us 'ſome obſervations relating to the late *act* to 'prevent clandeſtine marriages;' but we do not find that his performance furniſhes any thing ſuitable to ſuch intimation.

W.

The Baniſhment of Cupid, &c. An allegorical Poem, in the antient taſte. 4to. 1s. Crowder.

TO this poem the following bill of fare, by way of argument, is prefixed.—'The genealogy of Cupid. His 'power and qualities. He reigns on earth. The happy ſtate 'of mortals then. The amours of Hermaphroditus and Sal'macis. Hymen,—The innovations he introduced.—Venus 'turns proſtitute,—becomes pregnant, and is delivered of a 'dæmon, who fills the world with diſtempers.—Mercury ſaves 'mankind from deſtruction.'

The Author is pleaſed to term his piece an allegory in the antient taſte, but we do not perceive its title to that character. Allegory, as the beſt critics define it, is a fable, in which, under

der imaginary perſons, is ſhadowed ſome real action, or inſtructive moral; but in this poem no real action is ſhadowed; and, what is of more conſequence, the piece is exceedingly deficient in moral, or rather is abſolutely *immoral*; for, by repreſenting marriage in a ſatyrical and falſe light, it ſeems intended to excite a general odium againſt that moſt happy connection. It is, indeed, lucky, that the Author poſſeſſes not much of the magic of poetry; for tho' there is ingenuity in the ſtructure of ſome parts of the fable, yet are not his numbers ſo enchanting, as not to let the reader ſee, that the poem, upon the whole, is as ill-conducted as it is ill-deſigned.

In the golden age reigned Cupid, and,

Inſpir'd by him, the great paternal God (*a*),
With grace and dignity ſublimer glow'd;
He tun'd his lyre that more divinely ſung,
With finer eloquence adorn'd his tongue;
With brighter beauties deck'd the Cyprian dame,
And arm'd her eyes with more reſiſtleſs flame.

The other Deities too, and man alſo, confeſſed his ſway:

No faithleſs ſhepherd then was known to feign,
A love he did not feel, for ſordid gain;
No fair, by artful modeſty with-held,
The love her anxious boſom own'd conceal'd.

But Gods and Men did not long enjoy this ſupreme felicity. Hermaphroditus was the unhappy occaſion of a *ſad reverſe of fate*. All the Nymphs and Naids loved him; but he, inſenſible to their charms, betook himſelf to ſhady groves, and purling ſtreams. In the courſe, however, of his peregrinations, he came to Salmacis, a river of Lycia, which flowing between embow'ring ſhades, and being dimpled by a gentle breeze, the coolneſs and tranſparency invited him to bathe. Here the guardian Goddeſs of the ſilver flood,

Herſelf, unſeen, beheld the youth, admir'd
His lovely form, and what ſhe ſaw, deſir'd.
But as he caſts his airy dreſs aſide,
Nor hides his naked charms, nor ſtrives to hide:
As on her view his growing beauties riſe,
Through all her frame the keen contagion flies,
Love ſettles in her breaſt, and ſparkles from her eyes.
When naked now his lovely limbs divide
The ſtream, and ſhew more lovely through the tide,
In ſoft embraces longing to be join'd,
She plung'd into the ſtream, not miſtreſs of her mind.

(*a*) Apollo, the father of Cupid.

She

She forc'd her way, and ſeiz'd the ſtruggling boy,
Averſe to charms, reluctant to the joy;
The more he ſtruggl'd, ſtill the more ſhe preſs'd,
Entwin'd her limbs, and clipt him to her breaſt:
Then to th'immortal Gods her ſuit addreſs'd.
As they were join'd, ſo join'd they might remain,
Nor chance, nor time itſelf diſſolve the chain.

All this deſcription is borrowed from Ovid; but our Author has over-looked ſome of the moſt ſtriking beauties in that pleaſing poet. What follows is, however, an improvement on the original:

So pray'd the nymph, neglecting in her prayer
The ſympathy of ſoul, the mutual care
Which ſpring *from union, and conſent of hearts,*
Which cheriſh love.——

For the prayer being accepted, a monſtrous union enſued,

The female o'er the motley union reigns;
A fix'd averſion ſtill the male retains,
And prays no iſſue from their loins might come;
Joyleſs the bed, and barren be the womb (*b*).

But his addreſs was not granted, for in due time,

——— The nymph (*c*) produc'd a ſon,
From thence (*d*) by Gods and Mortals *Hymen* nam'd,
And in his hand the torch of diſcord flam'd,
Giv'n by the Goddeſs at his natal hour,
Sign of his ſource, and emblem of his power.

For Jove and the Fates had decreed, that the ſon ſhould avenge the ſire, by binding the youths and virgins in chains which nothing but death could looſe.

But no ſooner was Hymen known on earth, than the Fair, continues the Bard, either miſled by pride, or affecting no-

(*b*) In Ovid. when Hermaphroditus ſaw himſelf transformed into a monſter, neither woman nor boy, he prayed to his parents,

——— Sed jam non voce virili

Quiſquis in hos fontes vir venerit; exeat inde
Semivir: et tactis ſubito molleſcat in undis.

Accordingly the antients believed that this river had a wonderful effect in enervating a man.

(*c*) Is there not ſome impropriety in calling a double-ſex'd monſter a Nymph?

(*d*) We ſee no connection between Hymen and this ſuppoſed manner of his birth. Hymen is derived from the Greek word ὑμνω, *celebro*. The antients more juſtly ſuppoſed Hymen to be the ſon of Apollo and of Urania.

velty,

velty, deſerted the God of Love, and placing Hymen in his ſtead, paid their adorations to him only.

And tho' the favour'd youth to love invite,
Scorn his embrace, reject the dear delight,
Till Hymen bids, and fett'ring both in chains,
Entails a life of miſeries and pains.

Nor are the Fair, ſays this perſpicacious Bard, who fall in love, in a better ſituation, for the hard-hearted ſwains will not ſatisfy their deſires,

Till Hymen bids the bliſs, and binds the chain.

Which if they refuſed, the conſequence was, ſolitary virginity to the maids, or promiſcuous love to the males.

Or if either ſex yielded to marriage, as that God was wholly regardleſs of thoſe tender ſympathies which love requires,

He join'd as chance, or wayward fancy guides,
Indifferent bridegrooms, or reluctant brides.

But as Hymen was endowed with a brazen front, he tells his votaries, that if they loved before,

His chains would only bind their love the more,
And if they lov'd not, love would thence ariſe,
Grow in his bonds (*e*), *and ſtrengthen in his ties.*
How falſe the word; indifference, ſtedfaſt hate,
And *ſtrifes* and *jars* diſtract the nuptial ſtate.

At the ſight of this change on earth, Cupid, with indignation, followed Aſtrea to Heaven; Venus, however, remained below, and

Enchants the ſhepherd ſtill, and *charms the ſwains.*

But reſerve and modeſty, the armour of beauty, being gone, Venus turned proſtitute, and permitting every liberty to the Fauns, Satyrs, and Priapus, whom ſhe before had rejected, ſhe became at laſt pregnant (*f*).

Far from her wonted haunts her courſe ſhe bore,
And *hid her ſhame* on India's ſavage ſhore.
Without Lucinas' aid, her pangful throes,
A dreadful Dæmon to the day diſcloſe.
Diſeaſe and Death rejoice; with mortal fright,
Kind Nature ſtarts, and ſickens at the ſight.

(*e*) Of all faults in writing, there are few leſs pardonable than the giving the ſame idea in different words. Our Author has many pleonaſms.

(*f*) Had promiſcuous love been the parent of the *lues veneria*, the antients had not been unacquainted with that direful malady. The truth is, the p— is an endemic diſeaſe, in the new world, and came to Europe by infection.

Theſe

The two laſt lines are the beſt in the poem; but the picture that follows of the Dæmon, is not only diſguſtful beyond ſufferance, but falſe in ſome of its colourings. Nor are we much more entertained with the deſcription of thoſe ills which the p— produces in the world. And if Longinus (*g*) blames Heſiod for the odiouſneſs of the following image, in that poet's perſonification of darkneſs, (αχλυς)

Της εκ μεν ρεεων μυξαι ρεον (*h*).

what would that delicate critic have ſaid of this part of the preſent poem? Fracaſtorius was aware of this objection, and has with great dexterity avoided it, tho' his ſubject (*i*) moſt naturally led him into an enumeration of the ſymptoms of the venereal diſeaſe. His portraiture of a youth languiſhing under the effects of this diſorder, excites our pity for the melancholy ſufferer, but raiſes not our averſion to the cauſe (*k*). Theſe things diſcover the genuine poet. But to proceed.

The afflicted immediately apply for aſſiſtance, to the profeſſors of phyſic, who addreſſed Apollo and Æſculapius to teach them the method of cure: but the Gods of medicine could afford them no aid: the diſorder baffled their ſcience. Cyllenus laughed, and alarmed Apollo by calling him a wretched quack, and his art a jeſt.——

——————— He fears,
Leſt, as th' harmonius lyre Cyllenius ſtole,
And that perſuaſive art which wins the ſoul,
So he ſhould ſteal his boaſted *healing ſkill*,
And gain the privilege (*l*) *by art to kill*.

Nor were his apprehenſions groundleſs.

——— For all the Doctors own,
The Dæmon yields to Mercury alone.

Parturiunt montes! What a wretched pun is this! Nor is it true; for tho' Mercury is the grand antiſiphylic, yet are there other remedies more effectual than even that mineral, in ſome of the ſymptoms of this diſeaſe.

At this place, however, the allegory, ſuch as it is, ſhould have ended; but the Author drags on through twenty-eight lines more, at the end of which we have an impertinent concluſion to a moſt impertinent poem: the worthy moral of which is, If you live ſingle, the p— is your deſtiny; and, if you marry, there is an end of all felicity!

However, as the Author is not entirely deſtitute of poetical merit, we hope, the next time he publiſhes, that he will be more attentive to his plan, as well as more careful of his numbers.

(*g*) Sect. 7. (*h*) The ſhield of Hercules, l. 267. (*i*) Syphilis.
(*k*) Sub. finem, lib. prim. (*l*) Do theſe two lines agree? What an impotent ſatyr is this, upon phyſic!

MONTHLY CATALOGUE

For AUGUST, 1756.

MISCELLANEOUS.

1. *MR. Archibald Bower's Affidavit* in Anſwer to the falſe Accuſations brought againſt him by Papiſts. To which are added, 1. A circumſtantial Narrative of what hath ſince paſſed between Mr. Bower and Sir Henry Bedingfield in relation thereto. 2. Copies of the ſaid pretended Letters ſent him by Sir Henry Bedingfield, and of a ſubſequent Affidavit made by Mr. Bower of their not being wrote by him, or with his Privity. With ſome ſhort Obſervations on thoſe pretended Letters, proving them to be ſpurious. 8vo. 1s. Sandby.

In this ſmall pamphlet we have, firſt, Mr. Bower's Affidavit ſworn in the court of King's-Bench, May 31, 1756, before copies of the Letters mentioned in our laſt Number were delivered to him by Sir Henry Bedingfield. In this Affidavit Mr. Bower maketh oath, That he came into England in or about the month of June or July, 1726, and that for upwards of twenty-nine years laſt paſt, he hath not been preſent at any religious worſhip or ceremony of the Romiſh religion; or practiſed, repeated, or uſed any of the ceremonies, offices, prayers, or devotions, peculiar to that church, either in public or private; or been in any manner, or by any act whatſoever, reconciled to, or expreſſed his approbation of, the Popiſh religion, or any of the errors or tenets of that church condemned by Proteſtants; but doth now believe, and for upwards of twenty-nine years laſt paſt hath believed and eſteemed, the principal tenets maintained by the church of Rome, in oppoſition to the Proteſtants, to be impious and heretical;—that he hath for upwards of twenty-four years laſt joined with the church of England as by law eſtabliſhed in this kingdom, and, during that time, uſed his utmoſt endeavours to convince ſeveral of his relations, and others, who were educated in the Romiſh religion, of the errors thereof;—and that the contents of the Letters are entirely falſe, ſcandalous, and groundleſs, and a wicked contrivance and forgery of the Papiſts to blacken his good name, and hurt the Proteſtant cauſe, &c.

What weight Mr. Bower's Affidavit may have with the public, we know not. As to the Letters being a contrivance of the Papiſts to blacken his name, there ſeems to be little, if any, foundation for ſuch a pretence. It is well known to thoſe who have been at pains to enquire into this matter, that the Papiſts have endeavoured to throw obſtructions in the way of ſuch enquiry, inſtead of being deſirous to promote it. And for this conduct of theirs, a very obvious reaſon may be aſſigned. They are very ſenſible that a full and impartial enquiry into this affair, would bring to light a great many circumſtances, which it is their undoubted intereſt to conceal. But we muſt not enlarge.

The

The Affidavit is followed by a circumſtantial Narrative, as Mr. Bower calls it, of what has ſince paſſed between him and Sir Henry Bedingfield. This narrative contains only a few ſhort Epiſtles concerning the *Letters*, copies of which were delivered to Mr. Bower, and are here printed.

We have next a ſecond Affidavit, ſworn June 30, 1756, before Mr. Fielding, wherein Mr. Bower maketh oath, That the *Letters* were not written by him, or with his privity. Then follow ſome ſhort obſervations on the *Letters*, and the conduct of the Perſons who have publiſhed them. Theſe obſervations are contained in four pages; no mention is made of the *money-tranſaction*; and nothing, indeed, is advanced that can give any ſatisfaction to an unbiaſſed Reader.

Mr. Bower has annexed a Poſtſcript to his piece, which it may not be improper to lay before our Readers; it is as follows.——

'Since the foregoing ſheets were ſent to the preſs, and their intended publication advertiſed in the News-papers of Saturday the 26th of June, a pamphlet hath been advertiſed, and this day publiſhed, to prove the *authenticity* of the Six Letters in queſtion; which is pretended to have been written by a Proteſtant, but with all the virulence and ſcurrility to be expected from exaſperated and bigotted Papiſts, by whom the principal materials therein publiſhed, appear to have been furniſhed, and for the defence of whoſe cauſe alone they are plainly calculated. The public may be aſſured, that Mr. Bower will, at a proper time, give an anſwer to the falſe facts, and falſe reaſoning of this anonymous Proteſtant-Papiſt. As to his ſcurrility and invectives, Mr. Bower, agreeable to what he declared in his Preface, will neither anſwer nor reſent them: at the ſame time, he takes this opportunity to declare, that neither this, or any other attempt of his enemies ſhall ſo far ſucceed, as to prevent him from endeavouring to complete *The Hiſtory of the Popes* with all poſſible expedition.'

It may be obſerved here, that Mr. Bower, on a former occaſion, broke his word to the public, in relation to the account he promiſed to give of the motives which induced him to change his religion, and of his eſcape from the Inquiſition of Macerata. Upon Mr. Baron's publiſhing an account of this matter, in November, 1750, Mr. Bower, in a public advertiſement, declared, that Mr. Baron's account was, *almoſt, in every particular, abſolutely falſe*; and, in another advertiſement, ſoon after, that *it was very imperfect*, (two aſſertions not very conſiſtent) *and falſe in many circumſtances*; promiſing, at the ſame time, that as ſoon as he had acquitted himſelf of his engagement to his ſubſcribers, by finiſhing the ſecond volume of his Hiſtory, he would himſelf publiſh a true account of the matter. Now this ſecond volume has been compleated about five years; the third has long ago been laid before the public, and the fourth, we are aſſured, is in great forwardneſs, in the preſs; but Mr. Bower's promiſed account has not as yet made its appearance.

Whether

Whether he will keep his word any better, in regard to what he has promiſed in his Poſtſcript, we know not. But this we believe, that if ever he intends publiſhing his Anſwer, the preſent is the only proper time for this purpoſe; and that his not anſwering his opponents without loſs of time, affords a ſtrong preſumption that he has no ſatisfactory anſwer to make. R

II. ΕΙΚΟΝΟΚΛΑΣΤΗΣ. In Anſwer to a Book entitled, ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ. The Portraiture of his Sacred Majeſty in his Solitudes and Sufferings. By John Milton. Now firſt publiſhed from the Author's ſecond Edition, printed in 1650. With many Enlargements: By Richard Baron. With a Preface, ſhewing the tranſcendent Excellency of Milton's Proſe Works. To which is added, an original Letter to Milton, never before publiſhed. 4to. 2s. 6d. Millar.

All who are fond of MILTON's writings, and, we hope, the number of ſuch is not ſmall, are certainly under obligations to Mr. Baron for this edition of the EIKONOKLASTES, which contains ſeveral large and curious additions, that will give great pleaſure to every admirer of Milton, and every friend of Liberty.

Mr. Baron, in his Preface, writes like a warm friend to Liberty, and an irreconcilable enemy to all civil and eccleſiaſtical uſurpations. He takes occaſion to recommend to all young gentlemen the ſtudy of our old writers, eſpecially MILTON, and SIDNEY, as one remedy for thoſe evils which threaten the utter ruin of our country. 'High-church prieſts' ſeem to be his abhorrence. Many of theſe, he ſays, 'have laid out conſiderable ſums 'to deſtroy the proſe-works of Milton, and have purchaſed 'copies of his particular writings, for the infernal pleaſure of 'conſuming them.'

'This has been practiſed,' ſays Mr. Baron, 'with ſuch zeal 'by many of that curſed tribe, that it is a wonder there are 'any copies left. John Swale, a bookſeller of Leeds in Yorkſhire, an honeſt man though of High-church, told me, that he 'could have more money for burning Milton's *Defence of Liberty and the People of England*, than I would give for the purchaſe of it. Some prieſts in that neighbourhood uſed to meet 'once a year, and after they were well warmed with ſtrong beer, 'they ſacrificed to the flames the Author's *Defenſio pro populo Anglicano*, as alſo this treatiſe againſt the EIKΩN. I have it 'in my power to produce more inſtances of the like ſacerdotal 'ſpirit, with which, in ſome future publication, I may entertain 'the world.'

We ſhall conclude this article with acquainting our readers, that we have, in the Editor's preface, an original Letter from Mr. Wall to Milton, written in the year 1659, and never before publiſhed. This Letter is ſenſible and ſpirited, and ſhews very plainly, that Mr. Wall's ſentiments in regard to *Eccleſiaſtics*, were pretty much the ſame with Mr. Baron's, which, if we may be

owed to offer a conjecture, was one, perhaps not the leaſt, ſon of its being inſerted. R.

I. *A Compendium of authentic Voyages*, digeſted in a chro- gical Series. Illuſtrated with a variety of Charts, Maps, , Heads, &c. 12mo. 7 Volumes. 1l. 1s. Doſley, &c.

That our Readers may be enabled to judge of the merits of s Collection, by comparing its contents with thoſe of other mpilations of the ſame kind, we ſhall give a brief ſummary the articles in the ſeveral volumes, viz.

The four voyages of Columbus; the voyage of Vaſco de ma;—of Piero Alvarez de Cabral; the conqueſt of Mexico, Cortez; Pizzarro's Conqueſt of Peru; voyages by Soto, ard ers, to Florida, 1539;—of Fernandes Magalianes;—of Sir ncis Drake;—of Sir Walter Raliegh, and others under his ction;—of Sir Thomas Rowe to India, ſent by King James I. mbaſſador to the Mogul;—of Capt. Monk, with memoirs ting to Old and New Greenland; narrative of the wonder- preſervation of eight men left on the coaſt of Greenland, 0; journal of ſeven ſailors who wintered and died in Green- d, 1634;—of ſeven ſailors who were left at Spitzbergen, in 4, and died there in 1635; account of a ſhipwreck near zbergen, 1646; deſcription of Iceland; dangerous voyage Capt. James, to the north-weſt; Nieuhoff's voyage; Bal- s's account of the coaſts of Malabar and Coromandel;—of iſland of Ceylon; voyages to the north of Europe; me- irs relating to Ruſſia; Wafer's voyage to the iſthmus of Ame- ; account of the expedition againſt Carthagena, 1741; npier's voyage; Gamelli's in 1693; Woodes Rogers's, 8; Anſon's, 1740: the four laſt round the world.

Ve perceive nothing new in this collection, except a ſhort ative of the expedition to Carthagena, 1741; which ſeems e a ſatirical account, chiefly deſigned to roaſt the Command- ; the paper is written with ſpirit, but abounds too much in mony and abuſe.

As to the collection, on the whole, it appears to be rather cal- ted for our novel-readers, than for thoſe who conſult books his kind for uſeful information, as well as mere entertain- t. The charts, maps, and plans, are too ſmall, and the s and views meanly executed. The ſcheme of the work is not a good one; for the chronological order, which the or looks upon as a capital improvement, creates great confu- in the reading, to thoſe who may chuſe to peruſe the volumes ugh, in the order in which the ſeveral articles are arranged. inſtance, he jumps you from Sir Walter Raliegh's expedition Guiana, to Sir Thomas Rowe's voyage to the Eaſt-Indies; from thence to Monk's voyage to Greenland: whereas, in or'er obſerved in the late edition of Harris's Collection, this ſuſion is avoided, by going through all the voyages to one di- n, or part of the globe, before thoſe to another quarter are en.

IV. *Memoirs* of the Life and Actions of General W. Blakeney: To ſerve as an Introduction to a fuller Hiſtory of certain Tranſactions, wherein he had a Share. To be publiſhed in due Time. Dublin printed, and ſold by the Booksellers in England, 8vo. 6d. Scott.

We have in this pamphlet very few memoirs of Mr. Blakeney, but much virulence againſt the public adminiſtration. It ſeems to be one of thoſe modern ſquibs invented by the author of the Marriage-Act, a Novel; who has ſo ingeniouſly contrived to abuſe the government, or any eminent characters, in romances, and fictitious epiſtolatory correſpondences. Vide Shebbeare's works, throughout.

V. *A real Defence* of A——l B——g's Conduct. By a Lover of Truth, and a Friend to Society. 8vo. 6d. Robinſon.

An ironical ſatire upon the Admiral, in the form of a comment, and vindication of his famous Letter to Secretary Cl——d.

VI. *The Chronicle* of B——g, the Son of the Great B——g. By Iſrael Ben Ader, of the Tribe of Levi. 8vo. 6d. Hogarth's-head, Fleetſtreet.

A mere narrative of B——g's late unhappy Mediterranean expedition; written in imitation of the ſtile of the Old Teſtament.

VII. *Memoirs* of the Life and Diſtreſſes of Simon Maſon, Apothecary; containing a Series of Tranſactions and Events, both intereſting and diverting. 8vo. 2s. 6d. Printed for the Author, and ſold by Noble, &c.

Mr. Maſon, the unfortunate Author of theſe Memoirs, having ſeveral times failed in his buſineſs, and being reduced to great diſtreſs, has printed his life, in order to prolong it, with ſome abatement of the miſeries he has already undergone. We have obſerved nothing extraordinary in the circumſtances of his Hiſtory, further than that he ſeems to have been ſingularly unfortunate in all his attempts to maintain himſelf, wife, and children, by his induſtry and ſkill in his profeſſion: in neither of which does he think himſelf at all deficient. His book, however, affords very little that can be ſuppoſed to *intereſt* the reader, and nothing to *divert* him; ſo that the recommendatory profeſſions in his title-page, might as well have been omitted. But as the poor man may be a real object of compaſſion, the benevolent reader may lay out half a crown with him to very good purpoſe.

VIII. *The true State of the Caſe* of Sarah Rippon, Widow. Written by herſelf. 8vo. 6d. Scott.

Mrs. Rippon, according to this narration, appears to have been a conſiderable ſufferer by a law-ſuit, with perſons whole purſes were too mighty for her. As this is a caſe not very ſingular, we ſhall refer, for particulars, to the pamphlet;—to which is annexed,

nexed, Propoſals for printing by ſubſcription, Poems on various Subjects and Occaſions; in which we wiſh her Good Luck. L.

IX. *Cibber's Two Diſſertations* on the Theatres. With an Appendix, in three Parts. The whole containing a general View of the Stage, from the earlieſt Times to the preſent: With many curious Anecdotes relative to the Engliſh Theatres, never before publiſhed; and Remarks on the Laws concerning the Theatres. 8vo. 3s. Printed for the Author.

Mr. Theophilus Cibber, here preſents the public with copies of two Diſſertations wherewith he entertained the town ſeveral evenings, during the laſt winter, at the little theatre in the Hay-market, and elſewhere. In the firſt Diſſertation, he ſhews what high eſtimation poets and players were held in among the antients, particularly the Greeks and Romans; that Socrates, Epaminondas, Cæſar, Scipio, Brutus, Cicero, and others, the greateſt men, in all ages, were promoters of dramatic compoſitions, and encouragers of actors; that even the Apoſtles were no enemies to plays; and that ſome eminent modern Divines, particularly Archbiſhop Tillotſon, approved of theatrical repreſentations. He then enters on a concile Hiſtory of the Engliſh Stage, Patents, Patentees, and Licences, from Queen Elizabeth to the preſent time; and this he does, in order to introduce an enquiry into the conduct of the preſent Patentees, and to make it appear, that by their tyranny over the actors, ill uſage of authors, and miſmanagement in general, they have greatly contributed to introduce a bad taſte, and deprive the public of thoſe advantages, that rational and moral entertainments, they might receive from the ſtage. He takes a review of, and cenſures, ſome late revived pieces; together with all the tribe of drolls, farces, mock-operas, mimickry, &c. lately introduced; and is particularly ſevere on Mr. Garrick. He concludes with an addreſs to the town; in which he apologiſes for his undertaking, and pleads the neceſſity of his circumſtances, from his being excluded both the theatres.

In his ſecond Diſſertation, (after a prefatory addreſs to the Antigallicans, whom he ſuppoſes to have been affronted by an anonymous ſcribbler, under the influence of the Drury-lane manager) Mr. Cibber carries on his animadverſions on Mr. Garrick, whom he cenſures both as a manager and player; but many of his criticiſms on that Gentleman, tho' ſome of them ſeem to be both ſmart and juſt, will have the leſs weight with the impartial reader, as Mr. Cibber appears to have conceived a ſtrong pique and prejudice againſt this celebrated actor, on a ſuppoſition that Mr. Garrick has been inſtrumental in ſome of his late misfortunes and diſappointments; particularly in his being refuſed permiſſion to entertain the town with the performances of a new company, at the Hay-market theatre.

In this ſecond Diſſertation Mr. Cibber enters upon an examen of Mr. Garrick's performance in the character of Lear; which

he compares with Mr. Barry's, in the ſame character; and gives the preference to the latter; who certainly deſerved the great applauſe he gained in Lear laſt ſeaſon.

In his *Appendix* Mr. Cibber gives us, beſides a new edition of his Epiſtle to Garrick, (ſee Review, vol. XIII. p. 467.) copies of ſundry papers relating to the laws concerning the theatres; and, particularly, a ſpeech againſt licencing the ſtage, delivered in the Houſe of L—d, by the E. of Ch———d: this is an excellent piece, and Mr. Cibber's readers are obliged to him for ſo valuable an addition to their entertainment.

X. *Reflections* ariſing from the Immorality of the preſent Age: In which ſome ſelf-evident Facts are pointed at, which ſeem to call for a more immediate Redreſs, than any other Article in our Policy, either at Home or Abroad. 8vo. 1s. Cooper.

Upon reading the title-page of this piece, we were naturally led to expect, that the Author would lay open the principal ſources of the depravity of the times, and point out thoſe grand immoralities which call ſo loudly for a reformation. Inſtead of this, however, he only declaims on the defects of female education, on making water publicly in the ſtreets, on ſinging obſcene ballads, *ſcribbling bawdy poetry*, and drawing *obſcene portraits*, on walls, benches, &c. Such are the ſubjects treated of in this performance; and they are treated with much indelicacy of language. The Author, we make no manner of doubt, writes with a good intention, and ſays ſome ſenſible things; but his ſtile is without elegance, and his cenſure without dignity. R

XI. *A plain Account of* the Cauſe of Earthquakes. Being a Supplement to a Treatiſe, lately publiſhed, on Fire. By the ſame Author. 8vo. 1s. Innys.

Having, in the ſixth volume of the Review, p. 387, ſeq. given a pretty large account of the Treatiſe to which this is a ſupplement, we ſhall content ourſelves with taking notice, that upon the principles contended for in his former production, Mr. Freke undertakes, in his preſent publication to ſhew, 'ſt. That a power 'may proceed from Nature, ſufficient to ſhake the world —2dly. 'To prove, that the water was actuated as we found it, in many 'parts, by the power of electricity, and not from any ſubterraneous 'cauſe.—3dly, To explain from whence the various noiſes pro'ceeded, particularly the *great Thump* that was generally heard 'in the upper part of houſes.' L

XII. *An Account of Conferences held*, and Treaties made, between Major-General Sir William Johnſon, Bart. and the chief Sachems and Warriours of the Mohawks, Oneidas, Onondagas, Cayngas, Senekas, Tuſcaroras, Aughquageys, Skaniadaradighronos, Chugnuts, Mahickanders, Shawaneſe, Kanuſkagos, Toderighronos, and Oghquagoes, Indian Nations

tions in North-America, at their Meetings, on different Occaſions, at Fort Johnſon, in the County of Albany, in the Colony of New-York, in the Years 1755 and 1756. With a Letter from the Rev. Mr. Hawley to Sir William Johnſon, written at the Deſire of the Delaware Indians. And a Preface, giving a ſhort Account of the Six Nations; ſome Anecdotes of the life of Sir William; and Notes illuſtrating the whole: Alſo an Appendix, containing an Account of Conferences between ſeveral Quakers in Philiadelphia, and ſome of the Heads of the Six Nations, in April, 1756. 8vo. 1s. 6d. Millar.

From this recital of what paſſed at theſe Conferences, we have reaſon to hope, that the differences between our brethren in North-America, and the Natives, are, by this time, happily accommodated. Hence the thanks of the public are no leſs due to Sir William Johnſon, for his ſervices in theſe pacific meaſures, than for his noble conduct in the field.—Nor ſhould we forget to acknowlege the worthy pains taken by the Pennſylvania Quakers, towards attaining the ſame ſalutary purpoſe; in which, it may be hoped, they are, or will be, entirely ſucceſsful: and thereby make amends for the miſchiefs which ſome have looked upon as derived from the Quaker-principle of Non-reſiſtance. See the Brief View of the Conduct of Pennſylvania, Review, vol. XIV. p. 208, ſeq.

XIII. *The Target:* or a Treatiſe upon a Branch of the Art Military. By a Gentleman who has reſided ſome time in England. 4to. 12s. Dodſley.

The Target here treated of, is not an implement of war, but a particular form into which a certain number of infantry, a batalion for inſtance, or 700 men, are to be drawn up, in order to defend themſelves when attacked by a ſuperior force, either of horſe or foot, or both. The defenſive poſitions of this Target, our Author prefers to the Hollow-ſquare and Orb; the defects of which he ſeems to have ſufficiently demonſtrated. Upon the whole, this Gentleman, tho' not the happieſt writer, appears to be well acquainted with his ſubject, and with the art of war in general, both ancient and modern; and the invention he recommends, carries with it the appearance of great utility. He thus enumerates its advantages.

'Tho' the Target is divided in ſeveral diviſions, and conſequently reaps by it the advantages the Legion did; it can, when well conducted, as well as the Legion, act like one entire body: like a man active in all his limbs, and knows how to uſe them ſingly or all together: for it has ſolidity, agility, variety, and, without confuſion, liberty; ſecurity on its flanks, dependency, independency, and, above all, quantity of fire; is occaſionally active, fearleſsly and ſafely paſſive: eſſential properties inherited by no ſingle figure: the Hollow-ſquare and Orb can lay claim to independency only; if the Orb, ſix deep,

'has pretenſions to any more, it can be but to one; which is—
'ſolidity.'—

XIV. *The Works* of Ben Johnſon. Collated with all former Editions, and Corrected; with Notes critical and explanatory. By Peter Whalley, late Fellow of St. John's College, Oxford. 8vo. 7 Vols. 1l. 15s. Innys, &c.

To ſay, that we look upon this as the beſt edition of Ben Johnſon's Works, will be ſaying enough, for an article of this kind.

RELIGIOUS and CONTROVERSIAL.

XV. *An Apology* for certain Gentlemen in the Univerſity of Oxford, aſperſed in a late anonymous Pamphlet, with a ſhort Poſtſcript concerning another Pamphlet lately publiſhed by the Rev. Mr. Heathcote. By George Horne, M. A. Fellow of Magdalene College in Oxford. 8vo. 1s. Rivington.

We have, in our Review Vol. XIV. p. 392. given ſome account of the pamphlet which occaſioned this Apology, and as we have no reaſon, from any thing Mr. Horne has ſaid, to change our opinion of the merit of that performance, ſo we the think the Author of the Apology might have cancelled the advertiſement he has prefixed to his pamphlet, as it can ſerve only to give his readers no very favourable opinion of his modeſty, by ſhewing that he has too great a contempt for his adverſary. 'It may be queſtioned,' ſays he, 'whether that pamphlet (A 'word to the Hutchinſonians) either for the *matter* it contains, 'or the *manner* in which it is written, deſerves ſo much notice 'as is here taken of it.—This Apology (may be) of ſome uſe, 'when the pamphlet which occaſioned it is at reſt.'

The Apology begins with an obſervation that had been made on Mr. Hooker, by the author of his Life, 'that one of the ſharp-'eſt things that ever fell from his pen in controverſy, was the 'following reproof of his adverſary—"Your next argument con-"ſiſts of *railing* and *reaſons*. To your *railing* I ſay *nothing*; to "your *reaſons* I ſay what follows." This ſentence, our Author ſays, he is obliged to adopt as the rule of his conduct; and then ſets out as if he had nothing to ſay but what concerned *railing*.

He declines the name of Hutchinſonian, and ſays, 'none of 'our acquaintance deſire to be complimented as the diſciples of 'any man.' The Author of the Enquiry after Philoſophy and Theology, has no objection to the name, and why theſe gentlemen, if they are followers of Mr. Hutchinſon, ſhould any more object to the being called Hutchinſonians, than the followers of Newton, to be called Newtonians, is not eaſy to diſcover. And ſome there are who have declared, they would not, for the world, ſet up their weak judgment againſt ſo able a *maſter* as Mr. Hutchinſon.* However, it is not right to call names; and the fol-

* Elihu.

lowing

lowing obſervation by our Author, upon that practice, is very juſt —p. 3.—'Is it not hard meaſure, that when a Clergyman 'only preaches the doctrines, and enforces the duty of Chriſti-'anity, from the Scriptures, his character ſhall be blaſted, and 'himſelf rendered odious, by the force of a *name*, which, in 'ſome caſes, always ſignifies what the impoſers pleaſe to mean, 'and the people to hate? There are many names of this kind 'now in vogue.'

XVI. *The Doctrine of the ever-bleſſed Trinity proved*, in a diſcourſe on the 18th chapter of Geneſis. By George Watſon, M. A. 8vo. 6d. Withers.

Mr. Watſon is ſpecial orthodox; but his zeal for the *revealed myſtery*, ſee p. 2. ſeems to hurry him away with too much rapidity. He is horribly out of humour with thoſe who diſpute the *infallibility* of our liturgy; and ſorely laments that the Author of the Eſſay on Spirit remains yet unexcommunicated. In a word, we cannot help recollecting, upon this occaſion, the diſputant in Horace, who

——— de lanâ ſæpe caprinâ
Propugnat, nugis armatus *:——

XVII. *A Plain Expoſition of the Athanaſian Creed.* 12mo. 1s. Scott.

The principal deſign of this piece, we are told in the introduction to it, is to furniſh pious and well-diſpoſed perſons with ſuch paſſages of Scripture, as may tend to remove any ſcruple, which may ariſe in their minds, againſt the repetition of the Athanaſian Creed, or keep them from attending the public worſhip of God, when it is appointed to be read.—Such is the deſign of the piece, which, in our opinion, is much better calculated to raiſe ſcruples, than to remove them. Indeed, an attempt to give a *plain expoſition* of the *Athanaſian creed*, appears to us no leſs abſurd and ridiculous, than an attempt to waſh a negro white; for ſurely a more inexplicable piece of myſticiſm never diſgraced the public worſhip of rational Beings.

XVIII. *Animadverſions on a late Sermon*, preached before a Biſhop and a congregation of Clergy, within the dioceſe of Oxford: together with ſome remarks on the Charge that followed it. By a Layman. 8vo. 6d. Owen.

Tho' we differ from this Animadverter in many reſpects, yet there are two things which he advances, wherein we perfectly agree with him: the firſt is, that his performance is a poor one, for this he himſelf acknowleges; the ſecond is, that he is an unworthy advocate for thoſe gentlemen whoſe cauſe he pleads, viz. Mr. Wetherell, Dr. Patten, Mr. Horne, &c. We likewiſe very readily allow him all that merit which ſuch *modeſt* and *humble* acknowlegements are entitled to.

* ———in diſpute engages,
With nonſenſe arm'd, for nothing rages. FRANCIS.

Well, but modeſty and humility in an Author are, it may be ſaid, rare accompliſhments, and are generally marks of uncommon merit, therefore pray give us ſome account of what he ſays. Why then, Reader, this Writer tells thee, that the doctrine of *paſſive obedience* to our governors is the badge of the croſs, the characteriſtic of Chriſtianity, and the glory of the church of England. He is likewiſe a great enemy to *human reaſon* in matters of religion, and challenges all the advocates for *reaſon*, to produce one principle of natural religion that ariſes from reaſoning *only*, without tradition or revelation. He introduces what he ſays upon this ſubject, with the two following propoſitions, which he takes for granted, and with which we ſhall take our leave of him. The firſt is, 'That we can underſtand nothing but what is made 'known to us by our ſenſes;' the ſecond, 'That let us under-'ſtand material ideas ever ſo nicely, join them, abſtract them, &c. 'ever ſo well; yet we do not in the leaſt know which of them 'repreſents, or gives us a repreſentation of, the inviſible and 'eternal Godhead, or in what manner it does ſo, unleſs the 'Creator himſelf has revealed it to us.' R

XIX. *The Grand Enquiry, Am I in Chriſt or not?* explained and recommended, in order to help any man to know the ſtate of his own ſoul. By Benjamin Fawcett. 12mo. 1s. Buckland.

We have here two plain pious diſcourſes, from theſe words, *Therefore if any man be in Chriſt.*—With a long preface, recommending the important duties of prayer and ſelf-enquiry. The Author writes like a ſerious Chriſtian, ſincerely deſirous of promoting the intereſts of practical religion. R

XX. *An hiſtorical Account of the Riſe and Eſtabliſhment of the People called Quakers*, with a brief view of their religious principles, and of their tenets reſpecting civil ſociety. In which the doctrine of peace, and obedience to government, are conſidered. Extracted from writers of the beſt authority. By a Friend. 8vo. 6d. Newbery.

'At a time,' ſays the Author, 'when the public attention is 'fixed on the ſteady and reſolute conduct of the Quakers in ano-'ther quarter of the world, an impartial account of the riſe, tenets, 'and diſcipline of that people, cannot appear unſeaſonable, eſ-'pecially as many take the freedom to decide concerning them, 'who know nothing of them but the name, and are utter ſtran-'gers to their principles.' Such account of the Quakers as the Author thus intimates the expediency of, is given in this pamphlet; and ſeems to be fairly and candidly extracted from the books of the moſt eminent writers of that ſect. The compiler ſeems to be really (with reſpect to the people in queſtion) what he profeſſes in his title-page, *a Friend*; that is to ſay, one of thoſe proteſtants uſually diſtinguiſhed by the name of Quakers.

POETI-

XXI. *Spring.* An Ode to Neriſſa. By Stephen Cæſar Lemaiſtre. Folio, 6d. Cooper.

The ſpring has always been a favourite topic with the poets. That thoſe of Greece, Sicilly, Italy and Provence ſhould be ſo rapturous in their approbation of that prime ſeaſon, is no ways ſurprizing, if we conſider the happineſs of their climates; but that we, who, inſtead of being fanned with *ſoft genial breezes*, are ſhuddering with the *bleak north-eaſt*; who, inſtead of being regaled in February with all the *breathing infants* of the ſpring, have ſcarce a lelac blowing in April;—that we ſhould be ſo fond of that ſeaſon is really aſtoniſhing.

The fact, indeed, is, that moſt of our poets who invoke

——— the ſoft zephyrs through a broken pane,

have borrowed all their rural images from the Antient and Proverçal Bards. They know no more of the country than thoſe deſcribe; and the conſequence is, that they repreſent not a Britiſh, but a claſſic ſpring; not nature, but fancy. But tho' moſt of our eminent poets have been guilty of this impropriety, we ſee ſomething like a Britiſh ſpring in Mr. Lemaiſtre's poem (*a*).

Warm with the praiſes of a ſylvan life, ſo enthuſiaſtically deſcribed by the bards of Greece and Italy, our poetical folks are apt to imagine, that thoſe who inhabit the country, muſt, from that circumſtance, be happy. But one muſt look very little abroad, not to diſcover, that miſery more frequently reſides in the hutt, than in the palace; and that care as commonly haunts the labourer, as the citizen. Aſk the huſbandman, when fatigued with the toils of the day, if he feels (*b*) *Pleaſures unknown to Palaces and Kings*, he will anſwer, No. Aſk him, if he does not envy the 'Squire, he will reply, Yes. Beſides, as no contemptible poet philoſophically expreſſes it,

The heart can ne'er a tranſport know,
That never feels a pain.

However, as our Author wanted his miſtreſs to come to the country, we cannot blame him for painting the life led there, in every attractive colour.

The ode conſiſts of fourteen regular ſtanzas, each of ten lines; and diſcovers the ſeeds of a poetical imagination; which more years, and the ſmiles of Neriſſa, may probably ripen to the production of no unpleaſing fruit.

As a ſpecimen of the poem, take the following ſtanza.

But ſee yon moſſy tow'rs through age decay,
While through their ivied piles ſmooth currents glide,

(*a*) Stanza 5th. 6th, and 9th.
(*b*) Stanza 3d.

That

That ſoftly whiſp'ring forward ſeems to ſay,
Behold the vain effects of earthly pride;
Where hoarſe-mouth'd daws oft ſcream their doleful yells,
There the ſage Goddeſs, Meditation, dwells.
Come quick, my fair, for all muſt waſte,
E'en blooming beauties fade,
And time that ſtately tow'rs can blaſt
With equal rigour ſtrikes the faireſt maid.

G

XXII. *Hymn to the Supreme Being*, on recovery from a dangerous fit of illneſs. By Chriſtopher Smart, M. A. 4to. 6d. Newbery.

As this poem ſeems to have been the genuine effuſion of gratitude, it would be cruel, and invidious, to make it the ſubject of criticiſm; tho', otherwiſe, not the leaſt exceptionable of this gentleman's performances. It is an inſtance, however, of the goodneſs of his heart, if not of the fidelity of his muſe.

XXIII. *Turncoat*. A parody of the tragedy of Athelſtan. In one act. 8vo. 1s. Vaillant.

This is a very trifling parody of a very indifferent play.

XXIV. *A Poem*, on the Counteſs of Pomfret's Benefaction to the Univerſity of Oxford. 4to. 6d. Rivington.

We are informed in an advertiſement, that this poem was wrote with the view of being ſpoken in the theatre, at the late commemoration. It was well for the auditors that it was not ſpoken, as it muſt have been then, what it ſtill is, unintelligible; and we could have wiſhed, for the honour of the Univerſity, that ſo ſtiff, obſcure, and out-of-the-way a poem had never been publiſhed. We ſhall not therefore perpetuate its *fame* by a ſpecimen. It conſiſts of 197 lines, *Sed in tam magno corpore non una mica Salis.*

G

XXV. *Eſſays Paſtoral and Elegiac*. Containing, Morning; or, the Complaint. Noon; or the Conteſt. Evening; or the Exclamation. Night; or the Wanderer. Addreſſed to the Right Hon. the Earl of Cheſterfield. By a Gentleman late of the Inner-Temple. 8vo. 1s. Cooper.

As theſe paſtorals are *but* eſſays (to uſe the Author's own expreſſion) we ſhall not enter into a minute diſcuſſion of them; but only obſerve, that the numbers are in general inharmonious, and the language often mean and incorrect; that there is a vicious mixture of antient and Britiſh ideas; the pieces being neither Arcadian nor Engliſh; that they give us few rural images, and ſcarce any of the Author's own invention: yet are not theſe pieces, ſo very contemptible as ſome have repreſented

ſented them; the following extract from the *Conteſt* will prove this:

One Morn (now ſome Moons paſt) by cuſtom led
To tend my flocks, to yonder hill I ſped,
To yonder hill, whoſe vaſt aſcending height,
Wide o'er the Champian, had commanding ſight.
There did I, from the top-moſt ſummit, view
A furious bull a lovely maid purſue;
I heard her cries, I ſaw the fleeting fair,
By Terror wing'd, and haſten'd by deſpair;
Adown the ſteep deſcent, with ſwiftneſs run,
To ſhun the danger,——but in vain to ſhun;
When from my ſling a pond'rous ſtone I threw,
And at one ſtroke the horrid monſter ſlew.
Now whether aided by unuſual force,
As down the hill ſhe run her rapid courſe,
She could not ſtop; or whether loſt to ſenſe,
Onward ſhe ran, in mad-like impotence;
Not mine to ſay——but eagerly ſhe flew,
And in the ſtream her lovely body threw;
I ſaw, and ſwift to aid the fair one ſtrove,
Swifter than fancy, on the wings of love;
Boldly I plung'd, and plunging boldly bore
The beauteous virgin ſenſeleſs to the ſhore.
Trembling with hopes and fears her charms to ſee;
At length ſhe wak'd to life, to love, and me.
And oh! that day I never can forget,
For ſhe I ſav'd was lovely Collinet.

Upon the whole, as the Poet has neither copied the beſt paſtoral or elegiac models, nor given us better of his own in their ſtead, we may conclude with the words of S. J. Eſq; in his famous epiſtle from the country, to Lord Lovelace in town.

Afflict us not, ye Gods, tho' ſinners,
With many *days* (*a*) like *this*.— G

POLITICAL.

XXVI. *A ſeaſonable Call upon all Engliſh Sailors*, by an enquiry into the cauſes of our naval miſcarriages. With ſome thoughts on the intereſt of the nation, as to a naval war, and of the only true way of manning the fleet. Dedicated to the parliament of Great Britain. From the *ſecond edition* in quarto, printed in 1707. Now reprinted at this important criſis, for the candid peruſal of all true lovers of their country. 8vo. 1s. Robinſon.

This reprinted tract hath alſo been lately advertiſed under the title of, 'An Enquiry into the cauſes of our Naval Miſcarriages,

(*a*) Vide the title: Morning, Noon, &c.

'&c.'

'&c.' leaving out the words, 'A ſeaſonable call upon all Engliſh 'Sailors.' We mention this circumſtance for the ſake of our country readers, to ſatisfy them, that if they ſend for it under either title, they will have the intended pamphlet, tho' the title-page and the advertiſement may be ſomewhat different.

MEDICAL.

XXVII. *The Uſe* of Sea Voyages in Medicine. By Ebenezer Gilchriſt, M. D. 8vo. 2s. 6d. Millar.

The exuberance of the MateriaMedica, and a too great attention to the *lucrative* improvements of pharmacy, it is apprehended, has been a principal occaſion of the little regard the moderns ſeem to have paid to ſome of the moſt uſeful remedies employed by the primitive phyſicians: Pharmacopœias have been added to Pharmacopœias, and there is ſcarce a diſeaſe that, at preſent, has not its pretended ſpecific. But ſhould it be aſked, whether the health of the patient has been of late better ſecured, or the honour of the profeſſion hereby further promoted? it is much to be feared, that candour would anſwer in the negative. Hence we cannot help applauding Dr. Gilchriſt for his endeavours to reinſtate *ſailing* in the claſs of medicines.

This exerciſe has been much recommended by the antients, for many ſalutary purpoſes. Our Author, indeed, has not conſidered his ſubject merely as an exerciſe, but is alſo at ſome pains to ſhew, that the ſea air is endued with ſanative qualities, not common to that we breathe on ſhore. However, he does not rely only on reaſoning. If experience is the beſt recommendation of any medicine, he inſtances twenty-two hiſtories, moſtly conſumptive, and ſome far advanced in the diſeaſe, whereby the utility of this practice appears inconteſtible. He points out other diſorders, in which he judges it uſeful; obviates the objections to it; and ſhews its particular accommodations to the diſtempers of Great Britain: and this in a ſtyle, which, tho' far from elegant, is plain to almoſt every comprehenſion. He has ſubjoined an Appendix, containing ſome inſtances that ſerve to demonſtrate the advantages accruing from the uſe of warm baths in critical diſeaſes; another practice likewiſe familiar with the antients, the revival of which has alſo been attempted by ſome modern phyſicians, particularly the late Dr. Clifton,* and the ingenious Dr. Glaſs,† of Exeter. Upon the whole, we cannot but think, the delicate Valetudinarian will, in many caſes, find benefit from the directions in this treatiſe.

* In his State of Phyſic. † See Review, vol. VI. p. 319.

An Eſſay on Waters. In three Parts. Treating, 1. *Of Simple Waters.*—2. *Of Cold, Medicated Waters.*—3. *Of Natural Baths. By* C. Lucas, M. D. 8vo. 3 Volumes. 10s. 6d. ſewed. Millar.

IF induſtry may be admitted any part of a Writer's merit, Dr. Lucas ſeems to have a fair claim to the favour of the public. The ſubject, whether conſidered for its oeconomical or medical uſes, is particularly intereſting; and is here treated, tho' diffuſely, with accuracy equal to its importance. Our Author generally ſupports his opinions by authorities and experiments; and in the number of the latter few have exceeded him. A ſeparate volume is appropriated to each ſeparate part: in the firſt, the nature, properties, combinations, and affinities of Salts, acid, alcaline, and neutral, are treated of; the elementary and accidental qualities of Simple Water, in all its various modes of exiſtence, are minutely deſcribed and diſtinguiſhed; the particular Waters generally employed in this metropolis for domeſtic purpoſes, as the Thames, New-River, Hampſtead, Rathbone-Place, St. Paul's and the Savoy Pumps, Crowder's Well, and Lamb's Conduit, are ſeverally analyſed, and their proportionate degree of utility aſſigned to each: the medicinal efficacy of common Water, uſed either internally or externally, is fully and clearly explained, and ſome judicious obſervations are added, relative to cold and warm bathing, as they were occaſionally made uſe of by the ancient Phyſicians.

In his ſecond volume, our Author enquires into the contents of thoſe Waters commonly termed ſaline or mineral: wherein, after ſome remarks on ſalt Waters in general, he proceeds to an examen of particulars. Of theſe, the firſt that comes under his conſideration is Sea-Water; to which near fifty pages are devoted: the Doctor's principal deſign is to ſhew, that Sea-Water is impregnated with *only* a calcarious earth, a muriatic ſalt, bittern, and the oily matter common to all Waters; without any ſulphur, bitumen, nitre, or unctious ſubſtance, aſcribed to it by other Writers, particularly by Dr. Ruſſel *, upon whom are beſtowed ſeveral ſharp cenſures, which, with ſome as high compliments to the proprietors of the Harwich and Liverpool baths, and an attempt to ſhew the futility of the endeavours that have

* See Review, vol. IX. p. 188.

been

been made to diveſt Salt Water of its diſagreeable taſte, are the moſt obſervable things in this ſection.—To this ſucceeds a diſcuſſion of the characteriſtics, qualities, and effects of the Epſom and Cheltenham Waters; the difference between which is, ſaid to be, that the former is never known to be putrid, being but an impregnation of water with a pure native vitriolate ſalt, with a little bittern, ſome earth, and a very ſmall portion of alcaline matter: the latter is reported to be ſometimes fetid, and to contain a volatile vitriolic acid, charged with iron, in the proportion of about half a grain to a pint; a greater quantity of earth, partly ſelenite, but moſtly calcarious, and the ſame kind of ſalt, more conſiſtent, and with much leſs bittern. Scarborough Medicated Waters, are judged to partake of the ſame principles with Cheltenham.

In the next ſection, which takes up more than half the volume, are conſidered Medicated Waters of the ſubacid, chalybeat kind. Of theſe our Author reckons in the principality of Liege, and its neighbourhood, fifteen different ſprings; moſt of which, together with the Waters of Tunbridge in Kent, were ſubjected to chemical torture. The Doctor's experiments upon theſe waters, are not only very numerous, but ſeem to have been conducted with every neceſſary circumſtance of exactneſs: from whence he determines them all to be impregnated upon the ſame principles, and, tho' in different proportions, with the ſame ingredients, viz. '1. A moſt 'exalted ſubtle volatile fluid; with 2. a conſiderable portion 'of moſt fine, elaſtic air; 3. a martial earth, or iron ſpoiled 'by ſolution, or otherwiſe, of its phlogiſton and metal-'liſing principle; 4. earth partly abſorbent or calcarious, 'partly ſelenite; 5. alcaline ſalt, and ſome partake of a ſmall 'portion, or, as that of Tunbridge, chiefly conſiſt, of mu-'riatic ſalt; 6. ſome portion of the oily matter inherent to 'all water; and 7. of the great baſis of all fluids, the aque-'ous element; all moſt intimately blended, as they are won-'derfully produced by the inimitable chemiſtry of parent Na-'ture.'—This volume concludes with ſome appoſite directions for the choice of the ſeaſons, and manner of uſing theſe Waters.

The natural warm baths of Aken (or, as more commonly called, of Aix-la Chapelle); of Borſet, a neighbouring village there; of the Bath in England, and the waters of Briſtol, employ the third volume of this treatiſe: in no part of which are our Author's application and capacity for enquiries of this ſort more conſpicuous, than in his inveſtigation of theſe ſeveral waters. Common opinion has generally hi-

hitherto ſuppoſed a conſiderable analogy between the German and Britiſh baths: this Dr. Lucas poſitively contradicts, and from a great variety of experiments, inſiſts upon their being widely diſſimilar. According to his analyſis, they differ and agree in the following points.—'1. Theſe baths have evidently one 'common baſis, ſimple water; heated by ſimilar means, an 'ignited and decompoſing pyrite, with the volatile parts of 'which the one is impregnated, by the waters running over 'the heated pyrite, without coming into contact with it; 'whileſt the other, by running at the bottom or lower part 'of, or through the like pyrite, poſſibly leſs ſulphureous, 'or being delivered at a greater diſtance from the heated mi-'neral, appears charged chiefly with the more fixed parts. 'With reſpect to heat, this appears in different degrees; the 'ſource of the Emperor's bath in Aken raiſing the mercury to '136; the pump of the King's bath, at Bath, to 119 in the 'pump-room, 120 in the bath.—2. They have an acid much 'of the ſame nature, more volatile in Aken, partly volatile, 'but moſtly fixed, at Bath.—3. Aken water depoſites a pale 'earthy matter, which grows black in its ſewers; Bath, a 'yellow martial or ochrous earth.—4. A phlogiſton, or ſub-'til inflammable principle, paſſing generally with vulgar ob-'ſervers, and pretending analyſers of waters, for ſulphur, 'when it is, in fact, but one of its conſtituent parts, is evi-'dent to the ſenſes, and proved by various demonſtrative ex-'periments in Aken; but this can, in no ſhape, be ſhewn in 'Bath waters, by any experiment that has yet occurred to the 'favourers of this opinion, more than to me; whereas its de-'fects appear by many inconteſtible proofs.—5. The ſolid 'contents of the Emperor's bath at Aken, are from 37 to 40 'granes in a pint; of which, about the eleventh part is an ab-'ſorbent earth, with ſome ſelenite, the reſt a twofold ſalt, 'partly purely alcaline, and partly muriatic; whileſt the con-'tents of the ſame quantity of King's bath water, at Bath, 'are about ſixteen granes and three quarters; of which about 'one thirty-eighth part of a grane is iron; ſomewhat leſs than 'ſeven granes earth, partly calcarious, partly ſelenite; the 'reſt, being ten granes, conſiſting of about one third Glau-'ber's ſalts, and two thirds ſea-ſalt, without any proof an 'alcaline ſalt, or nitre, or ſulphur.'

With reſpect to the Briſtol waters, the Doctor's ſentiments are, that they differ from thoſe of Bath, 'onely in the latter's 'containing a ſmall quantity of iron; and ſome ſmall diſpa-'rity in the proportions of the oily matter, and the other in-'gredients which each holds in common.'

If

If we have contented ourſelves with thus giving our Author's general deductions from his experiments, it is not that there are wanting ſeveral other things in his Eſſay, well worthy of attention, among which we muſt recommend his animadverſions on the promiſcuous uſe of bathing at Bath.—A point more eſpecially laboured, is to prove, that all medicated, chalybeate, or thermal waters, derive their ſalutary qualities, hot or cold, from pyritæ: the hypotheſis is probable and ſimple, but not new; Dr. Liſter is here admitted to have mentioned it before; it was then warmly oppoſed, particularly by a phyſician at Mancheſter, who alſo appeals to facts * to prove the contrary. This opinion has been revived, and ſtrongly ſupported within theſe few years; and it is more than poſſible, that thoſe who have read Henckell's Pyrotologia, or Macquer's Elemens de Chymie, may apprehend Dr. Lucas little entitled to the merit of having made many great diſcoveries: however, he has not forgot to acknowlege his obligations to Hoffman, Boerhaave, and Muſchenbroeck.

The Doctor's orthographical ſingularities we paſs over, becauſe, tho' they render him leſs agreeable, they do not make him leſs inſtructive: but the candid Reader will be more offended at the aſperity with which he treats thoſe from whom he diſſents; and which often makes ſuch near approaches to ill manners, that even when we are pleaſed with the ſagacity and learning of the Chymiſt, we regret the abſence of the Gentleman.

* Menſe elapſo a viro cl. Domino Johanne Floyer, Milite et M. D. Collegii Reginenſis apud Oxonium, literam recepi amiciſſimam; qua ſe venturum ad balneum Buxtonenſe mihi notum fecit. Novitatem avide recepi, et die viceſſimo decimo menſis elapſi ibi terrarum ei obvius eram. Juxta balneum Buxtonenſe ei petram demonſtrabam alumine, vitriolo, ſulphure et ochra gravidam, ex qua aqua communi acidulas artificiales nullo negotio paravimus. Ex eadem petra ei aciduiam naturalem pullulantem demonſtrabam. His conſpectis poſt varios diſcurſus, lubens illius conſenſum præbuit principiis ſupra recitatis: ſc. acidulas ſolummodo impræguari et haud pyrita vegetante, cujus hac petra nulla ſunt veſtigia, nec quovis artificio eadem petra pyrites inveniri poteſt. Ab his et argumentis quibuſdam habitis, de acidularum principiis ſe haud ulterius dubitare pronuntiavit, et hæc orbi literario communicari exoptavit.

Poſtſcriptum ad Exercitationem de Aquis Mineralibus, Authore Carolo Leigh, M. D. 1697.

THE MONTHLY REVIEW,

For SEPTEMBER, 1756.

Memoirs of Maximilian de Bethune, Duke of Sully, Prime Minister to Henry the Great. Continued from Page 106, *and Concluded.*

IN our account of the firſt volume of this work, we have attempted ſomething like an abridgment of the contents of the ten books of which that volume conſiſts; but as the great length of the work will not permit us to purſue the ſame method any farther, without treſpaſſing too much upon the patience of our readers, we ſhall only ſelect a few ſuch farther particulars, as, we hope, may be agreeable to the public; referring, for the reſt, to the Memoirs themſelves,—a truly inexhauſtible fund of political learning!

In the twelfth book we have the following account of Henry's journey to Calais, (anno 1601) and of the ſeemingly once intended interview betwixt him and Queen Elizabeth, who advanced upon that occaſion as far as Dover.—'The Queen 'of England hearing the King was at Calais, thought it a fa- 'vourable opportunity to ſatisfy her impatience of ſeeing and 'embracing her beſt friend. Henry was not leſs deſirous of 'this interview, that he might confer with the Queen upon the 'affairs of Europe in general, as well as on their own in 'particular. Elizabeth firſt wrote him a letter, equally po- 'lite and full of offers of ſervice; ſhe afterwards made him 'the uſual compliments, and repeated thoſe aſſurances by the 'Lord Edmund, whom ſhe diſpatched to Calais, till ſhe her-

'ſelf could arrive at Dover, from whence ſhe ſent the Lord 'Sidney with other letters.—Henry reſolving not to be out-'done in complaiſance, anſwered theſe advances in a manner 'that ſhewed at once his reſpect for the ſex of Elizabeth, and 'his eſteem and admiration of her character. This inter-'courſe continued a long time, to the great mortification of 'the Spaniards, whoſe jealouſy was ſtrongly excited by prox-'imity and cloſe correſpondence. Of all the letters wrote 'by theſe two Sovereigns on this occaſion, I am poſſeſſed on-'ly of that in which Elizabeth informs the King, of thoſe 'obſtacles that prevented her conferring with him in perſon; 'lamenting the unhappineſs of Princes, who, contrary to 'their inclinations, were ſlaves to forms, and fettered by cir-'cumſpection. This letter, becauſe it was the occaſion of 'the voyage I made to this Princeſs, I have kept in my hands; 'in it ſhe tells her "moſt dear and well-beloved brother, "(for ſo ſhe called the King of France) that her concern at "not being able to ſee him, was ſo much the greater, as ſhe "had ſomething to communicate to him which ſhe durſt not "confide to any other perſon, or commit to paper, and yet "ſhe was upon the point of returning to London."—The 'King's curioſity was ſtrongly excited by theſe laſt words; 'in vain did he torture his imagination to gueſs their purport. 'Secretary Feret being ſent by him to fetch me, "I have juſt "now received letters," ſaid he to me, "from my good "ſiſter, the Queen of England, whom you admire ſo great-"ly; they are more full of flatteries than ever: ſee if you "will have more ſucceſs than I have had in diſcovering her "meaning." I agreed with Henry that it muſt be ſome-'thing of great conſequence which induced her to expreſs 'herſelf in this manner: it was reſolved, therefore, that I 'ſhould embark the next day for Dover, as if with no other 'deſign than to take advantage of the ſhortneſs of the paſſage, 'to make a tour to London, which would give me an oppor-'tunity of ſeeing what ſtep the Queen would take upon my 'arrival; neither the King nor I doubting, but that ſhe 'would be immediately informed of it. I acquainted no one 'with my intended paſſage, but ſuch of my domeſtics as 'were to attend me, and of theſe I took but a very ſmall 'number.—I embarked early in the morning, and reached 'Dover about ten o'clock; where, among the crowd of thoſe 'who embarked and diſembarked, I was immediately diſco-'vered by the Lord Sidney, who, five or ſix days before, 'had ſeen me at Calais: with him were Lord Cobham, Ra-'leigh, and Griffin; and they were ſoon after joined by the

'Earls

'Earls of Devonſhire and Pembroke. Sidney embraced me, 'and aſked me if I was come to ſee the Queen; I told him, 'I was not; and even aſſured him that the King knew nothing 'of my voyage: I likewiſe entreated him, not to mention it to 'the Queen; for not having had any intention of paying my 'reſpects to her, I had no letter to preſent, my deſign being 'only to make a ſhort tour incognito to London. Theſe 'Gentlemen replied ſmiling, that I had taken a uſeleſs pre-'caution, for that probably the guard-ſhip had already given 'a ſignal of my arrival; and that I might quickly expect to 'to ſee a meſſenger from the Queen, who would not ſuffer 'me to paſs in this manner, having but three days ago ſpoke 'of me publicly, and in very obliging terms. I affected to 'be extremely concerned at this unlucky accident, but to 'hope, nevertheleſs, that I might ſtill paſs undiſcovered, 'provided that theſe Gentlemen would be ſecret as to the 'place where I was to lodge; from whence, I aſſured them, 'I would immediately depart as ſoon as I had taken a little 'refreſhment. Saying this I left them abruptly, and had but 'juſt entered my apartment, and ſpoke a few words to my 'people, when I felt ſomebody embrace me from behind, 'who told me, that he arreſted me as a priſoner to the Queen. 'This was the Captain of her Guards; whoſe embrace I 'returned, and replied ſmiling, that I ſhould eſteem ſuch im-'priſonment a great honour.—His orders were to conduct me 'directly to the Queen; I therefore followed him. "*It is* "*well, M. de Roſny,*" ſaid this Princeſs to me, as ſoon as I 'appeared, "*it is thus that you break our fences, and paſs on,* "*without coming to ſee me; I am greatly ſurpriſed at it, for* "*I thought you bore me more affection than any of my ſervants,* "*and I am perſuaded that I have given you no cauſe to change* "*thoſe ſentiments.*" I replied in few words, but ſuch as ſo 'gracious a reception required. After which I began, without 'any diſguiſe, to entertain her with thoſe ſentiments the King 'my maſter had for her. "*To give you a proof,* replied 'ſhe, "*that I believe all you have told me of the good-will of* "*the King my brother, and of your own, I will diſcourſe with* "*you on the ſubject of the laſt letter I wrote to him; though,* "*perhaps, you have ſeen it, for Stafford (that is the name of* "*the Lord Sidney) and Edmund tell me, that the King con-*"*ceals few of his ſecrets from you.*" 'She then drew me 'aſide, that ſhe might ſpeak to me with the greateſt freedom, 'on the preſent ſtate of affairs in Europe; and this ſhe did 'with ſuch ſtrength and clearneſs, that I was convinced this 'great Queen was truly worthy of that high reputation ſhe

'had acquired in Europe. She entered into this detail, only 'to ſhew me how neceſſary it was, that the King of France 'ſhould, in concert with her, begin to execute thoſe great 'deſigns which they both meditated againſt the Houſe of Au- 'ſtria. The neceſſity of this ſhe founded upon the acceſſi- 'ons this houſe was daily ſeen to make: ſhe repeated to me 'all that had paſſed on this ſubject in 1598, between the King 'and the Engliſh and Dutch Ambaſſadors; and aſked me if 'this Prince did not ſtill continue to have the ſame ſentiments, 'and why he ſo long delayed to begin the enterprize?—To 'theſe queſtions of Queen Elizabeth, I anſwered, that his 'moſt Chriſtian Majeſty ſtill continued to think of that af- 'fair as he always had done: that the men and money he was 'raiſing, and the other warlike preparations he was making, 'were deſtined to no other purpoſe than the execution of the 'concerted plan; but that in France, things were far from 'being in ſuch a ſtate, as to enable him to undertake the de- 'ſtruction of a power ſo ſolidly eſtabliſhed, as that of the 'Auſtrian Princes. This I proved, by the extraordina- 'ry expences Henry had been at ſince the peace of Ver- 'vins, as well for the general neceſſities of his kingdom, as 'to reſtrain the attempts of the ſeditious, and to carry on the 'war which he had juſt ended with Savoy. I did not diſſem- 'ble with this Princeſs, the opinion I had always entertained 'of this enterprize; which is, that though England and the 'United Provinces ſhould uſe their utmoſt endeavours to re- 'duce the Houſe of Auſtria, unleſs they were aſſiſted by all 'the forces of the French monarchy, and on whom, for ma- 'ny reaſons, the chief weight of this war muſt fall, the 'Houſe of Auſtria, by uniting the forces of its two branches, 'might, without any difficulty, not only ſupport itſelf againſt 'them, but even render the balance equal; it would, there- 'fore, be uſeleſs, and even an imprudent attempt, to endea- 'vour to ſap the foundations of ſo formidable a power, by the 'ſame means only that ſerve merely to keep upon the defen- 'ſive with it: and it would be indiſpenſably neceſſary to defer 'the attempt for ſome years, during which, France would 'acquire all ſhe now wanted, to enable her to ſtrike more ef- 'fectually the blow that was preparing for the common ene- 'my; and would, in conjunction with her allies, endeavour 'to engage the neighbouring Princes and States in their deſign; 'the Princes of Germany eſpecially, who were more imme- 'diately threatened by the tyranny of the Houſe of Auſtria.— 'It was eaſy for the Queen of England to comprehend, by 'the manner in which I expreſſed myſelf, that theſe were not

'ſo

'ſo much my own as Henry's ſentiments which I communi-
'cated to her; and ſhe gave me to underſtand as much, by
'confeſſing that they appeared ſo juſt and reaſonable to her,
'that ſhe could not avoid adopting them: adding only, that
'there was one point on which all the parties could not be too
'ſoon agreed, which was, that the ultimate view of the in-
'tended combination being to confine the power of the
'Houſe of Auſtria within juſt bounds, it would be neceſſary
'that each of the allies ſhould ſo proportion all his deſires or
'expectations, which he might conceive in conſequence of
'the event, as that none of them might be capable of giving
'umbrage to the reſt: ſuppoſing, for example, that Spain
'ſhould be deprived of the Low Countries, neither the whole
'nor any part of this State was to be coveted, either by the
'King of France, or the King of Scotland, who would one
'day become ſo of Great Britain; nor yet by the Kings of
'Sweden and Denmark, already ſufficiently powerful by ſea
'and land, to make themſelves reſpected by the other allies;
'and that the ſame conduct ought to be obſerved with regard
'to all the other ſpoils that might be taken from the Houſe of
'Auſtria, by thoſe Princes whoſe dominions ſhould happen
'to be neareſt to the conquered countries; "*For if my bro-*
"*ther, the King of France,*" ſaid ſhe, *ſhould think of mak-*
"*ing himſelf proprietor, or even feodal Lord of the United Pro-*
"*vinces, I ſhould never conſent to it, but entertain a moſt vio-*
"*lent jealouſy of him; nor ſhould I blame him, if, giving*
"*him the ſame occaſion, he ſhould have the ſame fears of me.*"

'Theſe were not the only reflections made by the Queen
'of England; ſhe ſaid many other things, which appeared to
'me ſo juſt and ſenſible, that I was filled with aſtoniſhment
'and admiration. It is not unuſual to behold Princes form
'great deſigns; their ſphere of action ſo forcibly inclines
'them to this, that it is only neceſſary to warn them of the
'extreme, which is, the projecting what their powers are ſo
'little proportioned to perform, that they ſcarce ever find
'themſelves able to execute the half of what they propoſed;
'but to be able to diſtinguiſh and form only ſuch as are rea-
'ſonable; wiſely to regulate the conduct of them; to fore-
'ſee and guard againſt all obſtacles, in ſuch a manner, that
'when they happen, nothing more will be neceſſary, than to
'apply the remedies prepared long before. This is what few
'Princes are capable of. Ignorance, proſperity, luxury,
'vanity, nay, even fear and indolence, daily produce ſchemes,
'to execute which there is not the leaſt poſſibility. Another
'cauſe of ſurprize to me, was, that Elizabeth and Henry

'having never conferred together on their political project, 'ſhould agree ſo exactly in all their ideas, as not to differ 'even in the moſt minute particulars.'

From the above extracts it may appear, that the *preſervation of the ballance of power*, how chimerical ſoever it may ſometimes be eſteemed, has long employed the thoughts, and directed the views of ſome of the wiſeſt Princes that ever reigned. This *grand deſign*, projected between Henry and Elizabeth, was, by her Majeſty in this conference with our Author, reduced to theſe *five* principal points. 'The *firſt* 'was, to reſtore Germany to its ancient liberty, in reſpect 'to the election of its Emperors, and the nomination of a 'King of the Romans. The *ſecond*, to render the United 'Provinces abſolutely independent of Spain; and to form 'them into a Republic, by annexing to them, if neceſſary, 'ſome provinces diſmembered from Germany. The *third*, 'to do the ſame in regard to Switzerland, by incorporating 'with it ſome of the adjacent provinces, particularly Alſace 'and Franche-Compté. The *fourth*, to divide all Chriſten-'dom into a certain number of powers, as equal as may be. 'The *fifth*, to reduce all the various religions in it under 'thoſe three which ſhould appear to be moſt numerous and 'conſiderable in Europe.'

This project, however plauſible in ſpeculation, was never actually carried into execution: nor, indeed, was it poſſible that it ever ſhould, without ſuch an effuſion of innocent blood, as would ſcarce be expiated by any *political* conſiderations whatſoever. Beſides, the death of Queen Elizabeth, which happened anno 1603, was an inſurmountable obſtacle to the execution of a deſign, in which ſhe was to have borne ſo conſiderable a part. 'The death of this great Queen (Memoirs, vol. II. p. 155.) 'was an irreparable loſs to Europe, and to 'Henry in particular, who could not hope, in the ſucceſſor 'of Elizabeth, to find the ſame favourable diſpoſition to all 'his deſigns as he had in this Princeſs, *the irreconcileable enemy 'of his irreconcileable enemies, and a ſecond ſelf:* ſuch were 'the terms which Henry made uſe of in a letter he wrote to 'me on this event, which was almoſt wholly filled with the 'praiſes of this great Queen, and expreſſions of ſorrow for 'her loſs.'

After the death of Queen Elizabeth, Henry was deſirous of bringing her ſucceſſor, James I. into his own views; for which purpoſe Sully was ſent Ambaſſador into England, and had many conferences with the King and his Miniſters upon that ſubject; but as an account has already been given of this Embaſſy

Embaſſy in the fourth volume of our Review, p. 409, we ſhall not repeat it here, but refer our readers thither; where they will alſo find a ſhort ſketch of Henry's *grand political deſign*, the explanation of which takes up the whole thirtieth book of Sully's Memoirs. But as an entire ſtop was put to the execution of that deſign, by the untimely death of the Great Henry, who was ſtabbed in his coach by Ravaillac, May 17, 1610, we ſhall add nothing more upon that ſubject, but refer for a complete account thereof to the work itſelf, which abounds with ſuch a profuſion of political knowlege as will amply compenſate for all the time ſpent in a careful peruſal, and proper digeſtion, of its valuable contents.

The Character of Henry, as drawn by the pen of Sully, may probably be thought the moſt proper concluſion of our Review of the Life of a Prince, who has had the title of GREAT univerſally aſcribed to him. After advertiſing his readers not to expect a particular relation of that execrable crime, the murder of Henry, from him, in whom the thoughts of it were attended with ſuch horror, that he turned his eyes as much as poſſible from the deplorable object, and his tongue refuſed to pronounce the name of that abominable monſter, who perpetrated the horrid act; he adds——

'Such, however, was the tragical end of a Prince, on 'whom nature, with a laviſh profuſion, had beſtowed all her 'advantages, except that of a death ſuch as he merited. His 'ſtature was ſo happy, and his limbs formed with ſuch pro-'portion, as conſtitutes not only what is called a well-made 'man, but indicates ſtrength, vigour, and activity; his com-'plexion was animated; all the lineaments of his face had that 'agreeable livelineſs which forms a ſweet and happy phyſiog-'nomy, and perfectly ſuited to that engaging eaſineſs of man-'ners, which, tho' ſometimes mixed with majeſty, never 'loſt the graceful affability, and eaſy gaity, ſo natural to 'that great Prince. With regard to the qualities of his heart 'and mind, I ſhall tell the reader nothing new, by ſaying, that 'he was candid, ſincere, grateful, compaſſionate, generous, 'wiſe, penetrating; in a word, endowed with all thoſe great 'and amiable qualities which in theſe Memoirs he has ſo often 'had occaſion of admiring in him.—He loved all his ſubjects 'as a father, and the whole ſtate as the head of a family: and 'this diſpoſition it was, that recalled him even from the midſt 'of his pleaſures, to the care of rendering his people happy, 'and his kingdom flouriſhing: hence proceeded his readineſs 'in conceiving, and his induſtry in perfecting, a great num-

'ber of uſeful regulations; many I have already ſpecified [in 'the courſe of theſe Memoirs]: and I ſhall ſum up all, by 'ſaying, that there were no conditions, employments, or 'profeſſions, to which his reflections did not extend; and 'that with ſuch clearneſs and penetration, that the changes 'he projected could not be overthrown by the death of their 'author. It was his deſire, he ſaid, that glory might influ-'ence his laſt years, and make them, at once, uſeful to the 'world, and acceptable to God: his was a mind, in which 'the ideas of what is great, uncommon, and beautiful, ſeem-'ed to riſe of themſelves: hence it was, that he looked upon 'adverſity as a mere tranſitory evil, and proſperity as his na-'tural ſtate. He had drained fens, in order to a greater 'work than any he had yet undertaken; which was, to 'make, by canals, a communication from ſea to ſea, and 'from river to river: he wanted only time to complete his 'noble project.

'I ſhould deſtroy all I have now ſaid of this great Prince, 'if, after having praiſed him for an infinite number of quali-'ties well worthy to be praiſed, I did not acknowlege that 'they were ballanced by faults, and thoſe, indeed, very great. 'I have not [in theſe Memoirs] concealed, or even palli-'ated, his paſſion for women; his attachment to gaming; 'his gentleneſs [which] often carried him to weakneſs; nor 'his propenſity to every kind of pleaſure: I have neither diſ-'guiſed the faults they made him commit, the fooliſh ex-'pences they led him into, nor the time they made him 'waſte: but I have likewiſe obſerved, to do juſtice on both 'ſides, that his enemies have greatly exaggerated all theſe 'errors. If he was, as they ſay, a ſlave to women, yet they 'never regulated his choice of Miniſters, decided the deſti-'nies of his ſervants, or influenced the deliberations of his 'council. As much may be ſaid in extenuation of all his 'other faults. And to ſum up all, in a word, what he has 'done is ſufficient to ſhew, that the good and bad in his cha-'racter had no proportion to each other; and that ſince honour 'and fame have always had power enough to tear him from 'pleaſure, we ought to acknowlege them to be his great 'and real paſſions.'

P

Inſtitutes

Inſtitutes of Natural Law, being the ſubſtance of a courſe of lectures on Grotius de Jure Belli & Pacis, read in St. John's College, Cambridge. By T. Rutherforth, D. D. F. R. S. Archdeacon of Eſſex, and Chaplain to her Royal Highneſs the Princeſs Dowager of Wales. Volume the Second. 8vo. 7s. Innys, &c.

FOR an account of the Firſt Volume of this work, we refer our Readers to our Review, Vol XI. p. 293.

In the firſt volume were explained, the rights and obligations of mankind, conſidered as individuals: but in this ſecond volume, Dr. Rutherforth proceeds to take another view of thoſe rights and obligations, by conſidering man, not as an independent, ſolitary individual, but as a ſocial Being, united to ſome community. And, indeed, human nature is ſo little fitted to find eaſe and ſecurity, much leſs pleaſure and happineſs, in ſolitude, that it is no leſs urged by its wants, and need of mutual ſuccour, than prompted and impelled by benevolent affections, tender propenſities, and the love of beauty and order, to form itſelf into ſocieties, and contribute all it can to the advancement of a general good.

The Doctor, in his firſt chapter, which treats of ſocieties in general, obſerving, that a ſociety may ſometimes be founded in property, even when the members of it have unequal ſhares in the joint ſtock; cites the opinion of Grotius, that each perſon's vote, in regard to the management of affairs, ſhould, in that caſe, be eſtimated, not upon the footing of equality, but exactly in proportion to the ſhare that each has in the capital. But he remarks, that altho' this ſeems to be equitable, yet reaſon is on the other ſide, ſince there is no more likelihood that a man ſhould judge rightly about the management of ſuch ſtock, becauſe he has ten ſhares in it, than there would be, had he only one.

Were we to aſſume the deciſion of this conteſted point betwixt Grotius and our Doctor, we ſhould incline to declare in favour of the former. For altho' we admit, with the Doctor, that wealth cannot, merely as a poſſeſſion, improve a man's underſtanding, or endow him with a ſuperiority of judgment; and therefore ought not, conſidered preciſely in this view, to raiſe the authority of any one man above that of another, or make his vote of more importance than another's: yet allowing the man who has a ſuperior ſhare of property to be of equal capacity as to intellectual abilities, and of equal worth as to moral, with the man of leſs property in the ſame joint

joint ſtock; (for poverty no more exalts a man's underſtanding or virtue, than riches do) is it not reaſonable to preſume, in this caſe, that the man who will be the greateſt gainer by the ſociety's ſucceſs, and the greateſt loſer by its misfortunes, will alſo be the man moſt attached to its welfare; and from intereſt, ſuperior intereſt, exert his faculties with ſuperior ardour, conſtancy, and vigour, in its ſervice? And has not the man, who may reaſonably be ſuppoſed to act in this manner, a natural claim upon the ſociety to a higher degree of reſpect? And would not the ſociety be very imprudent, not to diſtinguiſh ſuch a man's vote, by giving it ſome pre-eminence, and making it of ſuperior import to that of others?

This caſe of a ſociety's being founded in property, is not only what happens ſometimes among particular bodies of men in civil ſocieties, but is, to a very extenſive degree, the caſe even of civil ſociety itſelf, in all its forms; nay, theſe very forms ſeem principally to ariſe from the manner in which property is diſtributed. When the property of a country, or the larger part of it, is in the hands of a King, it makes him an abſolute maſter; when in the hands of nobles, it forms an Ariſtocracy; and when in the hands of a people, becomes the firmeſt baſis of liberty, and popular happineſs. We wiſh the Doctor had touched upon this: it would not have been impertinent to his ſubject. But our Readers, ſuch of them as deſire farther information, may conſult the celebrated Harrington's Oceana; where they will find the effects of property, and the rights ariſing from it, accurately deſcribed, and enumerated: of landed property particularly, which was the ſort of property that, in Harrington's time, bore the greateſt ſway. We wiſh we could recommend our Readers to any ſyſtem, or diſſertation, upon the monied intereſt, which is now much better underſtood than it was in Harrington's time, of equal value to that writer's, upon the landed intereſt.

The Doctor having in his ſecond chapter treated of the nature and origin of civil ſociety, enters upon the conſideration of civil power in his third; where he obſerves, that as men were originally led to unite themſelves, in civil ſocieties, by a deſire of aſcertaining their ſeveral rights, and duties, in a joint way, and under the direction of a common underſtanding, as alſo with a view of ſecuring themſelves under the protection of a joint or common force; they muſt of courſe, upon their civil union, erect and eſtabliſh ſuch powers as are neceſſary for theſe purpoſes, viz. a power to ſettle, or aſcertain, by its joint or common underſtanding, the ſeveral rights and du-

ties of the members of the ſociety, and a power to act with a joint or common force, for the ſociety's defence or ſecurity. The former of theſe is called the Legiſlative, the latter the Executive power. The former implies in it the power of making, altering, or repealing laws, of enacting penalties, and of taxing the ſubject. The latter may be diſtinguiſhed into internal, external, and mixed. It may be called internal, when exerciſed upon members of the ſociety; external, when exerciſed upon perſons neither belonging to the ſociety, nor reſiding in it; and mixed, when the ſame ſupreme magiſtrate, or executive power, that appoints ſubordinates in the external adminiſtration of that power, appoints them alſo in the internal; that is, appoints ſubordinates in the civil, as well as in the military, function.

With reſpect to theſe great and leading powers in ſociety, the Legiſlative and Executive, our Doctor having deſcribed and diſtinguiſhed them by their peculiar and ſeparate employment, and tendency to procure and eſtabliſh the ſecurity and well-being of ſociety, conſiders, in the next place, how they are connected together, and which of them may be juſtly looked upon as the ſuperior. The Doctor is of opinion, that the executive power is derived from, and ought always to be held, as, in a very great meaſure, dependent upon, and originally ſubordinate to, the legiſlative. To prove this, as the executive power had been deſcribed as ſpreading into three branches, internal, external, and mixed; and as the nature of the latter muſt be determined by that of the two former, which are its component parts, he, in the firſt place, takes a view of internal executive power, as connected with the legiſlative, and obſerves, that if the judicial or civil branch, that is the internal of executive power, were not under the check and controul of the legiſlative, it would be more dangerous than uſeful; becauſe it muſt be, in that caſe, either a brute force, uninformed and unguided by any intelligent principle; or elſe a diſcretionary power. In the former caſe, the wrong or right application of it would be merely accidental; and in the latter, it would probably be oftner made uſe of as an inſtrument of private intereſt and undue favour, of avarice or oppreſſion, of revenge or cruelty, than as the means of doing juſtice to the public, and its ſeveral members. And ſecondly, he remarks, concerning external executive power, that as a right to direct ſuch affairs as relate to external juriſdiction, is naturally implied in the notion of legiſlative power, it follows, that in thoſe particular ſocieties, where thoſe entruſted with the external executive power act at their own diſcretion,

cretion, and without controul, this ſort of power muſt be conſidered as connected, at leaſt thus far, with the legiſlative, that tho' the fundamental laws of the conſtitution may make it unconſtitutional for the legiſlative body to reaſſume this power in after times; yet there was originally no natural reaſon, no reaſon drawn from the nature of civil ſociety, againſt preventing ſuch diſcretionary power from being eſtabliſhed. And as to prerogative, tho' it belong to the legiſlative power, conſidered as the common underſtanding, or joint ſenſe of the body politic, to determine and direct what ought to be done; and to the executive, conſidered as the common or joint ſtrength of the whole, to carry what is reſolved upon into execution; yet in thoſe particular civil ſocieties, where the legiſlative and executive powers are lodged in different hands, it is uſual, eſpecially when the legiſlative body is very extenſive, to allow thoſe who have the executive power to act diſcretionally in ſome caſes: that is, in ſome inſtances, to have prerogative. And the only intelligible ſubject of diſpute about prerogative, is between the executive and legiſlative body, concerning the inſtances where it takes place, and how far it does, or ought to extend.

In the fourth chapter, where the different forms of civil governnent are taken notice of, the Doctor, ſpeaking of the legiſlative and executive powers, ſays, if we conſider their nature, there will be no great difficulty in judging which of them is ſupreme. The legiſlative is the joint underſtanding of the ſociety, directing what is proper to be done, and is therefore naturally ſuperior to the executive, which is the joint ſtrength of the ſociety, exerting itſelf in performing what it has been directed to do. As to deſpotiſm, the Doctor thus explains the matter. When the legiſlative and executive powers, inſtead of being placed in different perſons or bodies of men, are veſted in the ſame, the conſtitution becomes then deſpotic; for when theſe powers are veſted in one man, it is an abſolute monarchy; when in a ſelect body of nobility, it is a deſpotic Ariſtocracy; when in the repreſentatives of a people, or in any part of them, not a majority of the whole, it may properly enough be called a deſpotic Democracy; and laſtly, when in a body compounded of any two, or of all theſe parts, the conſtitution, tho' mixed, will ſtill be deſpotic.

We cannot ſtop here, but muſt accompany our judicious Doctor in the following noble reflection, worthy of a Britiſh Profeſſor, and fit to be communicated to Britiſh readers.—In all theſe caſes, ſays he, the ſame body which preſcribes what is to be done, having the public force in its hands to compel the execution

cution of it, is ſubject to no conſtitutional checks or controuls; but being poſſeſſed of the whole power of government, is as abſolute as it is poſſible for civil power to be. I ſay, as it is poſſible; becauſe civil power, when any where veſted, unleſs in the collective body of the ſociety, however abſolute it may be in ſome reſpects, is not ſo in all. We call it abſolute, where the conſtitution has provided no conſtant and uniform controul of it; that is, we call it abſolute when it is ſo in reſpect of any conſtitutional reſtraint. But ſtill, as it is only civil power, it will be limited by its own nature: for as this is a power formed for certain purpoſes, it cannot, in its own nature, be ſo far abſolute, as to be free, either to promote thoſe purpoſes, or to prevent them.

No leſs juſt is the cenſure which the Doctor paſſes on theſe two lines of Pope,

> For forms of government let fools conteſt,
> Whate'er is beſt adminiſter'd is beſt.

No, ſays our worthy Doctor, for politicians are very well employed, when comparing and balancing the advantages and inconveniences of each form of government: becauſe, tho' the reſult of their enquiries will not determine the form of that which any particular nation has agreed to eſtabliſh, yet it may ſerve to ſhew every nation what is the moſt deſireable form, and may lead them, as they have opportunity, to make ſuch alterations in their own, as will bring them nearer to that point, tho' they ſhould not quite reach it. Certainly our Engliſh poet has but little reaſon on his ſide, when he repreſents ſuch an enquiry as the buſineſs of fools, and maintains, that the only difference between civil conſtitutions of government, conſiſts in their being better or worſe adminiſtered; for, in his judgment, that conſtitution is beſt, be it what it will, which is beſt adminiſtered. Now whatever public benefit depends upon the character of perſons in power, it is derived from their wiſdom and goodneſs, and not from the nature of the form of government; ſo that to call that form the beſt which is beſt adminiſtered, ſeems at leaſt to be ſpeaking improperly: or if we will call it the beſt, we muſt in the mean time allow, that it is the beſt by accident only, and not in its own nature. In the common courſe of human affairs, it is almoſt impoſſible to prevent the civil power from coming into the hands of weak and bad men, whatever the conſtitution be. That form of government therefore is beſt in itſelf, which guards moſt effectually againſt this evil; or, if this evil ever does happen, lays the perſons in power under ſuch checks and reſtraints, as are moſt likely to prevent them from abuſing their truſt; or, laſtly,

laſtly, when this truſt is abuſed, has provided the readieſt means for correcting abuſes. An abſolute monarchy is a conſtitution which has ſo little title to theſe characters, that it can have no pretenſion to be thought the only natural, much leſs the only poſſible form of government, upon account of its being the beſt.

He next, and with great candour and ſagacity, maintains, againſt Mr. Locke, the poſſibility of monarchical, or abſolute government in point of right, or as conſiſtent with civil ſociety. But this we think of no great moment; tho' it would be doing the Doctor injuſtice not to acknowlege his ability and acuteneſs in contending this with Locke. But he uſes, and deſervedly, much more freedom towards Gronovius, who, altho' a commentator on Grotius, miſtook, or miſrepreſented, on more than one occaſion, his real meaning. But rather than enter into theſe diſputes, which are indeed of no high import, we ſhall preſent our readers with what, in our opinion, is much more valuable, the diſtinctions which the Doctor makes between ſlavery and civil ſubjection, on the one hand, and private and civil deſpotiſm on the other; and the conſequences he draws from theſe diſtinctions. The ſlave is bound, ſays the Doctor, to make the good of his maſter the end of all his actions, and conſequently to conform himſelf, in all things, to the will of his maſter: and the ſubject is bound to preſerve and advance the good of the civil community; and conſequently to conform himſelf to the will of ſuch community, in all things relating to the general good. Private deſpotiſm, therefore, implies a right in the maſter to direct all the actions of the ſlave to his own benefit; whereas civil deſpotiſm implies no more than a right in the civil governor to direct the actions of the ſubject to the general good. And whether civil ſubjection is due to one man, or to more, it is ſtill but civil ſubjection; and the power acquired by it, is only civil power, that is, a power of directing and compelling the ſubjects to promote the common good. This power is not tyrannical in itſelf, nor does it imply, that they who are entruſted with it have any right to compel the ſubjects to purſue any other end. But where the benefit or intereſt of the governor is the chief end propoſed, and they who are under authority are obliged to direct their actions to the advancement of this end; the power, by whatever means acquired, or however lawful, is private deſpotiſm, and not civil power. And tho' the common benefit of all its parts, of the governing, as well as of the governed, be the end and purpoſe of civil ſociety; yet when governors ſet up a ſeparate intereſt of their own, and act as

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if they were not parts of the ſociety, neither the end of inſtituting a form of government, nor that of uniting into a civil ſociety, can bind the people to purſue this ſeparate intereſt, to the hurt of the public welfare.

The Doctor thinks, that, under all governments, the people have a natural, tho' not a conſtitutional right, to oppoſe and defeat, on certain occaſions, the oppreſſive meaſures, and tyrannical efforts of their governors. He explains himſelf thus. No one will imagine, that the people, upon every ſuppoſed miſmanagement of public affairs, or even upon ſuch real miſmanagement as human nature is liable to in every ſtation, have a right to dethrone their King, degrade their nobles, diſcharge their repreſentatives, reſume the civil power, and new model the ſtate; and yet this muſt be the neceſſary conſequence of ſuppoſing a conſtitutional ſuperiority in the collective body of the people, under every form of government. Indeed the common benefit of the whole, which is the end of civil ſociety, as well as of every other, and the right which all have to endeavour to be happy, may naturally entitle a collective body to oppoſe unconſtitutional oppreſſion, and releaſe themſelves from the compact, by which the civil power is ſettled in the eſtabliſhed governours, when theſe governours ſo far violate it, as to make their continuance in power planely and notoriouſly incompatible with the common ſafety. If this is all that is meant by ſaying, that in monarchical conſtitutions, the people are ſuperior to the King, we may allow it; but ſhould obſerve at the ſame time, that this right is called by an improper name: for inſtead of being a conſtitutional ſuperiority, ſubſiſting whilſt the compact continues which introduced and eſtabliſhed the form of government, it ſeems rather to be a natural equality, reſulting from the breach of compact. And with reſpect to forming a judgment of the nature of any civil conſtitution, the Doctor excellently obſerves, that whoever would form a true judgment, concerning the conſtitution of civil government, in his own, or in any other country, muſt conſider it as a queſtion of fact, and make uſe of the helps of records and hiſtory, inſtead of amuſing himſelf with abſtract reaſonings. He adds ſome uſeful cautions with reſpect to theſe helps, which we have not room to inſert. Let us, however, tranſcribe a remark or two of the Doctor's, upon regal power and dignity. As a power to govern does not imply a power to chuſe and appoint a governour, a King may be inveſted with the ſovereign power of governing, without having full property in it, that is, a right to alienate it. If the conſtitutional laws require the King to promiſe, or ſwear, to obſerve cer-

certain rules in his future government; or if the people, when they make over the civil power to him, impoſe upon him this oath or promiſe, and will not lodge the power in his hands upon any other terms, I do not ſee how ſuch a promiſe or oath can be conſiſtent with the notion of his being, in all reſpects, ſuperior to the people in civil power. A promiſe or oath of this ſort, is planely a ſtipulation between him and them, and is the method they make uſe of to aſcertain their own conſtitutional rights, as well as bind him not to exerciſe his power to the violation of them. Now if they have a conſtitutional authority to require him to promiſe or ſwear, as aforeſaid, it ſeems abſurd to ſuppoſe, that they have no conſtitutional authority to enforce the obſervance of thoſe rules, and the performance of ſuch promiſe, or oath. But how ſuch authority as this, in the people, is conſiſtent with full or abſolute ſovereignty in him, is more than I can underſtand.

In the fifth chapter the Doctor ſpecifies the changes produced in the rights of individuals, by civil union. Theſe changes, as induced by the ſocial union, principally affect the rights which every one naturally has of defending himſelf, and puniſhing an aggreſſor. Here it is obſerved, that each individual is underſtood, by joining himſelf to a civil ſociety, to have parted with his private right of defence, and of inflicting puniſhment; not merely becauſe this act places him under the protection of the ſociety, but becauſe it places him under the protection of a ſociety which is obliged not only to protect him againſt others, but others againſt him.—For whoever connects himſelf with a civil ſociety, intimates by this act, not only that he is willing to acquire for himſelf a right of being protected by the common force againſt any cauſeleſs harm from another, or puniſhment by private authority; but likewiſe, that he conſents, that others alſo ſhall be protected by the ſame force, againſt cauſeleſs harm from him, or puniſhment at his pleaſure. Without thus agreeing to the right which others have to be protected, and conſequently to the limitation of his own power, he could acquire no right of protection for himſelf.

Let us here inſert another reflection of the Doctor's upon executive power. Had the executive body nothing elſe entruſted to it, by the conſtitution, beſides executive power, as it could not puniſh, ſo neither could it pardon, at diſcretion: for the executive power, in itſelf, is not, in any reſpect, a diſcretionary power; but is obliged to act, or not act, as the common underſtanding, ſpeaking by the laws, directs it. When therefore the conſtitution of government allows the

civil magiſtrate, or executive body, to have a diſcretionary power of pardoning; this is conſidered as ſomething diſtinct from mere executive power, and is called prerogative.

In the ſixth chapter, entitled, Of Civil Laws, tho' many excellent obſervations and inſtructions occur, particularly with reſpect to the checks proper to be put upon the legiſlative power; yet we ſhall only preſent our readers with ſome part of what the Doctor advances, concerning the power of civil law to annul promiſes, oaths, and matrimony: things, at firſt hearing, ſeemingly irreverſible. The Doctor allows, that the civil legiſlative power, tho' it may reſtrain or alter the rights of the ſubject, is not, however, ſtrictly ſpeaking, even in theſe reſpects, an abſolute power; but limitted, by its own nature, to the purpoſes of advancing or ſecuring the general good. Now, as to promiſes and oaths, when the law of God or nature, which in general require us to fulfil our promiſes, &c. has left us, however, at liberty to engage in them or not, the civil law may, in that caſe, deprive us of that liberty, when it appears inconſiſtent with the common good: and then our obligation to comply with the prior civil law, being antecedent to our engaging in ſuch promiſe, &c. will make it void, tho' we happen to engage in it. So much concerning the efficacy of the legiſlator's act, when it precedes the promiſe. But even when it is ſubſequent to the promiſe, &c. it is ſtill of equal force: for thus the Doctor argues. When we are under any antecedent obligation, we have no moral power, that is, no right of binding ourſelves to do what is contrary to that obligation. The law forbidding performance is here, indeed, ſuppoſed to follow the act, which it invalidates. But every member of a civil ſociety is obliged, by the ſocial compact, to obey all the laws of it, at what time ſoever thoſe laws are made. And as to matrimony, when a marriage is ſolemnized, otherwiſe than the law requires, the parties are not bound to each other as huſband and wife: the bargain which they have made in words is no bargain at all, and produces no obligation. As they are not therefore huſband and wife, our natural or religious notion of marriage is out of the queſtion; for as there is no contract at all, there cannot be any perpetual contract; as they are not joined together at all, they cannot be joined together by God; and conſequently we can have no grounds to conclude, that they cannot be put aſunder by man.

The next chapter, which is the ſeventh, is curious. It conſiders the different kinds and methods of interpretation. The rules, tho' not too many, cannot be underſtood without

the examples illuſtrating them, which are too extenſive however to be here introduced. This chapter contains above 60 pages, and deſerves the attention, not only of thoſe who would underſtand the meaning of a law, but even of thoſe who would enter into the ſenſe and ſpirit of any other compoſition.

Let us therefore proceed to the eighth chapter, the title of which is, Of Civil Subjection, and Civil Liberty. The notion of ſubjection conſiſts in being obliged to act at the diſcretion, or according to the judgment and will of others. When therefore the matter of an obligation, founded in compact, is left in any reſpect to be determined by the diſcretion and choice of thoſe to whom we become thus obliged; the compact, in ſo far as it thus gives them a right to judge for us, and preſcribe to us, gives them alſo an authority over us, and places us in a ſtate of ſubjection to this authority. And as to civil liberty, the Doctor places it in this light: The individuals, ſays he, in a free ſtate, are not free from civil ſubjection, any more than they are in any other ſtate. But in a free ſtate, the collective body of the whole ſociety is free, or not under any ſubjection; becauſe the collective body in ſuch a ſtate, is not bound by any act of legiſlation, in which it does not immediately and directly concur, either by itſelf, or by its repreſentatives. This general body, which is uſually called the people, does not indeed reſerve to itſelf a full power of legiſlation; but it reſerves ſuch an independent power, as prevents its ſubjection: for tho' it has not a power of making laws by its own judgment and will, yet without its own judgment and will, ſignified by its repreſentatives, no laws will be binding upon it. Having defined and aſcertained the notions of ſubjection and liberty, he thus candidly introduces, and dexterouſly obviates, the following objection; an objection ariſing ſeemingly out of his own principles. You may therefore aſk, perhaps, continues he, of what importance it is to individuals, what form of government they live under, if an abſolute monarchy, or an abſolute Ariſtocracy, whilſt they take away the civil liberty of the whole collective body, leave the ſeveral members the ſame right to their civil liberty that they would have had under a popular conſtitution? The anſwer to this queſtion is obvious: There is a wide difference between the right of individuals to their civil liberty, and their enjoyment of that liberty in fact. Under every form of government civil liberty is the ſame in right, but there is not the ſame ſecurity under every form, that it will be ſo in fact. For tho' the members of a civil ſociety are not ſlaves in right to

an abſolute Monarch; yet is he in ſuch a ſituation, as gives him opportunity, and arms him with ſtrength, to treat them in fact, as if they were his ſlaves. It is poſſible that a ſovereign Prince, who has abſolute power, may make the general good of his people the meaſure of his conduct. But it is likewiſe poſſible that he may hold the oppoſite conduct; and inſtead of regarding their intereſt, compel them, as if they were his ſlaves, to advance a ſeparate intereſt of his own. The ſeveral members of the ſociety, in ſuch a ſituation, do not enjoy their civil Liberty; for tho' the nature of the conſtitution does not take it from them of right, yet the injuſtice of him who adminiſters the conſtitution, takes it from them in fact. Since, therefore, in the nature of the thing there is a poſſibility, and ſince from the general temper of mankind there is ſome likelihood, that where all is left to the will of one man, the truſt repoſed in him will be abuſed, it is neceſſary, in order to ſecure the civil Liberty of the ſeveral Members in fact, to preſerve and maintain the civil Liberty of the collective body, by giving it ſuch weight and influence in the legiſlative, that nothing can be done there without its conſent, or without the conſent of its repreſentatives: For the civil Liberty of the whole collective body, is the ſupport and ſecurity of the civil Liberty of the ſeveral parts or members; and the loſs of the former in right, will commonly be attended with the loſs of the other in fact.

Having explained, confirmed, and eſtabliſhed the doctrine of Liberty, he adorns Liberty itſelf, like another Pallas, with a ſword and ſhield; or, to ſpeak leſs figuratively, ſubjoins the doctrine of Reſiſtance to that of Liberty. The power of civil Governors, as the Doctor well obſerves, is neither neceſſarily connected with their perſons, nor infinite in extent. It ceaſes by abdication, is over-ruled by the laws of God and Nature, and cannot reach beyond the limits, which either the civil conſtitution, or the ends of ſocial union, have preſcribed to it. This power, therefore, of civil Governors fails of right, that is, they become deprived of all juſt authority, when they abdicate their power; when they command what is contrary to the laws of God and Nature; when they uſurp any branch of power, which the conſtitution of their country never gave; or when they exerciſe a power which is inconſiſtent with the ends of ſocial union, and which conſequently no civil conſtitution whatſoever could give. When their power thus fails, and when they become thus deprived of authority, the ſubjection of the people ceaſes. The force which Governors then employ, whether to compel obedience,

or to puniſh diſobedience, is unjuſt force; and altho' the people may, perhaps, ſubmit to it, if they pleaſe; yet, becauſe the force is unjuſt, the law of Nature does not oblige them to it, but allows them to have recourſe to the neceſſary means of relieving themſelves from it, and of ſecuring themſelves againſt it; to the means of reſiſtance, by oppoſing force to force. Yet this right or liberty of reſiſtance, is not properly, according to the Doctor's notion of it, a civil power, but a natural right. It is not an authority given to the people by the civil union, but it is what remained of natural Liberty, exempted from the obligations of that union. The ſupreme power of Governors is a civil power; the right which the people have to reſiſt tyrannical oppreſſion is a natural right. The ſupreme power of Governors aroſe from civil union, and was veſted in them by the law or compact which formed the conſtitution: the right which the people have to reſiſt tyrannical oppreſſion aroſe from Nature, and ſubſiſts during civil union, by means of thoſe limits fixed to all civil power, by the ends and purpoſes of ſuch union. Hence, adds the Doctor, we may underſtand what it is that puts the difference between rebellion and ſuch reſiſtance as is lawful. It is rebellion to reſiſt the ſupreme Governors, whilſt they keep within the natural limitations of ſupreme power, and only command or enforce what is neceſſary, or conducive to the general welfare and ſecurity: whereas the reſiſtance which is lawful, is a reſiſtance to theſe Governors, when they abuſe the natural ſtrength which the ſupreme power has put into their hands, to the unſocial purpoſes of tyranny and oppreſſion.

The Doctor concludes this chapter, wherein he hath ſo clearly fixed the boundaries of power and authority on the one ſide, and of liberty and ſubjection on the other, with vindicating the doctrine of reſiſtance from certain pernicious conſequences endeavoured to be deduced from it, and drawn up in array againſt it, as arguments *ab abſurdo*. Our ſummary of what the Doctor hath ſaid in reply, will ſufficiently intimate, to the intelligent reader, what thoſe reaſonings are, tho' they do not here appear in form.

When the Governors of a State, who have the keeping of the public underſtanding, and act with the public force, injure the members of it by tyranny and lawleſs oppreſſion; the ſocial means of redreſs fail, and no other means are left, beſides that of reſiſtance. It is true, indeed, that in a ſociety, where the people have recourſe to this, there is no ſocial peace and order. But it is equally true, that the ſocial peace and order are not broken in upon by ſuch reſiſtance, but were already

broken in upon by tyranny and oppreſſion. Some ſort of peace and ſubordination may, indeed, ſubſiſt in a civil ſociety, notwithſtanding the Governors of it violate all the ſocial rights of the people; provided the people will ſit ſtill, and quietly ſubmit to injuries. But this is not ſocial peace and order; for theſe are diſturbed by tyranny and oppreſſion. The right of reſiſtance, therefore, as it does not take place till ſocial peace and order are thus diſturbed, cannot be the cauſe which diſturbs them: it finds them diſturbed already; and its proper end is, to reſtore them for the preſent, and to ſecure them for the future.

That a right may be abuſed, does not prove, that no ſuch right exiſts. If we conclude, on the one hand, that the people have no right of reſiſtance, becauſe this right is capable of being abuſed; we might for the ſame reaſon conclude, on the other hand, that ſupreme Governors have no authority. The right of reſiſtance will, indeed, render the general notion of rebellion leſs extenſive in its application to particular facts. All uſe of force againſt perſons, inveſted with ſupreme power, would come under the notion of rebellion, had the people no right of this ſort; whereas, if they have ſuch a right, the uſe of force to repel tyrannical and unſocial oppreſſion, when it cannot be removed by any other means, muſt have ſome other name given it. So that however true it may be, that, in conſequence of this right, ſupreme Governors will be liable to ſome external checks, ariſing out of the law of Nature, to which otherwiſe they would not be liable; yet it cannot be properly ſaid to expoſe them to rebellion. The ſecurity of civil Governors depends, partly upon the conſciences of their ſubjects, and partly upon the natural ſtrength and influence which they have in their hands. The ties of conſcience procure them obedience and ſubmiſſion upon a principle of duty; and the ſtrength and influence, which go along with their office, procure the like obedience and ſubmiſſion from ſuch as would diſregard their duty, were it not enforced by compulſion. They will have this latter ſecurity to guard their perſons, and ſupport their authority, whether the people have a right of reſiſtance or not. And, in fact, there is more danger of Governors making an undue uſe of their ſtrength and influence, to ſupport themſelves when they do wrong, than of their wanting a ſufficient ſecurity againſt any attempts of faction, when they do right: and it is more likely, that they ſhould have it in their power to compel the people to ſubmit to unſocial oppreſſion, than that they ſhould be in danger of being hurt by rebellion, under a pretence of a right to reſiſt-

ance. But even this very ſtrength and influence, great and extenſive as it is, is not their only ſecurity; for, ſo long as they pay a due regard to the common good, the principle of conſcience, than which there is not a ſtronger and more univerſal, will procure them ſocial obedience and ſubmiſſion, and ſupport their authority.

The Law of Nations is what next falls under the Doctor's notice; and of this he treats in the ninth chapter. However, as he himſelf looks upon the Law of Nations to be much the ſame with the Law of Nature, as it takes place among independent individuals, and which makes the ſubject of his whole firſt volume; and as he introduces the Law of Nations into this ſecond volume, among the poſitive laws of human inſtitution, rather in complaiſance to Grotius, and as his Commentator, than that he thought this the proper place for it; we ſhould have entirely paſſed over this chapter, had it not been for a particular article in it, which affords us the pleaſure of taking part with the Doctor in oppoſition to Grotius. The queſtion between them is this; 'Whether it would be 'lawful for a State, in order to preſerve itſelf from being de'ſtroyed, to deliver one of its members, who had committed 'no crime, into the hands of a powerful enemy?' Grotius affirms this to be lawful, on the part of the State; our Author denies it, but with caution and reſerve, and after having made many conceſſions. He reaſons thus: Tho' no perſon has a right to withdraw himſelf from the State or Government to which he belongs, unleſs the public either expreſsly, or tacitly, conſents to it; yet, whenever the State is in ſuch circumſtances as not to be able to afford protection, which is the end of the ſocial union, the obligation of the ſocial compact will thus be ſuperſeded, and he will be at liberty to provide for himſelf by quitting the ſociety. A like neceſſity on the part of the ſociety, as when it cannot defend itſelf, ſhould it undertake the defence of ſome particular perſon belonging to it, will juſtify the withdrawing of protection: and this conduct does no damage to the individual: for, if the ſociety could not defend itſelf, without deſerting him, it certainly could not defend him, were it ever ſo willing. But the notion of deſerting a ſubject, differs widely from that of delivering him into the enemy's hands. A right only to deſert him, leaves him at liberty to provide for his own ſafety; whereas a right to deliver him up, implies an obligation on his part to ſubmit to be delivered, and a right in the ſociety to ſeize him by force, and prevent his eſcape. The topics, continues the Doctor, commonly made uſe of, in this queſtion, are, on one

ſide,

ſide, that every perſon conſents to become a member of civil ſociety, with a view to his own benefit; and, on the other ſide, that every member of a civil ſociety is obliged to promote the benefit of the whole. But whilſt I think, that a nation has no right to deliver up an innocent member to an enemy, and that the member demanded by the enemy, is not obliged to deliver up himſelf, I do not think, that the firſt of theſe topics will eſtabliſh the truth of this opinion. For the private view which a man has to his own intereſt, when he enters into a civil ſociety, is not the proper meaſure of the ſociety's right over him, or of his duty towards it, after he hath become a member. The ſocial compact is a bargain between him and the ſociety; and in this bargain, as in all others, the mutual rights and obligations, produced by it, are not determined by the particular view or purpoſe of one of the parties. For theſe rights and obligations depend upon the mutual agreement of both parties; and conſequently cannot be ſettled without conſidering the views of both. A member of any ſtate might deſign to advance his own particular benefit by becoming a member; but the ſociety no otherwiſe conſents to this deſign, and no otherwiſe eſtabliſhes it into a right on his part, or obliges itſelf to concur with him in it, than upon a condition of his conſenting to ſecure and advance the general good. Whatever extenſive views, therefore, he might have of obtaining his own benefit, the extent of his right to purſue it, as he is a member of the ſociety, and under the obligation of the ſocial compact, will be circumſcribed and regulated by the limitation ariſing from this compact, and reſpecting the ſecurity and good of the whole. The other topic, however, which is commonly made uſe of on the contrary ſide of this queſtion, will not prove, that the ſtate has a right to deliver up an innocent member to an enemy who demands him. For tho' every member of ſociety is obliged to promote the benefit of the whole, yet this obligation is not abſolute or unconditional. The benefit which he is obliged to promote, is only ſuch wherein he himſelf may have a ſhare in common with the other members; and which they, according to their ſeveral ſtations, are obliged to aſſiſt in promoting, as well as he. But an obligation of this kind cannot give the ſociety, which conſiſts of all the other members, a right to compel any one man to advance or ſecure a benefit, in which he cannot poſſibly have any ſhare, and towards the advancing and ſecuring of which no member, beſides himſelf, contributes any thing. Thus far the Doctor. What we beg leave to add, in oppoſition to Grotius, and in corroboration of what

the Doctor hath advanced, is this. That States and public Communities are as much obliged to conform themſelves, in every part of their conduct, to the principles of Virtue, Honour, and Generoſity, as any particular member whatſoever belonging to the State or Community is. We allow with Grotius, who had one of the beſt hearts in the world, and who faithfully ſerved his country, tho' he ſuffered by it, that it is a becoming part in every man, that it is his duty, and no more than what Nature, his own moral Nature, demands of him, to dedicate himſelf, his life, and his all, to the ſervice of his country. But when a man acts this part, and by that means makes himſelf obnoxious to the enemies of his country, we cannot look on that country, but as under the higheſt obligations to this man, or, at leaſt, as under equal obligations to him as he is to it: And if it is his duty, as far as he can, and at all hazards, to ſave and guard his country from the enemy; it muſt reciprocally be the duty of that country, to protect and ſhield him at all hazards, from his and their enemies. If treachery and cowardice is baſe in a particular man, how much baſer muſt it appear, when become characteriſtical of a whole community? A fact or two will eſtabliſh this, in the view of common ſenſe. Sir Walter Raleigh was a friend to his country, but unluckily happening to diſoblige the Spaniard, who, at that time, was the natural enemy of his country, the Spaniard threatened war; and the wiſe King of that country, the very Solomon of his age, under the pretext of preſerving the public tranquillity, did not, indeed, deliver up Sir Walter to the enemy, but became the executioner of the enemy upon his own good ſubject. And what was the conſequence? Sir Walter lives in the affections of his countrymen, and the Monarch becomes infamous to all poſterity. Need we to this ſubjoin the caſe of the brave and diſintereſted Wentworth, Earl of Strafford, whom the King, who loved him, and whoſe intereſts he ſupported againſt an antimonarchical party, delivered up, at the Earl's own deſire, as a victim to that very party, in order to prevent a civil war? Had not this King felt remorſe, and to his dying day bewailed the action, we ſhould have hated him, notwithſtanding all his accompliſhments and ſufferings; at beſt, we cannot, even at this diſtance of time, reflect on this part of his conduct, without mingling contempt with our pity. Such are the ſentiments that naturally ariſe when a State, or public, acts with puſillanimity, ingratitude, or meanneſs; for Kings are public perſons, and, in tranſactions of this ſort, repreſent the State. And if neither a regard to the public tranquillity, nor a deſire

to

to prevent rebellion, can juſtify ſuch baſe meaſures; no more would the daſtardly pretence of patching up a peace. But leaving this, we paſs on to our Doctor's tenth and laſt chapter, concerning the changes to which States and Civil Conſtitutions are liable.

By the changes to which States and Civil Conſtitutions are liable, the Doctor does not mean ſuch as are the effect of ſecret ſtratagem or open force; tho', indeed, he accidentally touches upon one or other of theſe; but ſuch only as are the effect of law, or mutual conſent. He conſiders the changes befalling States and Civil Conſtitutions, not as they may be introduced any how, or by any means, but as they take place in right, and may be juſtified at the bar of Reaſon. This kind of change may be affected, he thinks, in theſe three ways only. 1ſt, By mutual conſent between the governing part of the State, and the body of the people. 2dly, By the governing part, ſuch as the family of an hereditary Prince becoming extinct. And 3dly, By a wilful and notorious violation of compact on the part of the Governors.

In diſcuſſing the firſt of theſe heads, he obſerves, that tho' Civil Conſtitutions are ultimately founded in a law, which proceeded from the collective body of the State, before the legiſlative was veſted in any particular part of it; yet we may argue about them, as if wholly founded in compact, becauſe the compact between the governing part of the ſociety, and the people, is the immediate cauſe, which eſtabliſhes this law, ſo as to make it binding upon both. He afterwards adds, that as this law and compact are commonly unwritten, uſage, or continued practice, is the only evidence of the tenor of either of them. Whatever conſtitution, therefore, might appear, from former uſage, to have been eſtabliſhed in any civil ſociety; a different, or a contrary uſage, after it obtains, will afford, to every reaſonable mind, the ſame force of evidence that the Governors and people have, by admitting a different, or contrary uſage, to take place, mutually agreed to change the conſtitution, by releaſing one another from the terms or conditions to which they had obliged themſelves by a former contract. If this reaſoning of the Doctor's be juſt, as, indeed, it very much appears ſo to us; how cautious ought a people to be of admitting any cuſtoms, or uſages, that may countenance any encroachment upon their privileges; and how aſſiduous to retrench all ſuch as do ſo!

The Doctor farther obſerves, under this particular head, that if the conſtitutional Governors, and the people, releaſe one another, by expreſs conſent, from the obligation of the old

old compact, or without any ſuch antecedent releaſe, agree to eſtabliſh a new form of government: this agreement will be a tacit and effectual, as the former was an open and no leſs effectual, releaſe of both parties, from their reſpective obligation of adhering to the old. But the Doctor adds, with great judgment, that the legiſlative body of a State is only one of the parties in the compact, by which the conſtitution of the State is eſtabliſhed; and, conſequently, that the acts of this body, tho' they bind the whole Society in other things, will not be ſufficient to change the conſtitution, without the immediate and direct conſent of the people; becauſe theſe repreſentatives are only a part of the legiſlative body, the whole of which is only one party included in the compact, the people being the other. And he well obſerves, that in limited monarchies, where the people act in the legiſlative by their repreſentatives, that if we do not attend to this, we may be apt to imagine what is entirely falſe in this particular caſe, that *the conſent of the repreſentatives is the conſent of the people.*

Under the ſecond head, beſides the extinction, our Author makes mention of the abdication, of families; and obſerves, that conſtitutions which are monarchical, either in the whole or in part, will, upon the abdication of any preſent poſſeſſor of a kingdom, ceaſe, notwithſtanding the law has eſtabliſhed hereditary ſucceſſion: becauſe the whole effect of a civil law, which eſtabliſhes inheritance, conſiſts in tranſmitting to the children, or other heirs, what the anceſtor poſſeſſes at the time of his death. Should he therefore, in his life-time, abdicate, or relinquiſh his right, the law will produce no effect at his death: for there will be nothing left for them to claim under the law, nothing left for the law to tranſmit to them. To this he adds,

That when a kingdom is reſigned with the conſent of the people, the heir may, whatever be the order of ſucceſſion, enter upon it immediately. But he remarks withal, that this effect is brought about, not by the operation of any former law, that may have made the kingdom hereditary, but by the Society's poſitive conſent, obtained upon this occaſion.

The third and laſt rightful occaſion of change in Governments, as theſe occaſions are enumerated by the Doctor, is, violation of contract. A compact, ſays he, when violated by one of the parties, is uſually ſaid to be void: but, if we ſpeak accurately, we ſhould rather ſay, that it may be made void at the diſcretion of the other party. For certainly it would, in general, be a hardſhip upon one or other of the parties in a compact, were the obligation of it neceſſarily void, whenever one

one of the parties broke the conditions of it; ſince, by this means, one who did not chuſe to comply with the claims which another had upon him by compact, would have nothing elſe to do, in order to extinguiſh theſe claims, but to break the compact: This would be a manner of proceeding not only inconſiſtent with equity, but with reaſon; for thus the party who broke a compact, would not only, in many inſtances, merely by the breach of compact, gain a benefit to himſelf, but have it in his power alſo, by his ſole will, to deſtroy the obligation of that compact, which aroſe only from, and could in reaſon be diſſolved only by, the conſent of both parties. However, adds the Doctor, it is ſufficient for our preſent purpoſe, to obſerve, that when the compact, by which the people gave their Civil Governor a part of the ſovereign power, is broken on his ſide, the obligation of it is voidable, or may be ſet aſide, at the diſcretion of the people. To all this the Doctor adds a remark, deſerving of the utmoſt attention. There is a ſignal difference, ſays he, between the effect of the ſame wrong when done by a Monarch, and when done by a people. Upon a Monarch's failure to perform what he was obliged to by the original compact, his ſovereignty reverts to the people; becauſe it belonged to them originally, and was holden on his part only by compact; and, conſequently, it is at their diſcretion, upon ſuch an event, to reinſtate him, or not. But when the people violate the compact on their ſide, tho' it is voidable at the diſcretion of the King, or other Civil Governor appointed by them; yet if he chuſes to abide by it, he has no right to any power but what he derives from it: and if he chuſes to make it void, inſtead of augmenting his ſovereign power, he will loſe what he had; and the ſovereignty, as in the other caſe, will revert to the people. Thus the people may claim to change the conſtitution, when a King, &c. invades their part of the ſovereign power; whereas he, tho' the people ſhould cauſeleſsly and wrongfully invade his part, can only claim to continue the conſtitution.

Thus have we given what, in ſome reſpects, may be called an analyſis of the ſecond volume of Dr. Rutherforth's Inſtitutes of Natural Law. We have found in it ſome peculiarities as to orthography, ſome of which we have made no ſcruple to comply with, in copying from the Doctor, ſince they ſeem to point out more fully the etymology of the reſpective words, than is done by the common way of writing them. Such are plane, planeſt, and planely, from planus; proclame, from proclamo; repare, from reparo. But others of them

them ſeem leſs eaſy to be accounted for: ſuch are joyns, joynt, joyntly, enjoyned; ſet, for ſit; ſetting, for ſitting; complane, diſpare, waive.

Upon the whole, were we to judge of this piece by the Horatian ſtandard, we ſhould be obliged to conclude, that altho' it every where abounds in the Utilé, as may be ſeen by this ſmall ſpecimen of it; yet it hath very little in it of the Dulcé.

Aſtronomy explained upon Sir Iſaac Newton's Principles, and made eaſy to thoſe who have not ſtudied Mathematics. By James Ferguſon. Sold by the Author, at the Globe, oppoſite Cecil-ſtreet in the Strand. 4to. 15s.

THERE is ſcarce any ſtudy that ſeems better calculated to enlarge the mind, to raiſe it above mean and vulgar prejudices, and to fill it with ſentiments of the moſt profound reverence towards the ORIGINAL PARENT MIND, the Father of the Univerſe, the Ever-flowing Fountain of Good, than the ſtudy of Aſtronomy. Whoever, therefore, employs his pen in conveying ſome general knowlege of this uſeful branch of ſcience, to thoſe who are unacquainted with mathematical calculations, and who have neither leiſure nor capacity to tread the dry and intricate paths of Geometry, certainly deſerves the thanks of the public. Among the vaſt numbers, indeed, of thoſe who are engaged in literary purſuits, there are but few who are qualified to treat ſubjects of this kind in an eaſy and familiar manner; to ſtrip them of that ſtiff and uncouth dreſs in which they have generally made their appearance, and to bring them down to the level of vulgar capacities.

The Author of the work now under conſideration appears to be very well qualified for the taſk he has undertaken; his ideas ſeem to be clear and diſtinct; his language is eaſy and perſpicuous; and his illuſtrations are ingenious and pertinent. He has divided his performance into ſixteen chapters, the firſt of which contains a brief deſcription of the Solar Syſtem, the truth of which is demonſtrated in the ſecond; and the appearances reſulting from the earth's motion deſcribed. In treating of the earth's motion, he endeavours to illuſtrate it in the following manner.

'Let us imagine,' ſays he, 'a prodigious large room of a 'round form, all hung with pictures of men, women, birds, 'beaſts,

'beaſts, and fiſhes; the floor covered with water deep enough 'to carry a boat with a perſon ſitting ſtill in it; and that there 'is a great taper burning in the midſt of the room, the flame 'being of equal height with the perſon's head from the wa- 'ter. If a diver under the boat, unknown to, and unperceiv- 'ed by, this perſon, ſhould turn it gently and equally round 'and round, as on an axis, giving it at the ſame time a ſlow 'progreſſive motion round the taper, the ſame way, but ſo as 'to turn it three hundred and ſixty-five times round its axis 'while it went once round the taper; to the perſon in the 'boat the whole room and taper would ſeem to go round the 'contrary way every time the boat turned round; the flame 'would appear to change its place gradually among the pic- 'tures, ſo as to make a tour round the room among them in 'every revolution of the boat round the taper. And in that 'time the obſerver would be turned ſo much ſooner towards 'any particular picture than to the taper, in each turning of 'the boat, that the whole room and pictures would ſeem to 'go once more round him than the taper did. The applica- 'tion is obvious, if we imagine the pictured room to repre- 'ſent the viſible heavens ſet all round with ſtars ranged in dif- 'ferent conſtellations; the taper the ſun, and the boat the 'earth.'

In the third chapter he refutes the Ptolomaic ſyſtem; and explains briefly the motions and phaſes of Mercury and Venus. In the fourth he treats of the phyſical cauſes of the motions of the planets, of the excentricities of their orbits, the times in which the action of gravity would bring them to the ſun, and of the ideal problem of Archimedes for moving the earth.

The quick motions of the moons of Jupiter and Saturn round their primaries, demonſtrate, he tells us, that theſe two planets have ſtronger attractive powers than the earth. 'For,' ſays he, 'the ſtronger that one body attracts another, the 'greater muſt be the projectile force, and conſequently the 'quicker muſt be the motion of that other body, to keep it 'from falling to its primary or central planet. Jupiter's ſe- 'cond moon is one hundred and twenty-four thouſand miles 'farther from Jupiter than our moon is from us; and yet this 'ſecond moon goes more than eight times round Jupiter 'whilſt our moon goes only once round the earth. What a 'prodigious attractive power muſt the ſun then have, to draw 'all the planets and ſatellites of the ſyſtem towards him; and 'what an amazing ſtrength muſt it have required at firſt, to 'put all theſe planets and moons in motion! Amazing to

'us,

'us, becauſe impoſſible to be effected by the ſtrength of all 'the people in an unlimited number of worlds, as will ap- 'pear by the following article; but it is nothing to the Al- 'mighty, whoſe Planetarium takes in the whole univerſe.

'It is reported of Archimedes, (falſely I believe) that he 'ſaid he could move the earth, if he had any place at a di- 'ſtance from it to fix a prop for his lever. Now, ſuppoſe a 'man could preſs upon the end of a lever the force of two 'hundred pounds, and that the weight of the earth be '399,784,700,118,074,464,789,750; if we imagine the 'earth to be placed at one end of the lever, at the diſtance of 'ſix thouſand miles from the prop or center of motion, then 'muſt the perſon or power be applied to the other end of the 'lever, at the diſtance of 11,993,541,003,542,233,943, '692,500 miles from the earth to ſuſtain it; which is 15,569, '745,951,035,731 times the mean diſtance of Saturn from 'the earth. And, to raiſe the earth but one mile, the power 'muſt move through the ſpace of 1,998,923,500,590,322, '323,948 miles: conſequently, if Archimedes, or the pow- 'er, could move as ſwift as a cannon-ball, i. e. four hun- 'dred and eighty miles every hour, he would require 44,963, '540,000,000 years to raiſe the earth one inch.'

Our Author proceeds now to offer ſome reflections upon gravity.

'The ſun and planets mutually attract each other: the 'power by which they do ſo, we call Gravity. But whether 'this power be mechanical or not, is very much diſputed. 'We are certain that the planets diſturb one another's moti- 'ons by it, and that it decreaſes according to the ſquares of 'the diſtances of the ſun and planets; as light, which is 'known to be material, likewiſe does. Hence Gravity ſhould 'ſeem to ariſe from the agency of ſome ſubtile matter iſſuing 'from the ſun and planets, and acting like all mechanical 'cauſes by contact. But, on the other hand, when we con- 'ſider, that the degree of it is exactly in proportion to the 'quantities of matter in thoſe bodies, without any regard to 'their bulks or quantity of ſurface, acting as freely on their 'internal as external parts, it ſeems to ſurpaſs the power of 'mechaniſm; and to be either the immediate agency of the 'Deity, or effected by a law originally eſtabliſhed and im- 'preſſed on all matter by him. But ſome affirm, that matter 'being altogether inert, cannot be impreſſed with any law, 'even by Almighty Power; and that the Deity muſt there- 'fore be conſtantly impelling the planets towards the ſun, 'and moving them with the ſame irregularities and diſturb-

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'ances which Gravity would cauſe, if it could be ſuppoſed 'to exiſt. But, if a perſon may venture to publiſh his own 'thoughts, (and why ſhould not one as well as another?) 'it ſeems to me no greater abſurdity, to ſuppoſe the Deity 'capable of ſuperadding a law, or what law he pleaſes, to 'matter, than to ſuppoſe him capable of giving it exiſtence 'at firſt. The manner of both is equally inconceivable to 'us; but neither of them imply a contradiction in our ideas; 'and what implies no contradiction, is within the power of 'Omnipotence. Do we not ſee that a human creature can 'prepare a bar of ſteel, ſo as to make it attract needles and 'filings of iron; and that he can put a ſtop to, and again 'call forth that power or virtue as often as he pleaſes? To 'ſay that the workman infuſes any new power into the bar, 'is ſaying too much; ſince the needle and filings to which he 'has done nothing, re-attract the bar. And from this it ap-'pears, that the power was originally impreſt on the matter 'of which the bar, needle, and filings are compoſed; but 'does not ſeem to act until the bar be properly prepared by 'the artificer: ſomewhat like a rope coiled up in a ſhip, 'which will never draw a boat, or any other thing, towards 'her, unleſs one end be tied to her and the other end to that 'which is wanted to be hauled up; and then it is no matter 'which end of the rope the ſailors pull at, for it will be 'equally ſtretched throughout, and the ſhip and boat will 'move towards one another. To ſay that the Almighty has 'infuſed no ſuch virtue or power into the materials which 'compoſe the bar, but that he waits till the operator be plea-'ſed to prepare it by due poſition and friction; and then, 'when the needle or filings are brought pretty near the bar, 'the Deity preſſes them towards it, and withdraws his hand 'whenever the workman, either for uſe, fancy, or whim, 'does what appears to him to deſtroy the action of the bar, 'ſeems quite ridiculous and trifling; as it ſuppoſes God to do 'what would be below the dignity of any rational man to be 'employed about.

'That the projectile force was at firſt given by the Deity, 'is evident. For, ſince matter can never put itſelf into mo-'tion, and all bodies may be moved in any direction whatſo-'ever; and yet all the planets, both primary and ſecondary, 'move from weſt to eaſt, in planes nearly coincident; whilſt 'the comets move in all directions, and in planes ſo different 'from one another, theſe motions can be owing to no me-'chanical cauſe or neceſſity, but to the free choice and power 'of an intelligent Being.

'Whatever

'Whatever Gravity be, it is plain that it acts every moment of time: for ſhould its action ceaſe, the projectile force would that very moment carry off the planets in ſtraight lines from thoſe parts of their orbits where Gravity left them. But, being once put into motion, there is no occaſion for any new projectile force, unleſs they meet with ſome reſiſtance in their orbits; nor for any mending hand, unleſs they diſturb one another by their mutual attractions.

'It is found, that there are diſturbances among the planets motions, ariſing from their mutual attractions, when in the ſame quarter of the heavens: and that our years are not always preciſely of the ſame length. Beſides, there is reaſon to believe that the moon is ſomewhat nearer the earth now than ſhe was formerly; her periodical month being ſhorter than it was in former ages. For, our Aſtronomical Tables, which, in the preſent age, ſhew the times of ſolar and lunar eclipſes to great preciſion, do not anſwer ſo well for very ancient eclipſes. Hence it appears, that the moon does not move in a medium void of all reſiſtance; and therefore her projectile force being a little weakened, whilſt there is nothing to diminiſh her Gravity, ſhe muſt be gradually approaching nearer the earth, deſcribing leſs circles round it in every revolution, and finiſhing her period ſooner, although her abſolute motion, with regard to ſpace, be not ſo quick as formerly. Hence, ſhe muſt come to the earth at laſt; unleſs that Being, which gave her a ſufficient projectile force at firſt, adds a little more to it in due time. And, as all the planets move in ſpaces full of æther and light, which are material ſubſtances, they too muſt meet with ſome reſiſtance. And, therefore, if their gravities are neither diminiſhed, nor their projectile forces increaſed, they muſt neceſſarily approach nearer and nearer the ſun, and at length fall upon and unite with him.

'Here we have a ſtrong philoſophical argument againſt the eternity of the world. For, had it exiſted from eternity, and been left by the Deity to be governed by the combined actions of the above forces or powers, generally called laws, it had been at an end long ago. And if it be left to them, it muſt come to an end. But we may be certain, that it will laſt as long as intended by its Author, who ought no more to be found fault with for framing ſo periſhable a work, than for not making our bodies immortal.'

In the fifth chapter our Author treats of light; its proportional quantities on the different planets; its refractions in water and air: the Atmoſphere, its weight and properties: the Horizontal

Horizontal Moon, &c. The ſixth chapter ſhews the method of finding the diſtances of the ſun, moon, and planets. The ſeventh contains an explanation of the different lengths of days and nights; the viciſſitudes of ſeaſons; and the phænomena of Saturn's ring. In the eighth chapter we have the method of finding the Longitude by the eclipſes of Jupiter's Satellites, and a demonſtration of the amazing velocity of light by theſe eclipſes; together with a table for converting mean ſolar time into degrees and parts of the terreſtial Equator, and alſo for converting degrees and parts of the Equator into mean ſolar time.

The ninth chapter treats of the phænomena of the heavens, as ſeen from different parts of the ſolar ſyſtem; and the tenth of ſolar and ſidereal time; the Equation of natural days; and Receſſion of the Equinoxes. In this chapter we have a table ſhewing how much of the Celeſtial Equator paſſes over the Meridian in any part of a mean ſolar day; and how much the fixed ſtars gain upon the mean ſolar time every day, & for a month.

This chapter likewiſe contains a table of the Equation of Time depending on the ſun's place in the ecliptic; a table of the Equation of Time, depending on the ſun's anomaly; a table ſhewing the Preceſſion of the Equinoxes; a table exhibiting the difference between Sidereal, Julian, and Solar years; with tables of the Equation of Natural Days; all very exact and accurate. In the eleventh chapter Mr. Ferguſon explains the phænomena of the Harveſt Moon, in a very clear and ſatisfactory manner: and in the twelfth he deſcribes the moon's ſurface and her phaſes.

In the thirteenth chapter Mr. Ferguſon explains the theory of the tides on the Newtonian principles; and in the fourteenth treats of eclipſes, their number and periods. He likewiſe preſents us with a large catalogue of ancient and modern eclipſes, from Struyk and Ricciolus; and endeavours to aſcertain the true time of our Saviour's crucifixion.

'There is a remarkable prophecy,' ſays he, 'in Daniel, 'chap. ix. ver. 26, 27. concerning the year in which the 'Meſſiah ſhould be cut off. *And he ſhall confirm the covenant 'with many for one week; and in the midſt of the week he ſhall 'cauſe the ſacrifice and the oblations to ceaſe.* Now, as it is 'generally allowed, that by each of Daniel's prophetic weeks 'was meant ſeven years, the middle of the week muſt be in 'the fourth year. And as our Saviour did not enter upon his 'public miniſtry, or *confirming the covenant*, until he was

'baptized, which, according to St. Luke, chap. iii. ver. 23. 'was in the beginning of his thirtieth year, or when he was 'full twenty-nine years old; this prophecy points out the ve- 'ry year of his death; namely, the thirty-third year of his 'age, or fourth year of his public miniſtry. Let us now try 'whether we can aſcertain that year from aſtronomical prin- 'ciples and calculations.

'The Jews meaſured their months by the moon, and their 'years by the revolution of the ſun; which obliged them ei- 'ther to intercalate eleven days at the end of every twelve 'months; or a whole month (which they called Ve-Adar) 'every third year: for twelve lunar months want almoſt ele- 'ven days of twelve months meaſured by the ſun.

'In the year of the crucifixion, the Paſſover full-moon was 'on a Friday; for our Saviour ſuffered on the day next be- 'fore the Jews Sabbath. Here we have the day of the week 'aſcertained, St. Mark, chap. xv. ver. 42. St. Luke, chap. 'xxiii. ver. 54.

'As the lunar year falls eleven days ſhort of the ſolar, the 'full moon in any given month muſt, at the annual return of 'that month, be eleven days ſooner; and, conſequently, 'cannot fall again upon the ſame day of the week: for eleven 'days meaſure a week, and four days over. Hence, if the 'April full-moon this year, for example, be on a Sunday, on 'the next year it will be on a Thurſday; unleſs the next be 'a Leap-year, which will cauſe twelve days difference; and 'ſo, counting backward, throw it on a Wedneſday.

'Thus, it is plain, that in different neighbouring years, 'the Paſſover full-moons muſt be on different days of the 'week, unleſs when the Paſſover months themſelves are dif- 'ferent: that is, when the full-moon happens between the 'Vernal Equinox and firſt day of April, the Paſſover falls in 'March; but always in April when no full-moon happens 'within this limit.

'Now, if it can be proved, that there was but one Paſſo- 'ver full-moon on a Friday in the courſe of a few years, 'about which we imagine the year of the crucifixion to have 'been, as it is generally allowed that our account is not above 'four or five years wrong at moſt; that year on which the 'Paſſover full-moon fell on a Friday, muſt undoubtedly be 'the year ſought.

'In order to determine this, I firſt went to work with my 'orrery; which, in two or three minutes may be rectified ſo 'as to ſhew the days of the months anſwering to all the new

'and

'and full moons and eclipſes, in any given year, within the 'limits of ſix thouſand years both before and after the Chriſt-'ian Æra: and when once ſet right, will ſerve for above three 'hundred years without any new rectification. I began with 'the twenty-firſt year after the common date of our Saviour's 'birth, and obſerving from thence, in every year to the for-'tieth, was ſurpriſed to find, that inthe whole courſe of twen-'ty years ſo run over, there had been but one *Paſſover full-'moon* on a *Friday:* and *that* one was in the thirty-third year 'of our Saviour's age, not including the year of his birth, 'becauſe it is ſuppoſed he was born near the end of that year. 'But that it might not be ſaid I truſted to the mechanical 'performance of a machine, I computed all the *Paſſover full-'moons* (according to the precepts delivered in the following 'chapter) from aſtronomical tables, which begin not with 'the year of our Saviour's birth, but the firſt year after it; 'and found, as a thing very remarkable, that the only Paſſ-'over full-moon which happened on a Friday in all that time, 'was in the thirty-third year of his age by the tables, or fourth 'year of his public miniſtry, agreeable to the afore-mention-'ed remarkable prophecy.

'We ſhall here ſubjoin a table of the true times of all the 'conjunctions of the ſun and moon (adapted to the Meridian 'of Jeruſalem) which preceded the Paſſover full-moons, from 'A. D. 28, to A. D. 36 incluſive, although it be more than 'double the number that there is occaſion to examine for our 'preſent purpoſe. All theſe new moons fell in Piſces and 'Aries, which ſigns ſet at a greater angle with the horizon in 'the weſt than any others; and therefore, a few degrees of 'them take more time to go down. Now, the moon moves 'ſomewhat more than twelve degrees from the ſun in twenty-'four hours; and if two ſmall patches be put twelve degrees 'aſunder, upon any two parts of Piſces or Aries, in the eclip-'tic of a common globe, and the globe rectified to the lati-'tude of Jeruſalem, the moſt eaſterly patch repreſenting the 'moon, will be an hour later of ſetting than the other which 'repreſents the ſun: conſequently, in that latitude the moon 'may be ſeen juſt ſetting about an hour after the ſun, when 'ſhe is not above twenty-four hours old. And fourteen days 'added to the day of this firſt appearance after the change, 'gives the day of full-moon.

A.D.	True Time of Conjunction at Jeruſalem. D.	H.	M.		Moon viſible at Jeruſalem.	Jewiſh Full Moon. D.	
28	Mar. 15.	1	4	Mor.	Mar. 16.	Mar. 31	Wedneſ.
29	April 2.	7	30	Afte.	April 3.	Apr. 17	Sunday.
30	Mar. 22.	8	45	Afte.	Mar. 23.	Apr. 6	Thurſd.
31	Mar. 12.	1	51	Mor.	Mar. 13.	Mar. 27	Tueſd.
32	Mar. 29.	11	19	Afte.	Mar. 31.	Apr. 14	Mond.
*33	Mar. 19.	1	12	Afte.	Mar. 20.	Apr. 3	Friday.
34	Mar. 9.	5	12	Mor.	Mar. 10.	Mar. 24	Wedneſ.
35	Mar. 28.	6	20	Afte.	Mar. 29.	Apr. 12	Tueſd.
36	Mar. 16.	6	30	Afte.	Mar. 17.	Mar. 31	Saturd.

'The above thirty-third year was the 4746th year of the 'Julian period, and the laſt year of the 202d Olympiad; 'which is the very year that Phlegon informs us an extraor- 'dinary eclipſe of the ſun happened. His words are, *In the 'fourth year of the 202d Olympiad there was the greateſt eclipſe 'of the ſun that ever was known: it was night at the ſixth 'hour of the day, ſo that the ſtars of heaven were ſeen.* This 'time of the day agrees exactly with the time that the dark- 'neſs began, according to Matthew, chap. xxvii. ver. 45. 'Mark, chap. xv. ver. 33. and Luke, chap. xxiii. ver. 44. 'But whoever calculates, will find, that a total eclipſe of the 'ſun could not poſſibly happen at Jeruſalem any time that 'year in the natural way.

'All this ſeems ſufficient to aſcertain the true time of our 'Saviour's birth and crucifixion to be according to our pre- 'ſent computation; and to put an end to the controverſy a- 'mong Chronologers on that head. From hence likewiſe 'may be inferred the truth of the prophetic parts of ſcripture, 'ſince they can ſtand ſo ſtrict a teſt as that of being examined 'on the principles of Aſtronomy.'

The fifteenth chapter ſhews the method of calculating new and full moons, that of calculating and projecting ſolar and lunar eclipſes, the uſe of the Dominical Letter, and contains ſeveral aſtronomical and chronological tables. In the ſixteenth chapter we have a deſcription of ſeveral aſtronomical machines, which ſerve to explain and illuſtrate the foregoing part of the treatiſe. Theſe machines are—the Orrery, fronting the title-page, made by the Author; the Calculator, contrived by Mr. Ferguſon to explain the harveſt moon; the Cometarium, a curious machine invented by Dr. Deſaguliers, for

for ſhewing the motion of a comet, or excentric body moving round the ſun, deſcribing equal areas in equal times; the improved Celeſtial Globe; the Planetary Globe; the Trajectorium Lunare, for delineating the paths of the earth and moon, ſhewing what ſort of curves they make in the etherial regions; the Tide-Dial; and the Eclipſareon, a piece of mechaniſm that exhibits the time, quantity, duration, and progreſs of ſolar eclipſes, at all parts of the earth.

Having thus given our readers a general view of what is contained in this performance, we ſhall conclude with obſerving, that though it is chiefly calculated for ſuch as have not ſtudied Mathematics, thoſe who have even made a conſiderable progreſs in mathematical ſtudies will, nevertheleſs, find it worthy of their attentive peruſal.

R

The Method of Fluxions applied to a ſelect Number of uſeful Problems: together with the Demonſtration of Mr. Cotes's Forms of Fluents, in the ſecond part of his Logometria; the Analyſis of the Problems in his Scholium Generale; and an Explanation of the principal Propoſitions of Sir Iſaac Newton's Philoſophy. By Nicholas Saunderſon, L. L. D. late Profeſſor of Mathematics in the Univerſity of Cambridge. 8vo. 6s. Millar.

OF all the ſurpriſing phænomena that have, in different ages, appeared among the human ſpecies, there is not one more difficult to be accounted for, than that of a blind man's excelling in the moſt difficult and ſublime parts of the Mathematics. It ſeems, indeed, almoſt impoſſible; and had not the preſent age afforded us the illuſtrious example of Profeſſor Saunderſon, we might, perhaps, have looked upon the inſtances of this kind, related by authors, as fictions; or, at leaſt, that they had greatly magnified the truth. The moſt remarkable of ſuch inſtances, mentioned by hiſtorians, is that of Dydimus of Alexandria, who, "tho' blind* from his in-" infancy, and conſequently ignorant of the very letters, ap-" peared ſo great a miracle to the world, as not only to learn " Logic, but alſo Geometry to perfection, which ſeems the " moſt of any thing to require the help of ſight." The caſe of this extraordinary perſon, is ſimilar to that of our Author, who, "when † twelve months old, was deprived by the ſmall-

* Hieronymus de viris illuſt. cap. CIX.

† Colſon's Life of Profeſſor Saunderſon.

" pox, not only of his ſight, but his eyes alſo, for they came " away in abſceſs. A ſenſe ſo little enjoyed,' adds Mr. Colſon, " was ſoon forgot; he retained no more idea of light " and colours, than if he had been born blind."

From a perſon thus unfortunately deprived of that ſenſe which ſeems abſolutely neceſſary in acquiring mathematical learning, it muſt ſurely have appeared abſurd to expect any great proficiency in that branch of ſcience. But this inſtance ſhould teach us not to look upon every thing above our comprehenſion as impoſſible; and reſtrain us from peremptorily charging authors of credit with relating falſehoods, merely becauſe ſome things may excel, what we may vainly think, the bounds of human perſpicacity. For Mr. Saunderſon, in mathematical learning, was equal to any of his time, and in the addreſs of a teacher, perhaps, ſuperior to all.

Whatever pieces, therefore, the world may be favoured with from ſo excellent a maſter, cannot fail of meeting with a kind reception; and the work before us, tho' far from being a complete ſyſtem of the Fluxionary Calculus, will prove of the utmoſt advantage to ſtudents in this branch of ſcience. That perſpicuity; that ſimple analyſis and elegant conſtruction, for which Dr. Saunderſon was ſo very remarkable, and ſo juſtly celebrated, appear through this whole treatiſe. The conſumate maſter, and finiſhed teacher, are here fully diſplayed, in a judicious choice of examples, and the conſpicuous method of ſolving and applying them.

" What the Doctor has given us (ſays the Editor very juſtly) " upon Mr. Cotes's Logometria, is particularly valu- " able; as, by his intimate acquaintance with that extraor- " dinary perſon, he may be preſumed to have underſtood his " writings better than any one at that time living, Dr. Smith " only excepted, to whoſe ſuperior genius, and faithful care, " the world is ſo much indebted for the improvement, as well " as the preſervation of Mr. Cotes's works."

But we are much miſtaken if the latter part of this treatiſe, we mean his explanation of the chief Propoſitions of Sir Iſaac Newton's Principia, does not prove as valuable as what he has given us on the writings of Mr. Cotes. Every perſon who has attempted the arduous ſtudy of Sir Iſaac's Principia, muſt be ſufficiently acquainted with the difficulties of fully comprehending the demonſtrations in that illuſtrious author. Dr. Saunderſon has removed many of theſe difficulties, and thereby rendered the ſtudy of the Principia much pleaſanter, and eaſier, than it was before.

We

We have already obſerved, that this treatiſe is not a complete ſyſtem of the Fluxionary Calculus; its readers muſt, therefore, be previouſly acquainted with the elementary parts of Fluxions, or aſſiſted, *vivâ voce*, by a maſter. With either of theſe helps, they will find it one of the moſt uſeful treatiſes that has hitherto appeared on the ſubject.

B

St. Peter's Chriſtian Apology, *as ſet forth in a Sermon on* 1 *Pet.* iii. 15, 16. *lately publiſhed at the requeſt of the Vice-Chancellor of the Univerſity of Oxford, and other Heads of Houſes. By* Thomas Patten, *D. D. &c.* further illuſtrated and maintained *againſt the Objections of the Rev. Mr. Ralph Heathcote,* Preacher-Aſſiſtant at Lincoln's-Inn. By the Author of the Sermon.* 8vo. 1s. 6d. Rivington.

AFTER employing ſeveral pages to ſhew that St. Peter does not mean by λογος, *reaſon*, this Apologiſt concludes his obſervations upon the text, by ſaying, 'that λογος 'ΠΕΡΙ της ελπιδος can only ſignify a Diſcourſe CONCERNING hope; *a reaſon concerning* hope being an expreſſion 'which no ſenſe or language can admit:' P. 16. But what ſort of *diſcourſe* is that which has no Reaſon in it? and if it mean a reaſonable diſcourſe concerning hope, where is the difference between this and the common interpretation?

What this Author principally labours to prove may be ſeen p. 22, 23. where he ſays, 'the Chriſtian religion, ſo far as 'it is recommendable to the UNDERSTANDING,—ſtandeth 'upon the foundation of miracles wrought, and prophecies 'fulfilled; which, when plainly alledged upon the warrant 'of the hiſtories of the Old and New Teſtament, do demand 'an implicit aſſent to the doctrines they are adduced to con-'firm for divine, and do altogether ſupercede all abſtract ſpe-'culations, all reaſonings *à priori*, concerning fitneſs, pro-'bability, grounds and reaſons, or concerning the correſ-'pondence of the doctrines with common notions, or the 'principles of a ſuppoſed natural religion.' What ſtrange work may not be made in the interpretation of ſcripture upon theſe no principles of no reaſon? What is there to hinder men from applying human paſſions and properties to the Deity, or what right have they to interpret any literal paſſages to a

* See Review for July laſt, page 78.

figurative ſenſe? Why may they not believe the bread in the ſacrament to be the body and blood of Chriſt, with the Papiſts, as to aſſert, with ſome Proteſtants, that the body is preſent only in a ſpiritual ſenſe? We ſay with ſome Proteſtants, becauſe there are among them who believe the bread to become one with the body of Chriſt, in the ſame ſenſe that the word was made fleſh, which they call *Conſubſtantiation*. And how is any perſon to ſettle this, and many other articles of faith and practice, without Reaſon, where Chriſtians, who all pretend to be determined by what is *written*, vary from one another as wide as is poſſible; and one ſect damns all the reſt for not believing as they do? Muſt there be no Reaſoning 'concerning the correſpondence of doctrines with common 'notions?' Muſt we believe all the doctrines of the church of Rome, or as many of them as are believed by the followers of Janſenius, if we cannot confute the miracles of the Abbé Paris? Curcellæus believed that the Deity had ſome peculiar reſidence in heaven above, which he was ſadly puzzled to reconcile with the omnipreſence of God, becauſe of the frequent occurrence of the phraſe, *in heaven*.* Many worſe errors than this may be committed if men will ſo adhere to what is written, as not to regard natural notions, or natural religion, or reaſon, when they attempt to explain Revelation.

Page 29, are cenſured, the dregs of bold Socinus—yet this man, and his followers, were famous for adhering to what was *written*, and for objecting to ſuch terms as *Trinity*, *Satisfaction*, *Eſſence*, *Trinunity*, &c. becauſe they are not *written*, and it will be extremely difficult for this gentleman to juſtify himſelf in the uſe of theſe words upon his plan of Chriſtianity. See page 34. 'If a revelation treateth of a *triune* ſubſiſt-'ence,' &c. Is this, or the other expreſſion that follows it, of *eternal proceeding*, &c. *written* in the book of life? But what this gentleman takes to be *written*, may be eaſily gueſſed by the following paſſage, p. 61, where he ſays, he 'would 'readily ſubſcribe to a *Popiſh* Biſhop affirming the truth of 'the Apoſtolic, Nicene, and *Athanaſian Creeds*.'

* Non probatur nobis quod nonnulli audacter aſſerunt, Deum ſic immenſum eſſe ut totus puncti inſtar in omnibus rebus eſſentialiter ſit. Iſta enim opinio ægre admodum cum ſcriptura conciliari poteſt, quæ paſſim docet Deum eſſe in cœlis: ſic Pſal. xi. 4. hoc deſcribitur elogio, *habitans in cœlis*, et Pſal. cxv. 3. *Certe Deus noſter eſt in cœlis*; et Chriſtus ipſe in Orationis formulâ, quam nobis reliquit, ita jubet nos eum compellare, *Pater noſter qui es in cœlis*. Relig. Chriſt. Inſtitut. p. 46, 47.

We,

We ſhall have done with this writer when we have told him, that the charge which he has revived againſt Biſhop Rundle *, was an infamous and notorious calumny, and has long ſince been proved ſo. See the ſeveral pamphlets wrote on that occaſion.

* 'Certain it is,' ſays Dr. Patten, p. 65, 'that this procedure 'of Abraham's [with regard to the ſacrificing his ſon] was ſo 'ſhocking to a late reaſoning Divine of *great hopes*, who afterwards 'went into Ireland, that he ſcrupled not to ſay, "if he had been "a Juſtice of Peace in the pariſh where Abraham lived, he would "have put him in the ſtocks."

Sh

Voyage d' Egypte et de Nubie, par M. F. L. Norden. Premiere partie contenant la deſcription de l' ancienne Alexandrie. Folio, printed at Copenhagen.

THE great antiquity of Egypt, the various revolutions it has undergone, the wonders of the Nile, the pyramids, and other amazing monuments of ancient magnificence, have long been the admiration of the world, and have inſpired the moſt curious and inquiſitive men with a deſire of knowing the true ſtate of this country, and the many wonders it has produced.

In the Arabic language may be found ſome accounts of the antiquities of Egypt, more perfect, perhaps, as they are more antient, than any formerly given by European authors; but this account by Mr. Norden deſerves the preference, as, by his accurate drawings, taken on the ſpot, and finely engraven, it brings to the Reader's eye all the monuments, cities, and fine proſpects in Egypt and Nubia. In this firſt volume are 59 large folio copper-plates; and in the ſecond, the ſociety of ſciences, who are the editors of this uſeful and entertaining work, aſſure us, will be 106 plates, beſides ornaments.

This work appears at preſent without the title-page, which, with a dedication, preface, and portrait of the deceaſed Author, will very ſoon be publiſhed with the ſecond volume. The ſociety have reſolved not to publiſh one copy more than is ſubſcribed for.

This firſt volume is divided into four parts: the firſt gives an account of Old Alexandria, the ſecond of New Alexandria, the third of Old and New Cairo, and the fourth contains a deſcription of the pyramids and obeliſks.

Old Alexandria has been ſubjected to ſo many revolutions, and been ſo often ruined, that it would be now difficult

to

to diſcover where it antiently ſtood, if the ſituation of its ports, and ſome old monuments, did not point out to us the very place.

Theſe infallible guides will help me, ſays Mr. Norden, to deſcribe, in ſome order, what I could obſerve. However, continues he, I pretend not to give an exact deſcription of the whole, nor to write a complete hiſtory of the riſe and fall of that great city. My deſign is, only to make a faithful report of what I ſaw, and could obſerve, of the preſent ſtate of Old and New Alexandria. The order I ſhall obſerve will be ſuch as my memory may enable me to purſue, and if at any time it ſhall happen, that I do not explain myſelf with ſufficient clearneſs, the deſigns I have taken on the ſpot, will complete the idea my reader may form of the deſcription I ſhall give him.'

The firſt ſix plates contain plans and views of antient and modern Alexandria.

The old and new ports of Alexandria are thoſe which were antiently called the ports of Africa and Aſia. The firſt, which is deeper and cleaner than the other, is reſerved for the Turks; the new one is entirely given up to the Europeans: the bottom of this is ſo full of rocks, that it is difficult for ſeamen to preſerve their cables and their ſhips, or to hold by their anchors. The entrance is guarded by two caſtles, very ill built, after the Turkiſh faſhion.

On the iſland of Pharos is the grand Pharillon, the body of which is a ſmall tower, having a lanthorn on the top of it: which, however, affords no great light, the lamps being ill ſupplied. There are no remains of the famous library, which, in the times of the Ptolemies, was conſidered as the greateſt that ever was. There is alſo another iſland, on which is a caſtle, called the Leſſer Pharillon. Each of theſe iſlands is joined to the continent by a mole. That from the iſland of Pharos ſeems to be 3000 feet in length, conſtructed part of brick, part of ſquare ſtone, and conſiſts of a great number of arches, under which the water may paſs. The two Pharillons, and their moles, are the one on the right, the other on the left of the port, and conduct you inſenſibly to land. But in entering the port, are rocks, both above and beneath the water, which muſt carefully be avoided. For this purpoſe Turkiſh pilots come off, to meet ſhips in the road.

Nothing can be more agreeable than the proſpect, on every ſide, of antient and modern monuments. As ſoon as you paſs the leſſer Pharillon, you ſee a row of grand towers, joined one to another by the ruins of a thick wall; one obeliſk, remaining upright, is juſt high enough to ſhew itſelf where the wall is broken down; in turning a little aſide, the towers riſe again,

but at a greater diſtance: then you ſee New Alexandria, with its minarets, and above that city, far off, appears the column of Pompey, a moſt royal monument. You may alſo diſcern ſeveral hills, and ſome other towers. At length the view terminates with a large ſquare building, which ſerves for a magazine of powder, and joins to the mole.

As ſoon as Mr. Norden and his companions were landed, they paſſed through the new city towards the obeliſk, over ruined walls, and on one ſide of it ſaw another that had long ſince given way, and is now almoſt entirely buried. The obeliſk ſtill remaining upright, and which to this day is called Cleopatra's Obeliſk, ſhews the place where ſtood the palace of that Queen, called alſo the palace of Cæſar; but there are no remains of that magnificent building now to be ſeen. Cleopatra's obeliſk is ſituated in the middle between the new city and the leſſer Pharillon. Its baſe, part of which is buried, is twenty foot above the level of the ſea. Between this monument and the port is a thick wall, flanked on each ſide the obeliſk with a large tower; but the wall is decayed in ſuch manner as to be of an height equal to the baſe of the obeliſk. The inner part of the wall is no more than ten feet diſtant from the obeliſk, and the outward about four or five from the ſea. Before the wall facing the port, lies an infinite quantity of broken pieces of columns, and frieſes, and other parts of architecture of divers kinds of marble, ſome of granite and verd antique. On the land-ſide, and behind the obeliſk, is a large plain, which has been ſo often turned over and examined, that the earth looks as if it had paſſed through a ſieve. The obeliſk itſelf is of one entire piece of granite. The weſt-ſide is the beſt preſerved, the north next, but the eaſt hath ſuffered greatly, and the ſouth ſo much, from the injuries of time and weather, that the hieroglyphics on that ſide are ſcarce diſtinguiſhable; which may be the reaſon why the Roman Emperors did not tranſport this obelisk to Rome, tho' it was nearer than the reſt. The obelisk thrown down ſeems to have been broke; but by all that appears, it had the ſame hieroglyphics, in the ſame order with that which ſtands.

Some antient authors report, that, in their time, theſe obelisks ſtood in Cleopatra's palace, but as they do not ſay ſhe made them, it is probable, theſe monuments are more antient than the city of Alexandria, and that they were brought from ſome other part of Egypt to adorn her palace. This conjecture is the more likely to be true, as we know, that thoſe Egyptian monuments, whoſe antiquity is of no higher date than

the

the building of Alexandria, are not inſcribed with hieroglyphics, the uſe and meaning of which had, even then, been long forgotten.

As our Author has added ſome remarks concerning obelisks at the end of this volume, we ſhall give an account of them here, that our readers may have what relates to this ſubject entire, and by itſelf.

Their magnitude, duration, decoration, and form, juſtly entitle them to a place among the moſt valuable monuments of antiquity. One reaſon for their duration, is, the hardneſs of the granite they are generally formed of:—maſſes of which, equal to the dimenſions of the largeſt obeliſks, being rarely met with, greatly enhances their value.

They are peculiar to Egypt: and if found in other places, have been tranſported thence. They are of different heights, but have the ſame form, only ſome have loſt their ſummits. They are not all made of the ſame ſubſtance, nor by the ſame hand, but for the moſt part they are of granite. They are to be ſeen in all parts of Egypt. The firſt our Author ſaw was at Alexandria, and the laſt at an iſland now called Gieſiret-ell-heiff, which ſeems to have been the Phile of the antients. Each conſiſts of one ſingle piece of ſtone; the pedeſtal is a cube, exceeding the breadth of the obelisk two or three feet. The pedeſtal, and even a part of the obelisk, are now, generally, under-ground. Our Author ſaw two obelisks in the iſland of Gieſiret-ell-heiff, the one of white marble, ſtanding, but without hieroglyphics; the other of granite, on the ground, with a range of hieroglyphics upon each ſide. The ſummit of the firſt, which terminates the colonade of the weſtern gallery, is broken off. It is eight feet in the ſquare, and ſixteen high. The ſecond is the ſame in the ſquare, but twenty-two feet high. It ſeems to be more modern than any Mr. Norden had occaſion to view, or at leaſt was better preſerved. Among the ruins round Eſſouaen, there is one without hieroglyphics, which is broken in two. Each ſide is three feet broad; as to the heighth, it could not be meaſured, great part of it being buried in the ſand. At Lukoreen, which is conſidered as part of antient Thebes, there are two obelisks, each ſide meaſuring ſix feet four inches and a half, their height in proportion. That towards the eaſt is higheſt. Both ſtand in the front of thoſe ſuperb ruins ſo much admired in that place; and, no doubt, theſe obeliſks ſurpaſs every thing of the kind. Near to Carnac are ſeen the reſt that belong to thoſe at Lukoreen: they are four in number, perfect, ſtanding

ing where they were firſt placed. Before the great hall near Carnac, as you enter, are two other obelisks, ſtanding, and placed in a diagonal line, of the ſame ſize, and equal beauty, with thoſe at Lukoreen: no doubt there were two more in this place, but they are gone. Before a ſmall temple are alſo two obelisks, leſs than the former, about eleven or twelve feet high, and a foot and an half broad. They are granite, but ſo fine, as almoſt to equal porphyry; and are ornamented with hieroglyphics, which, in divers colours, repreſent, for the moſt part, thoſe figures mutually embracing each other. Amongſt the ruins at Carnac are ſeen many large blocks of a whitiſh ſtone, which had formerly been obelisks of an amazing ſize. Theſe, like the reſt, were originally of one ſtone, and broke by falling. They are covered with hieroglyphics, painted, and adorned with various figures, in compartments, which have a fine effect. Near to Matareen, a village not far from Grand Cairo, is an obelisk yet ſtanding, well proportioned, and as high as that of Cleopatra at Alexandria; but the hieroglyphics, tho' very fine, are not equal to thoſe at Carnac and Lukoreen. Of this at Matareen, as well as of thoſe at Alexandria, our Author has given us deſigns, taken on the ſpot, and well engraved.

After this account of theſe obelisks, or leſſer pyramids, our readers will forgive us if, inſtead of following our Author in his deſcription of Alexandria at preſent, we inſert here the remarks he has made upon the great pyramids.

They ſtand at the feet of thoſe high mountains, which mark the courſe of the Nile, and divide Egypt from Lybia. They are uſually ſuppoſed to be antient ſepulchres, differing in ſize, and conſtructed of various materials. Some are open, others in ruins, and the greateſt part of them ſhut: all have ſuffered ſome injury or other. They could not all have been erected at the ſame time: the immenſe quantity of materials neceſſary for ſuch a work, muſt have rendered it impoſſible. Beſides there is great difference in the workmanſhip, ſome being more magnificent than others. They are certainly of the remoteſt antiquity, ſince the time they were built was not known when the Grecian philoſophers travelled into Egypt. It ſhould ſeem that they were raiſed before the invention of hieroglyphics: characters ſo ancient, that no hiſtory, extant, aſcertaineth the time of their invention, and whoſe meaning was loſt ſo long ago, as when the Perſians conquered Egypt. Can it be ſuppoſed that the Egyptians, who made ſo free a uſe of hieroglyphics, ſhould not have left one character, either within, or on the outſide of, theſe vaſt monuments

ments, or on the temples of the ſecond and third pyramids, if any ſuch characters were then in uſe? but none appear in theſe immenſe ruins: had there been any, ſurely ſome veſtiges of them would ſtill remain. Thus argues Mr. Norden. However, it is to be obſerved, that Vanſleb, who was very diligent in his obſervations on the pyramids, which he went to viſit four ſeveral times, contradicts our Author, and ſays, "J'ay trouvé "ſur quelques-unes (des pyramides) des caracteres hieroglyfiques; mais le peu de temps que nous y fûmes, ne me permit pas de les copier." p. 137. *Relation d' Egypte.*

The preſent inhabitants aſcribe theſe vaſt works to a race of giants, concerning whom, ſuch of our readers as delight in romances, may find many fanciful ſtories related by Murtadi, tranſlated into French, from the Arabic, by Monſ. Vattier. But the abſurdity of ſuppoſing theſe monuments to have been the work of giants, appears from the narrow entrance into the caverns from whence the ſtone for building them was taken; and the paſſages within the pyramids are ſo narrow, that a man of a moderate ſize, in our days, has difficulty enough to paſs them, crawling on his belly. Beſides, the urn and ſarcophagus, in the largeſt pyramid, give us no great idea of the extraordinary ſize of the inhabitants of thoſe remote times.

The principal pyramids are ſituated to the ſouth-eaſt of Gizé, a town lying on the weſtern bank of the Nile, and as many writers pretend, that the city of Memphis was built there, they are generally called the pyramids of Memphis. There are four which deſerve particular notice: they ſtand in a diagonal line, about 400 paces diſtant from each other. Their ſides correſpond exactly with the four points of the compaſs. The foundation is on a rock covered with ſand, in which, and upon the pyramids themſelves, are found ſhells, ſome of which, for their colours, are preferred to agate; and at Cairo they make of them ſnuff-boxes, and handles for knives. The out-ſide of the great pyramid is, for the moſt part, made of large ſtones, cut out of the rocks that are along the Nile, where the ſhafts or caverns from whence they were taken, are to be ſeen at this day. Theſe ſtones are ſhaped like priſms, but not of equal ſize. That they have been ſo well preſerved, for ſo long time, is more owing to the climate, where rains ſeldom fall, than to any natural and extraordinary hardneſs in the ſtone itſelf. No cement was uſed in joining the ſtones on the out-ſide; but within, where the ſtones are irregular, mortar has been uſed, as may be evidently diſcerned on entering the ſecond paſſage of the firſt pyramid.

When

When the waters are at their greateſt height, you may go in boats from Old Cairo, to the rock upon which the pyramids are built. The entrance is on the north ſide, and leads to five different paſſages ſucceſſively; which running up and down, and on the level, proceed to the ſouth, and end in two chambers, one in the middle of the pyramid, and the other lower down. All theſe paſſages, except the fourth, are of an equal ſize, or three feet and an half ſquare. They are lined on every ſide with large pieces of white marble, extremely ſmooth; little holes have been cut, that thoſe who enter may keep their footing, but if they miſs a ſtep, there is no ſtopping till they return to the bottom. Some think, that theſe paſſages were filled with ſtones, after the pyramid was built, and the work finiſhed; and it is certain the end of the ſecond paſſage hath been cloſed, for there remain ſtill to be ſeen, two ſquare blocks of marble, which ſtop the communication with the firſt paſſage. But, in truth, the entrance is too narrow for us to ſuppoſe, that a number of large ſtones, ſufficient to ſtop up all the other paſſages, could be conveyed thro' this. When you arrive at the end of the two firſt paſſages, you meet with a reſting-place, to the right of which is an opening for a ſmall paſſage, or pit, in which you find nothing but Bats, and another reſting-place. The third paſſage leads to a chamber of a middling ſize, the half of it filled with ſtones, taken from a wall to the right, to open another paſſage, which terminates at a little diſtance in a nich. This chamber is vaulted in the manner of a pent-houſe, (en dos-d' ane) caſed on every ſide with granite, now much obſcured by the ſmoke from the flambeaux, carried in to light thoſe who viſit theſe apartments. Having returned by the ſame way, you climb up to the fourth paſſage, which has a way raiſed above the level on either ſide. It is very high, and vaulted, as the chamber mentioned above. The fifth paſſage leads to the upper chamber. In the middle of the paſſage is a ſmall apartment, ſomething higher, but not broader, than the paſſage itſelf. The ſtone is cut on each ſide, more eaſily to convey what was neceſſary to ſhut up the entrance to the chamber, which, like the former, is caſed with large pieces of granite. On the left hand is a large urn or ſarcophagus, of granite, plain, without any ornaments, and in the form of a parallelopipedon. It is very well cut, and when ſtruck with a key, ſounds like a bell. To the north of this urn, or coffin, is ſeen a very deep hole, made after the pyramid was built: for what purpoſe is not known. It is moſt probable, however, that it was occaſioned by ſome cavity underneath; for it ſhould ſeem as if the pavement fell of itſelf.

itſelf, after the bottom of the chamber was depreſſed. There is nothing more to be ſeen in the chamber, except two paſſages, one north, the other ſouth. It is not poſſible to find out their uſe or original depth, for they are choaked with ſtones and other things, which people have thrown in to ſatisfy their curioſity, and to diſcover how far they might go.

The ſecond pyramid is exactly like the firſt, only it does not appear to have been opened. Toward the top it is covered on all ſides with granite, ſo cloſely joined and ſmooth, that it is impoſſible to aſcend it. There are here and there, it is true, ſome holes cut; but they are not at equal diſtances, nor do they continue high enough to encourage any one to attempt the getting up to the top of this pyramid. On the eaſt ſide are ſeen the ruins of a temple; with ſtones of a prodigious ſize. To the weſt, about thirty feet deep, is a paſſage, cut in the rock, upon which the pyramid ſtands, which ſhews how much they were obliged to take from the rock, in order to make the plain.

The third pyramid is not ſo high as the two firſt by 100 feet; but is perfectly like them in every other reſpect. It is ſhut up, as is the ſecond, and from the prodigious ſtones that lie to the north eaſt, it ſhould ſeem as if here had been a temple more diſtinguiſhable than that already mentioned. The entrance to it was on the eaſt ſide.

The fourth pyramid is 100 feet leſs than the third: it is like the reſt, but ſhut up, and without any temple to it. On the top is one large ſtone, which ſeems to have ſerved as a pedeſtal. It is not exactly in a line with the reſt, being a little to the weſt of them.

Theſe four great pyramids are ſurrounded with a number of little ones, which for the moſt part have been opened. There are three to the eaſt of the firſt pyramid, and two of them ſo ruinous, that the chambers of them are no longer diſcernible. To the weſt alſo may be ſeen many more, but all in ruins. Oppoſite the ſecond pyramid there are five or ſix, all of which have been opened. In one of them is a ſquare pit, or well, thirty feet deep.

About 300 paces to the eaſt of the ſecond pyramid, is ſeen the head of the famous ſphinx, of which our Author has given us three deſigns, one profile, the other two in front.

Near to the pyramids are ſepulchral caves, or grottos, in ſome of which are hieroglyphics, which therefore our Author thinks, were not made till long after the pyramids; they are all open and empty. He viſited ſeveral of them, but found nothing therein, except a bit of an earthen idol, like thoſe

which are found in great quantity near to Saltara, in the land of Momies.

Theſe monuments muſt be viſited in winter, that is, from November to the middle of April; for in ſummer the waters, and the deſcent of the Arabs from the mountains, who make no ſcruple of pillaging ſtrangers, render it either imprudent, or impracticable. If you ſet out from Grand Cairo, on aſſes, to Caliſh, you paſs the iſle of Rodda, and on the left ſide, behind the Mokkias, hire a boat for yourſelves and cattle, and land at Gizè, oppoſite to Cairo; and a league further take up your lodgings with the Kaimakan, where you have vermin, but no beds, nor any other conveniences, for the ſhequin you muſt pay him. In the morning you depart, and come to a little village, where there is a camp of Arabs, and you take two of them as your guides. When you come to the foot of the mountains, near the pyramids, you alight, and at the entrance of the firſt pyramid diſcharge your piſtols, to drive away the bats. The two Arabs enter firſt, to clear away the ſand, and you follow, (ſtripped of every thing but your ſhirt, on account of the exceſſive heat in the pyramids,) with a torch in your hand, which is not lighted till you enter the chambers. At the end of the firſt paſſage, where the communication has been opened by force, it is not above one foot and an half high, and two feet wide. Here the traveller lays himſelf down, and the Arabs pull him by the legs through this ſtrait paſſage, covered with ſand and duſt: this is but for two ells, or it would be inſupportable.

After this viſit to the pyramids, if your curioſity is not already ſatisfied, you may examine the old bridges, ſituate to the eaſt and by north of Gizè, and north-weſt of the pyramids. The firſt extends itſelf north and ſouth, the other eaſt and weſt. No one can now tell for what purpoſe they were built. This place is not, like others, expoſed to the waters, tho' perhaps there may have been formerly a caliſh, or canal. By the manner of building, and by inſcriptions ſtill left, they ſeem to be the work of the Saracens. The firſt has ten arches, 241 feet long *, and 20 feet four inches wide. They are 400 paces diſtant from each other, but are joined by a brick wall.

This journey may be accompliſhed in one day, and at half the expence, (that is to ſay, two ſhequins the whole company) by ſetting out very early in the morning from Cairo, and not ſtopping by the way. You will have time enough to ſee every thing, and may return in good time the ſame day; and our

* Mr. Norden has here expreſſed himſelf very inaccurately: we know not whether he gives the dimenſions of the whole bridge, or of each particular arch.

Author ſays he had rather go twice this way than once the other.

Beſides thoſe already deſcribed, there are others, called the pyramids of Dagjour. They are ſeen to the ſouth of thoſe of Memphis, and end near Meduun, where ſtands the moſt ſouthern of them. Its greateſt effect is when ſeen at a diſtance, for when you come up to it, you find it built of large bricks, baked in the ſun: and therefore it is called by the Turks and Arabs, the falſe pyramid. It is conſpicuous at a great diſtance, not being near the mountains, nor in the neighbourhood of the other pyramids; and is raiſed upon a little hill. The four ſides are equal, ſloping down in the form of a glacis in fortifications. It has three or four ſteps, or degrees, of which the loweſt may be twenty feet in perpendicular height. This pyramid has never been opened, and the expence and difficulty of deſtroying it, will, probably, deter any one from the attempt. Of the reſt of the pyramids of Dagjour, which are ſituate near Sakarra, there are only two that deſerve notice; one of them has been opened, but viſited by few. There are in all twenty of them. As the old Memphis ſtood near to this plain, Mr. Norden conjectures, that theſe pyramids were incloſed within that capital.

At the end of this deſcription of the pyramids, is a letter from our Author to the late Mr. Folkes, in which are ſome remarks upon Mr. Greaves' account of the pyramids. He allows the merit juſtly due to Mr. Greaves, and ſays he wrote his remarks, not to deſtroy that writer's obſervations, but as additions to them. When Mr. Greaves ſays, "all theſe pyramids conſiſt of ſtone," it ſhews that he had not gone far enough into Upper Egypt, to ſee the pyramid of bricks, which is unqueſtionably the ſame that, according to Herodotus, was built by Cheops, and is ſituate within four leagues of Cairo. It is a miſtake to imagine any one of the pyramids to be the ſepulchre of Oſymandyas, from whence Cambyſes took the golden circle. It is rather at Lukoreen, and ſtill entire amidſt the ruins of antient Thebes. The walls of the ſepulchre, and of the Temple where it ſtood, are covered with figures, which repreſent the funeral obſequies and ſacrifices, celebrated on the death of that prince; as the palace and porticos, tho' in ruins, contain his battles and great actions. Mr. Norden took deſigns of them on the ſpot, and has ſhewn where the golden circle might have been placed. But theſe deſigns are not in this volume. He proves the great antiquity of the pyramids by theſe two arguments: 1. That they were built before the uſe of hieroglyphics, for none are to be found on them either within or without. And if what Vanſleb ſays is true, tho' we cannot

cannot but give the preference to Mr. Norden, ſuch a ſmall quantity on no one knows which of the pyramids, may have been inſcribed long after they were built. But the meaning of theſe characters was unknown in the time of Cambyſes, and as Memphis was raiſed from the ruins of Thebes, it is moſt probable that theſe vaſt ſtructures were erected before the building of Memphis. 2. The granite uſed for the ſarcophagus, the caſing of the chambers, and the ſummit of the ſecond pyramid, is not poliſhed; and therefore, as all other marble made uſe of in theſe buildings is poliſhed, they muſt have been erected before the art of poliſhing granite was diſcovered, that is, before the obeliſks were raiſed; or ſepulchral urns, or caſes to momies made; all of which, very few excepted, are of poliſhed granite.

Our Author joins with Mr. Greaves in aſſerting, that the ſuperſtition of Egypt was one principal cauſe for the building the pyramids, but he thinks that ambition alſo had a large ſhare in it. They are certainly monuments of the moſt durable form, for it would take as much time to deſtroy as to raiſe them. It is not a little ſurprizing, adds he, that ſo vaſt a mountain ſhould produce no other than a mouſe, for to ſuch may the narrow paſſages and chambers juſtly be compared. But then it ſhould be conſidered, that the art of making vaults and roofs might not then be ſo well known, as to make men think it practicable to ſupport the enormous weight of the pyramid over them, eſpecially as it was not compoſed of ſuch materials as to ſupport itſelf, which would have required ſquare blocks of ſtone, wrought as on the outſide. And in the leſſer pyramids, which are, in great meaſure, open, it may be ſeen that they were built entirely of ſquare ſtones, and therefore their chambers are much larger in proportion than thoſe of the greater pyramids.

Mr. Norden finds it neceſſary to diſſent from Strabo, concerning thoſe ſtones which he calls the tombs of Mercury. Nature, not art, diſpoſed them in that order in which they lie one upon another; for in this reſpect the granite differs from other rocks, that it lies in the quarry like a heap of large flints. The workmen who antiently cut granite here, carried away ſuch pieces as were proper, and left others ſtanding here and there, as limits, or for ſome other purpoſe. This ſeems to have been the origin of what are called the Tumuli Mercuriales. Here are hieroglyphics, and an infinite quantity of granite, cut into ſquares, ſome begun, and others finiſhed, in the very ſtate they were left by the workmen, who, perhaps, were driven away by the calamities of war. Not far from hence is the obeliſk that was begun, but not finiſhed; and the entire

plain of which Strabo ſpeaks, was formed by taking away granite, which muſt have been of a better ſort than that on the borders of the Nile, or it would not have been preferred to that which could be carried with greater eaſe. On the borders of the Nile too, in ſome places, there are ſtones covered with hieroglyphics, and others begun to be worked upon, in like manner as in the place above deſcribed. Mr. Greaves is certainly miſtaken in ſuppoſing that theſe Tumuli Mercuriales ſerved as a model for building the pyramids; their ſhape and ſize are too diſſimilar; nor is there any other appearance of art in them, but the hieroglyphics, which, according to Mr. Norden, are more modern than the pyramids.

That pyramid which is uſually diſtinguiſhed as the firſt, ſhould be conſidered as the laſt of thoſe made of the ſame materials. It does not ſeem to have been entirely finiſhed, and has not ſo very old an aſpect as others that are near it. Mr. Greaves is certainly miſtaken, when he ſuppoſes the inequality of the ſteps of the pyramid to have proceeded from the injuries of time. The ſtones of which they are compoſed differ from four to five, and ſometimes to ten inches. They were not made for aſcending and deſcending; and regularity was not obſerved but as it was neceſſary for the eaſe of the workmen, and for carrying on the form of the pyramid. Perhaps this inequality of the ſteps has occaſioned the different accounts given of their number, by different travellers.

Our Author cannot conceive how Mr. Greaves, who was ſo very accurate in his deſcriptions, could ſay there is nothing now left of that admirable bridge mentioned by Herodotus; for there remains a conſiderable part of it, enough to form a juſt idea of its conſtruction and uſe: and to the eaſt of the third pyramid are the remains of another bridge. Theſe, as they now ſtand, are to be ſeen in our Author's deſigns.

The ſummit of the ſecond pyramid ſhews plainly, whatever may have been the opinion of Proclus, that it could not have been deſigned for an obſervatory, becauſe it is rendered inacceſſible by being covered with granite. And if the reſt are not ſo, the architect might have nevertheleſs intended to finiſh them all in the ſame manner *.

* This is true; but then it ſhould alſo be obſerved, that Proclus mentions another uſe, which was, to determine the *annus ſydereus*. We cannot here enter into the conſideration of the aſtronomical uſes of pyramids and obeliſks in Egypt; and therefore, refer our readers to what the accurate and ingenious Mr. James Stuart has ſaid of them, in a letter which he publiſhed at Rome, in Latin and Italian, inſcribed to Lord Malton, now Marquis of Rockingham.

Con-

Concerning the weather in Egypt, it is obſerved, that from Alexandria to Feſhne, the air is often thick, the ſky obſcured, and it frequently rains; but at Feſhne, and higher up, it is always fair. And yet, our Author ſays at Meſhie it rained very hard, and thundered, for the ſpace of an hour.

Mr. Greaves ſays, that the ſtones were hewen, according to Herodotus and Diodorus, out of the Arabian mountains. But our Author aſſerts, that a great part of the ſtones employed in building the pyramids, were taken from the caverns which are ſeen in great number near the pyramids. The reſt came from the other ſide of the Nile: and when the waters were high, it was eaſy to convey the ſtones to the bridge mentioned by Herodotus, and along that to the mountain where the pyramid was to be built.

The temples ſeen to the eaſt, and joining the pyramids, were built of very large ſtones. It is aſtoniſhing ſo few travellers have taken notice of them. They ſeem to have been open on the top. Their great circumference rendered it impoſſible to find ſtones large enough to reach from ſide to ſide: and as there are no remains of any column, it is to be preſumed the pyramids were built before columns were in uſe. This may perhaps account for their form; if they did not underſtand the art of covering buildings, or ſupporting them by columns, they could not be contrived ſo as to be covered, but in the ſhape of pyramids *.

The blackneſs which Mr. Greaves diſcovered within the pyramid, and which ſeemed to him to have proceeded from

* That the pyramids were erected before the uſe of pillars, or ſuch artificial ſupports, was known to the Ægyptians, appears a favourite hypotheſis of our Author: but may it not be objected, that ſuch ſupports (without which the meaneſt hutt could ſcarce be built) muſt, in all probability, have been very early, and naturally ſuggeſted to man, by obſerving the ſtems of trees and plants, and the feet of animals; and that the pyramids, being works of great magnificence, are, doubtleſs, of much later date than the mention of the ſimple, perpendicular, prop, which muſt have occurred long before the chizzelling, cementing, and poliſhing of marble?—We are not to venture too far in our concluſions from what we have as yet diſcovered of the internal ſtructure of the pyramids: there may be many undiſcovered paſſages, and chambers in, and underneath them, of which we know no more than Herodotus and Pliny knew before us; and of which we muſt remain in ignorance, till the hand of time, or ſome more ſucceſsful reſearches than have yet been made, ſhall open to our view the hidden receſſes of theſe amazing ſtructures. As to the ſhape or form of the pyramid, it might have been previouſly determined, by the aſtronomical purpoſes for which they were, perhaps, originally deſigned.

hence, that thoſe inlets had been a receptacle for the burning of lamps, is nothing more than the ſmoke of the flambeaux carried by thoſe who have viſited this monument ſince it has been opened. Mr. Greaves ſays, from Herodotus, that the ſecond pyramid hath no ſubterraneous ſtructures. On which our Author obſerves, that Herodotus muſt have ſaid this on hear-ſay: for as the pyramid is ſhut, he could not have examined into it himſelf. What can we think when told by Strabo and Pliny, that the water of the Nile enters the pit or well of the firſt pyramid? Could they have ſeen this? Did they hear it from others?—It is certain their deſcriptions ſuit not the preſent ſtate of theſe places.

Mr. Norden ſays, it gives him great pain to examine minutely all that Mr. Greaves has ſaid of the ſecond pyramid, it is ſo very faulty. He thinks our Profeſſor relied too much upon the authority of his Venetian friend, who might have deceived him; and being tired with his examination of the firſt pyramid, have paid two little attention to the ſecond. It is certainly as large as the firſt. Tho' the ſteps or degrees do not appear at the bottom of this ſecond pyramid, they are apparent towards the top; the lower degrees having been deſtroyed by the violence with which they were treated when the granite which covered them, and which remains above, was taken away.

Authors are greatly miſtaken in ſaying it is the third pyramid which is partly built of Baſaltes, whereas it is the fourth; which Mr. Greaves is the more excuſable for not having ſeen, as it is hid by the others, and not eaſily diſcernable, even when you are at no great diſtance from it. Whether it is of Baſaltes or not, is uncertain; it is not however of the ſubſtance of that fine vaſe in the collection of Cardinal Albani at Rome: but it is as hard, and ſomething blacker than Granite. The ſummit of this pyramid is of a yellowiſh ſtone, of the ſame quality with that of Portland; and the other pyramids are conſtructed of the ſame ſtone. There can be no doubt of the exiſtence of this fourth pyramid. Lord Sandwich obſerved it well, and Mr. Norden's deſigns prove it.

The reſt of the pyramids in the Lybian Deſert are well worthy the attention of a traveller; and it is very ſtrange, that ancient as well as modern authors ſhould not have mentioned them. They conſiſt of four or five degrees or ſtories, each thirty or forty feet high. Lord Sandwich took great notice of theſe pyramids, and in particular, of one which was never finiſhed, and which may ſerve to ſhew in what manner theſe buildings were conſtructed. The two largeſt of theſe

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pyramids are equal to any of thoſe at Memphis. Thoſe at Sakkara were certainly the oldeſt, and from them the model was taken to build the reſt.

We ſhould now return to our Author's deſcription of Alexandria, but having, on account of the importance as well as novelty of the ſubjects treated above, exceeded the uſual bounds of an Article in our Review, we ſhall defer the reſt of this valuable work to another month, and conclude for the preſent with ſome remarks we have made upon Hieroglyphics.

1. It is evident from a ſlight inſpection of theſe ancient inſcriptions, that they are not entirely compoſed of the repreſentations of animals and other objects, but are intermixed with certain characters that cannot well be taken for any other than letters. Of this ſort, we believe, are the three characters in a frame in the tree, in Mr. Norden's fifty-eighth plate; where are three human figures. One ſtands pointing to a bar under the frame of the inſcription in the tree; by his beard he ſhould be a man. Another, ſeeming to be a female by the largeneſs of the left breaſt, is without a beard, and ſits on a large ſquare block: and ſhe points likewiſe to the tree. The third figure ſtands behind her, and has a beard, and a high corno to his cap. They have all different caps, which may ſerve to diſtinguiſh their characters. The oval figure over the three characters in the frame, we take to be a reſemblance of the fruit, and, perhaps, the three letters expreſs the name of it. If it is an apple, the oriental word in Hebrew, and Arabic, for that fruit, is expreſſed by theſe three letters, T F C; and the Coptic or Egyptian word is alſo very like it: but Strabo ſays they have no apples in Egypt. Beneath the Baſs-relief are no more than five diſtinguiſhable characters: one is round, and may ſignify the fruit as above; another is waving, and may ſignify water, or the letter M, as in the Samaritan alphabet; another, which we take to be imperfect, is like the Hebrew *Vau*: one of them is the ſame with the middle letter in the frame; and another reſembles a ſquare, or large Hebrew *Heth*; and is the very ſame with that held in the woman's hand, which looks as if it were deſigned to be held up, that the bar or line, which the man ſeems to be about ſtriking from him, towards the woman, might paſs through it.

2. As the Obeliſcs were all conſecrated to the ſun, and took their form, as Pliny and others obſerve, from a ſolar ray, and might ſerve ſome aſtronomical purpoſe, as a Meridian, &c. it is not to be doubted but the principal characters inſcribed on them, relate to Aſtronomy. The early uſe of ſuch characters is evident from the Sphinx, which emblematically deſcribes the

ſeaſon for the riſing of the waters of the Nile; that is, when the ſun enters Leo and Virgo: from theſe two conſtellations is made the Sphinx; which word ſignifies, in the Chaldee dialect, to *over-flow*; and the cauſe of this over-flowing of the Nile being a riddle to the antients, probably gave riſe to the accounts we have, from them, of riddles propounded by the ſphinx.

3. Thoſe inſcriptions that are found in their cœmeteries or ſepulchral caverns, and amidſt the ruins of their temples, are certainly hiſtorical, as they have ever been in all other the like places: and if with the inſcriptions we could obtain well-drawn copies of the baſs-reliefs, and figures that attend them, it is poſſible we might in time read, from authentic records, the moſt ancient hiſtory of Egypt.

4. The true reaſon why unknown characters continue unknown, is, becauſe they are given, in too ſmall parcels, into the hands of the interpreter: this was the caſe of the few Palmyrene inſcriptions at firſt brought into Europe. If a very large quantity of theſe hieroglyphic characters were given, with all the helps that might be communicated, it is not to be doubted but a good Decypherer and able Orientaliſt, might in time diſcover their uſe and meaning.

5. We therefore earneſtly recommend to all who travel, or correſpond, in Egypt, that accurate drawings may be taken of the inſcriptions, images, and baſs-reliefs there: and when the communication is more open than at preſent, we could wiſh the ſame were done in Africa *.

* See the Hiſtory of Africa, by Leo Africanus; who mentions many antient inſcriptions, in various characters.

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All the Orations of Demoſthenes, pronounced to excite the Athenians againſt Philip King of Macedon, tranſlated into Engliſh: digeſted and connected, ſo as to form a regular Hiſtory of the Progreſs of the Macedonian Power: with Notes hiſtorical and critical. By Thomas Leland, *B. D. Fellow of Trinity College, Dublin.* 4to. 6s. Johnſton.

IF not only to comprehend the true intereſts of one's country, but glorioufly to exert every effort of mind in animating all hearts to unite in the common cauſe, can render any character illuſtrious, that of Demoſthenes was certainly ſuch: who, in an age of corruption, ſelfiſhneſs, and vanity; and among a people, learned, generous, and acute; oppoſed wiſ-

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dom to vanity, patriotiſm to ſelfiſhneſs, and infamy to corruption.

And if active life, thus engaged, is worthy of admiration; a man of learning, who employs his leiſure to impart to us, in our own language, the ſentiments of ſuch a patriot, at a time when theſe ſentiments deſerve our utmoſt attention, may may juſtly be ſaid to merit our eſteem and our praiſe.

But Mr. Leland hath not only tranſlated, with a ſpirit nearly approaching to the original, and with a truth conformable to the letter of it, all the Orations which he ſuppoſes now to remain, of thoſe pronounced by Demoſthenes, to excite the Athenians againſt Philip of Macedon; but he has illuſtrated theſe Orations, in order to adapt them to all readers, with Notes, not only from his own fund, but, among the antients, from Dionyſius of Halicarnaſſus, whom he principally regards, and from Ulpian, Libanius, Suidas; and, among the moderns, from Tourreil, whom he ſeems moſt to honour, and upon whoſe tranſlation he animadverts, and from d'Olivet, and Mountenay, as alſo the authors of the Univerſal Hiſtory, whom he corrects in a certain particular: and that nothing might be wanting to render Orations of ſuch antiquity, and addreſſed to a ſtate ſo long ago diſſolved, entirely clear in every part, and inſtructive in every circumſtance, even to the moſt illiterate reader; he hath, in his preface, and in the introductory pieces to each Oration, and by a concluſion ſubjoined to the whole, ſo connected the Hiſtories of Greece and Macedon, ſo deſcribed the internal condition of their different ſtates, and ſo characteriſed the leading men at Athens, and Philip of Macedon, that nothing can be obſcure, nothing unintereſting, in any of theſe Orations.

The Tranſlation is inſcribed to the Lord Viſcount Charlemont; and accompanied with a map of ancient Greece, and the parts adjoining.

Upon the whole, our ingenious Divine, by judiciouſly adopting the obſervations of Dionyſius, in oppoſition to thoſe of Tourreil and the Scholiaſt, hath enabled himſelf to arrange theſe Orations in the very order in which they were ſpoken. Thus, in the Olynthiac Orations, he places firſt, what common editors call the ſecond; gives the ſecond place, to what hath the third with them; and the third place, to what with them hath the firſt. We could have wiſhed, however, that he had been leſs complaiſant to Mr. Mountenay; and that, depending on his own judgment, ſupported by the authority of the diſcerning Dionyſius, he had entirely ſevered

from the firſt Philippic what he ſtill here admits to appear as the latter part of it, tho' Dionyſius aſſures us, and himſelf is perſuaded of it, that it is a ſeparate and complete piece, and was, indeed the ſixth Philippic. Had this been done, we ſhould not only have had in reality, but in appearance too, which is a circumſtance that may well attend reality, eleven intire Orations of the twelve ſo juſtly ſtiled Philippic. And that we have not the compleat twelve, may, as we preſume, tho' our Author takes no notice of it, be imputed to this; that, along with Libanius, he looks upon the Oration intitled περὶ Ἀλοννησου, and which in common editions precedes that on the Cherſoneſus, as not the genuine production of Demoſthenes, but of Hegeſippus, or ſomebody elſe. Yet we ſhould have been pleaſed to have had our Author's reaſons for determining thus; as he might have thrown, perhaps, more light on the ſubject than Libanius does.

We proceed next, to what is of more importance, to ſelect a few of the many obſervations, ſentiments, and reaſonings, which dignify theſe Orations; and which, if duly attended to, might then have ſaved Athens, and may now be of ſervice to us.

'Firſt then, Athenians! theſe our affairs muſt not be 'thought deſperate; no, tho' their ſituation ſeems entirely 'deplorable. For the moſt ſhocking circumſtance of all our 'paſt conduct, is really the moſt favourable to our future ex'pectations. And what is this? That our own total indo'lence hath been the cauſe of all our preſent difficulties. For 'were we thus diſtreſſed, in ſpite of every vigorous effort 'which the honour of our ſtate demanded, there were then 'no hope of a recovery.—And if you (my countrymen!) 'will now at length be perſuaded to entertain the like ſenti'ments; if each of you, renouncing all evaſions, will be 'ready to approve himſelf an uſeful citizen, to the utmoſt 'that his ſtation and abilities demand: if the rich will be rea'dy to contribute, and the young to take the field: in one 'word, if you will be yourſelves; and baniſh thoſe vain 'hopes which every ſingle perſon entertains, that while ſo 'many others are engaged in public buſineſs, his ſervice will 'not be required: you then (if heaven ſo pleaſes) will re'gain your dominions, recall thoſe opportunities your ſupine'neſs hath neglected, and chaſtiſe the inſolence of this man. '—Talk not of your ten thouſands, or twenty thouſands of 'foreigners; of thoſe armies which appear ſo magnificent on 'paper; but let them be the natural forces of the ſtate.—In 'affairs of war, and warlike preparations, there is no order,

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'no certainty, no regulation. So that when any incident 'alarms us, firſt, we appoint our Trierarchs *; then the ſup-'plies are conſidered. Theſe points once ſettled, we reſolve 'to man our fleet with ſtrangers and foreigners; then, find 'it neceſſary to ſupply their place ourſelves. In the midſt of 'theſe delays, what we are ſailing to defend, the enemy is al-'ready maſter of: for the time of action we ſpend in pre-'paring: and the junctures of affairs will not wait our ſlow 'and irreſolute meaſures. Theſe forces too, which we think 'may be depended on, until the new levies are raiſed, when 'put to the proof, plainly diſcover their inſufficiency. By 'theſe means hath he arrived to ſuch a pitch of inſolence.— 'They who conduct a war with prudence, are not to follow, 'but to direct events; to direct them with the ſame abſolute 'authority, with which a general leads on his forces: that 'the courſe of affairs may be determined by them, and not 'determine their meaſures. But you, Athenians, although 'poſſeſſed of the greateſt power of all kinds, ſhips, infantry, 'cavalry, and treaſure; yet to this day have never employed 'any of them ſeaſonably; but are ever the laſt in the field. 'Juſt as barbarians engage at boxing, ſo you make war with 'Philip: for when one of theſe receives a blow, that blow 'engages him: if he is ſtruck in another part, to that part 'his hands are ſhifted: but to ward off the blow, or to watch 'his antagoniſt; for this, he hath neither ſkill nor ſpirit. 'Even ſo, if you hear that Philip is in the Cherſoneſus, you 'reſolve to ſend forces thither; if in Thermopylæ, thither; 'if in any other place, you hurry up and down, you follow 'his ſtandard. But no uſeful ſcheme for carrying on the war, 'no wiſe proviſions ever thought of, until you hear of ſome en-'terprize in execution, or already crowned with ſucceſs. This 'might formerly have been pardonable, but now is the very 'critical moment, when it can by no means be admitted.— 'To me it is aſtoniſhing, that none of you looks back to the 'beginning of this war, and conſiders that we engaged in it 'to chaſtiſe the inſolence of Philip; but that now it is be-'come a defenſive war, to ſecure us from his attempts.—So 'ſhamefully are we degenerated, that each of our command-'ers is twice or thrice called before you, to anſwer for his 'life, though not one of them dared to hazard that life, by 'once engaging his enemy. No; they chuſe the death 'of robbers and pilferers, rather than to fall as becomes 'them (*a*).

* Admirals.

(*a*) Taken from his firſt Philippic, p. 1, 3, 6, 13, 14, 15, 16.

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'How is it that our affairs were once ſo flouriſhing, and 'now in ſuch diſorder? Becauſe, formerly, the people dar-'ed to take up arms themſelves; were themſelves maſters of 'their miniſters; themſelves diſpoſers of all emoluments: ſo 'that every citizen thought himſelf happy, to derive honours 'and authority, and all advantages whatever, from the peo-'ple. But now, on the contrary, favours are all diſpenſed, 'affairs all tranſacted, by the miniſters: while you, quite 'enervated, robbed of your riches, your allies, ſtand in the 'mean rank of ſervants and aſſiſtants.—It never has, nor 'could it have been moved by me, that the rewards of the di-'ligent and active, ſhould be beſtowed on the uſeleſs citizen: 'or that you ſhould ſit here, ſupine, languid, and irreſolute, 'liſtening to the exploits of ſome General's foreign troops; 'for thus it is at preſent. Not that I would reflect on him 'who ſerves you, in any inſtance. But you yourſelves, A-'thenians, ſhould perform thoſe ſervices for which you heap 'honours upon others; and not recede from that illuſtrious 'rank of virtue, the price of all the glorious toils of your an-'ceſtors; and by them bequeathed to you (*b*).

'It is not the conqueſt of Athens which Philip aims at: 'no; it is our extirpation. He knows full well, that ſlavery 'is a ſtate you would not, or if you were inclined, you could 'not ſubmit to; for ſovereignty is become habitual to you. 'Nor is he ignorant, that at any unfavourable juncture, you 'have more power to obſtruct his enterprizes, than the whole 'world beſides.—I ſhould not have thought myſelf a good citi-'zen had I propoſed ſuch meaſures as would have made me the 'firſt among my countrymen, but reduced you to the laſt of 'nations. On the contrary, the faithful miniſter ſhould raiſe 'the glory of his country; and, upon all occaſions, adviſe 'the moſt ſalutary, not the eaſieſt meaſures. You ſhould 'ſend Embaſſadors into all parts, to inform, to remonſtrate, 'to exert all their efforts in the ſervice of the ſtate. But, 'above all things, let thoſe corrupt Miniſters feel the ſevereſt 'puniſhment; let them at all times, and in all places, be 'the objects of your abhorrence (*c*).—

'What is the cauſe of all this? (for there muſt be ſome 'cauſe, ſome good reaſon to be aſſigned, why the Greeks 'were once ſo jealous of their liberty, and are now ſo ready 'to ſubmit to ſlavery.) It is this, Athenians! Formerly 'men's minds were animated with that, which they now feel 'no longer, which conquered all the opulence of Perſia,

(*b*) Olynthiac the ſecond, p. 46, 47, 48.—
(*c*) On the ſtate of Cherſoneſus, p. 103, 105, 106.

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‘ maintained the freedom of Greece, and triumph'd over the ‘ powers of ſea and land: but now that it is loſt, univerſal ruin ‘ and confuſion overſpread the face of Greece. What is this? ‘ nothing ſubtile or myſterious; nothing more than an unani- ‘ mous abhorrence of all thoſe who accepted bribes from Prin- ‘ ces, prompted by the ambition of ſubduing, or the bare intent ‘ of corrupting Greece. To be guilty of ſuch practices, was ‘ accounted a crime of the blackeſt kind; a crime, which ‘ called for all the ſeverity of public juſtice; no petitioning ‘ for mercy, no pardon was allowed. So that neither Orator ‘ nor General could ſell thoſe favourable conjunctures, with ‘ which fortune oftentimes aſſiſts the ſupine againſt the vigi- ‘ lant; and renders men, utterly regardleſs of their intereſts, ‘ ſuperior to thoſe who exert their utmoſt efforts: nor were ‘ mutual confidence among ourſelves, diſtruſt of tyrants, and ‘ barbarians, and ſuch-like noble principles, ſubject to the ‘ power of gold. But now are all theſe expoſed to ſale, as ‘ in a public mart: and, in exchange, ſuch things have been ‘ introduced, as have affected the ſafety, the very vitals of ‘ Greece. What are theſe? Envy, when a man hath re- ‘ ceived a bribe; laughter if he confeſſes it; pardon, if he ‘ be convicted; reſentment at his being accuſed; and all the ‘ other appendages of corruption. For as to naval power, ‘ troops, revenues, and all kinds of preparations, every thing ‘ that is eſteemed the ſtrength of a ſtate, we are now much ‘ better, and more amply provided, than formerly: but they ‘ have loſt all their force, all their efficacy, all their value, by ‘ means of theſe traffickers (*d*).

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(*d*) As the above paſſage is that of the largeſt extent we have cited, or ſhall cite, in our extracts from theſe Orations, we here ſubjoin to it the Greek text, that Judges may diſcern the preciſion and ſpirit of our Tranſlator, and recommend the performance accordingly: a performance, which we have compared, through whole orations, with the original; and with ſo much ſatisfaction, that we may here collate at a venture.

Τι ουν αἰτιον τουτων; η γαρ απαν λογου και δικαιας αἰτιας ὑπ τοθ ὑπως ειχον ἑτοιμως προς ελευθεριαν απαντες οι ἑλληνες, ουτε νυν προς το δουλευειν. ην τι τοῦ ην, ω ανδρες αθηναιοι, εν ταις των πολλων διαπραξεσιν, ο νυν μκ εστιν, ο και τους φιρσων εκρατησε πολεμου, και ελευθεραν ηγε την ἑλλαδα, και ουτε ναυμαχιας ὑπ πεζης μαχης ἑτοιμας ητταῦο νυν δ' απολωλος, απαντα λελυμαντται, και απω και καῖω πεπτωκε τα των ἑλληνων πραγματα. τι ουν ην τουτο; ὑπθν ποικιλον ουδε σοφον· αλλ' ὁτι τους παρα των αρχειν αει βουλομενων η και διαφθειρειν την ἑλλαδα, χρηματα λαμβανοντας, απαντες εμισουν· και χαλεπωτατον ην, το δωροδοκηθεν ἑξελεγχθηναι· και τιμωρια μεγιστη τουτον ἑκολαζον· και παραλυπησις ὑδεμια ην, ὑδε συγγνωμη· τοι ουν καιρου ἑκαστα των πραγματων, ου η τυχη και τους αμελουσι καλα των προσηκοντων, και τους μηδεν ὑπολουσι ποιειν, καλα των παντα α προσηκει πραττοντων πολλαπλασιως εκ-

'While the veſſel is ſafe, whether it be great or ſmall, 'the mariner, the pilot, every perſon ſhould exert himſelf 'in his particular ſtation, and preſerve it from being wreck-'ed, either by villainy or unſkilful neſs. But when the 'ſea hath once broken in, all care is vain. And therefore, 'Athenians, while we are yet ſafe, poſſeſſed of a powerful 'city, favoured with many reſources, our reputation illu-'ſtrious, what are we to do? (perhaps ſome have ſat with 'impatience to aſk.) I ſhall now give my opinion, and 'propoſe it in form; that if approved your voices may con-'firm it. Having, in the firſt place, provided for your de-'fence, fitted out your navy, raiſed your ſupplies, and array-'ed your forces: (for altho' all other people ſhould ſubmit to 'ſlavery, you ſhould ſtill contend for freedom.) Having 'made ſuch proviſion, (I ſay) and this, in the ſight of 'Greece; then we are to call others to their duty; and for 'this purpoſe, to ſend Ambaſſadors into all parts, to Pelo-'ponneſus, to Rhodes, to Chios, and even to the *King*: '(for he is by no means unconcerned to oppoſe the rapidity of 'this man's progreſs.)—(*e*)

'At preſent, your conduct muſt expoſe you to deriſion. 'Nay, I call the powers to witneſs, that you are acting as if 'Philip's wiſhes were to direct you. Opportunities eſcape 'you; your treaſures are waſted; you ſhift the weight of 'public buſineſs upon others; break into paſſion; criminate 'each other.—If from the variety of merchandizes, and plen-'ty of proviſions, you flatter yourſelves that the State is not 'in danger, you judge unworthily and falſely. Hence, we 'might determine whether our markets were well or ill 'ſupplied: But the ſtrength of that State which is regarded 'by all who aim at the ſovereignty of Greece, as the ſole ob-'ſtacle to their deſigns, the well-known guardian of Liberty, 'is not ſurely to be judged of by its vendibles. No; we ſhould 'enquire whether it be ſecure of the affections of its allies; 'whether it be powerful in arms. Theſe are the points to be

κασκευαζει, ουκ ην πριασθαι παρα των λεγοιλων, ουδε των γραλαγωγιλων, ουδε την προς αλληλους ομοιοιαν, ουδε την προς τους βαρβαρους και τους τυραννους απιστιαν, ουδ' ολως των τοιουτων ουδεν. νυν δ' απαυδ, ωσπερ εξ αγορας, εκπεπραλαι ταυλα· ανειεισηκλαι δε αυλι τουτων, υφ ων απολωλε και νενοσηκεν η ελλας. ταυλα δ' εστι τι; ζηλος ει τις ειληφε τι γελως, αν ομολογη συγγνωμη τοις ελεγχομενοις· μισος, αν τουτοις τις επιθυμα· ταλλα παντα οσα εκ του δημοδοκειου πρηνται. Επει τριηρεις γε και σωματων πληθος, και χρηματων προσοδοι, και της αλλης καλασκευης αφθονια, και τάλλα οις αν τις ισχυειν τας πολεις κρινοι, νυν απαντα και πωλειται και μειζω εστι των τοτε πολλων. Αλλ' απαντα ταυτα αχρηστα, απρακτα, αιτητα, υπο των πωλουντων, γινεται.

(*e*) Philippic the third, p. 119, 120, 126.

'conſidered: and in theſe, inſtead of being well provided, 'you are totally deficient.—You have ſunk from glory to diſ-'grace, from wealth to poverty. For the riches of a State, 'I take to be the number, fidelity, and affection of its allies: 'in all which you are notoriouſly deficient. And by your 'total inſenſibility, while your affairs are thus falling into 'ruin, he is become ſucceſsful, great, and formidable to all 'the Greeks, to all the Barbarians; and you deſerted and 'inconſiderable; ſumptuous, indeed, in your markets; but 'in every thing relating to military power, ridiculous.'—*(f)*

Thus the renowned Demoſthenes; who from the thirtieth, till the forty-ſecond year of his life, endeavoured, tho' in vain, to alarm his careleſs countrymen with a ſenſe of impending ruin. But ſo fond were they of riches and luxury, ſo ſunk in pleaſure, and ſo loſt to manhood, that altho' one of the greateſt powers on the continent, who had already ſeized ſome of their colonies, who had made great advances to ſtrip them of all the reſt, who had entirely ſeduced many of their allies, and over-awed thoſe who remained unſeduced; when this power threatned them with hourly invaſion, yet would they not interrupt trade, or abandon amuſement, ſo much as to put themſelves in a poſture of defence; but truſting to the influence of money, their naval force, and the bravery of foreigners, were at laſt ſurprized in their own territory, by Philip, who put the foreigners to flight, and enſlaved the Athenians.

(f) Philippic the fourth, p. 137, 144, 148. W.

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THIS volume is at leaſt not inferior to any of thoſe publiſhed, even within the laſt four or five years, when the reputation of the Philoſophical Tranſactions of our Royal Society began to revive. Of the ſeveral papers which compoſe this new collection, we ſhall mention the greateſt part, for the information of our readers: omitting ſome, rather for the ſake of keeping the preſent article within moderate bounds, than from any perſuaſion that the particulars we overlook are unworthy to remain in the company to which they have been introduced, by the Gentlemen to whom the management of theſe publications is intruſted by the Society.

Art. 1. *De Preſſionibus Ponderum in Machinis Motus.*

This article is the work of that ingenious Mathematician Chriſtian Hee. It is a ſhort but curious performance, and the proceſs is delivered in a very elegant manner. B

Art. 2. *An inveſtigation of a general rule for the reſolution of Iſoperimetrical Problems of all orders. By Mr.* Thomas Sympſon, F. R. S.

Among the ſeveral branches of mathematical learning, this relating to iſoperimetrical problems, has, perhaps, been the leaſt purſued. Mr. Mc. Laurin is almoſt the only author who has conſidered the ſubject. The method laid down by that Gentleman is very eaſy, but not ſo general as could be wiſhed. Mr. Sympſon has here given us a far more general method than that of Mr. Mc. Laurin, and, at the ſame time, obviated the difficulties attending the reſolution of problems of this kind. Every one converſant in the mathematical principles of the Newtonian Philoſophy, muſt be convinced that the methods of finding the Maxima and Minima of quantities, are of the utmoſt importance; and tho' the term Iſoperimetrical, according to its proper acceptation, ſhould be applied only to ſuch problems as relate to finding the greateſt Areas and Solids under equal perimeters, yet Mathematicians extend it much farther, calling all thoſe problems that relate to the finding the Maxima and Minima of Quantities, whether depending on a line, ſpace, or body, iſoperimetrical.

Mr. Sympſon, from two Lemmas, deduces the following general Rule.

'For the ſolution of Iſoperimetrical problems, of all orders, 'take the Fluxions of all the given expreſſions (as well that 'reſpecting the Maximum or Mininum, as of the others, 'whoſe Fluents are to be given quantities) making that quan-'tity ($\dot{x}$) alone variable, whoſe Fluent (x) enters not into 'the ſaid expreſſions; and having divided every where by the 'ſecond Fluxion, ($\ddot{x}$) let the quantities thence ariſing, join-'ed to general Co-efficience, 1, e, f, g, &c. whoſe values 'will depend on the values given, (and may be either poſitive 'or negative) be united into one ſum, and the whole be 'made equal to nothing; from which equation the true re-'lation of $\dot{x}$ and $\dot{y}$, and of x and y, will be given, let the 'number of reſtrictions be what it will.'

This rule Mr. Sympſon has illuſtrated by ſeveral examples, and, among the reſt, that of finding the Solid of leaſt reſiſtance, and the Curve of ſwifteſt deſcent.

B Art.

Art. 4. *A remarkable caſe of a Morbid Eye. By Mr. Spry, Surgeon, at Plymouth.*

According to Mr. Spry, this diſorder was a Carcinoma, which he having in vain endeavoured to remove by repeated bleedings at the arm, and once at the temporal artery, by epiſpaſtics, purgatives, mild and draſtic doſes of mercury, a ſeton, ſcarifications, and a collyrium, the cure was at laſt effected by exciſion. Behind the diſeaſed eye, a cyſt filling the whole orbit was found; which, upon being opened, diſcharged, with conſiderable force, a great quantity of pus like lymph, (as he expreſſes it) when the tumor ſubſided a good deal. The greateſt part of this cyſt being cut away, the remainder ſloughed off, and the woman got well in a month. The caſe is indiſtinctly related. It ſeems to have been a protruſion of the eye from the cyſt, and not a Carcinoma.

Art. 5. *A Supplement to the account of a diſtempered ſkin, publiſhed in the 424th Number of the Philoſophical Tranſactions. By Mr. Henry Baker, F. R. S.*

In 1731 a lad of fourteen years of age was ſhewn to the Society, having a diſeaſe of the ſkin, ſo different from any mentioned in the hiſtory of diſeaſes, that Mr. Machin, the Society's ſecretary, drew up an account of it, which was publiſhed. The ſame perſon is ſtill alive, and in 1754 was in London, as a ſhew, under the name of the Porcupine Man; and not improperly, as the whole of his ſkin, except his face, palms of his hands, and ſoles of his feet, is covered with a very thick-ſet grove of dark brown cylindrical warts, ſo firm and elaſtic, eſpecially when at their full ſize, which is an inch, that they make a ruſtling noiſe when the hand is paſſed over them.

When he had the ſmall-pox, the warts fell off, but they ſoon ſhot up again; to get rid of which he has been twice ſalivated: while the mercury did its office, he had hopes of a recovery, for his ſkin became ſmooth and white; but no ſooner did the ptyaliſm ceaſe, than his warty integuments reappeared.

Mr. Baker further informs us, that he ſheds them annually, either in the autumn or winter, when he uſually looſes blood, to prevent a little ſickneſs, which otherwiſe accompanies their fall. At other times he is remarkably healthy.

He has had ſix children, who all, in nine weeks after their birth, acquired the ſame rugged covering with himſelf; but

* See that caſe at large, Review, vol. XIII. p. 329. ſeq.

they are now dead, except one boy, who has alſo had the ſmall-pox, during which time the warts fell off; after which he attended his father in London.

'It appears, therefore, (adds Mr. Baker) paſt all doubt, 'that a race of people may be propagated by this man, having ſuch rugged coats as himſelf: and if this ſhould ever 'happen, and the accidental original be forgotten, it is not 'improbable they might be deemed a different ſpecies of mankind. A conſideration which would almoſt lead one to imagine, that if mankind were all produced from one and the 'ſame ſtock, the black ſkins of the Negroes, and many other 'differences of the like kind, might poſſibly have been originally owing to ſome ſuch accidental cauſe.' Gr.

Art. 6. *Extract of the ſubſtance of three letters from Iſaac Jamineau, Eſq; his Majeſty's Conſul at Naples, to Sir Francis Hoſkins Eyles Stiles, Bart. F. R. S. concerning the late eruption of Mount Veſuvius.*

Mr. Jamineau, in theſe letters, has deſcribed the late eruption of Veſuvius from its firſt appearance. The lava firſt began to run down the ſide of the mountain on the 3d of December, 1754. from an opening on the eaſt ſide; 'but the matter 'ſoon ceaſed running from this orifice, and burſt out from a 'much greater one, about two hundred yards below it. 'From this there afterwards flowed no matter; but the lava 'has run from it within, tho' very near the ſurface, to a third 'furnace, whence the liquid fire now pours out. This channel of fire after falling from the third furnace, with great 'fury, a few yards, is covered by the hard exterior ſurface 'of the lava, which cools and incruſts on its ſurface, as its 'courſe is on a level, or gently declining ground, till it comes 'within ten yards of the top of a ſteep declivity. Here the 'fire collects, as in a reſervoir, to ſupply a caſcade, which 'ruſhes down from thence in a channel of more than twenty 'feet wide, and about two hundred yards in length, with a 'fall of at leaſt fifty feet, divided upon ſuch length. After 'which the ſtream is leſs rapid, but grows wider, and has already forced its courſe for four miles from the ſource, where 'it affords a very different ſcene from what it preſented from 'its firſt eruption. For there it runs over a country already 'deſtroyed: the caſcade looks like melted gold, and tears off 'large bodies of old lava, which float down the ſtream, 'till the intenſeneſs of the heat lights them from the bottom. 'But, in the lower country, the channel is divided into leſſer 'ſtreams, running with leſs rapidity; whence, notwithſtanding its ſlowneſs, it drives the ſtrongeſt ſtone fences be-

'fore

'fore it, and lighting the trees like torches, affords a moſt 'extraordinary, tho' diſmal, ſpectacle.'

In another letter Mr. Jamineau obſerves, that the ſtream deſcribed above, is but a branch of the main river, and when compared to the principal one, only a *trout ſtream*. The largeſt begins in a caſcade of a mile in length; and tho' the declivity is rather leſs than that already deſcribed, is equally rapid, from the great quantity of lava. The breadth of this burning river was about ſixty feet at the top, but by having melted down an iſland that divided its ſtream, about two hundred yards from the top of the caſcade, its breadth is there near one hundred yards.

B

Art. 8. *An account of a mountain of iron ore, at Taberg in Sweden, in a letter to Mr. Peter Collinſon, F. R. S. by Peter Aſcanius, M. D. Tranſlated from the Latin by Mr. Emanuel Mendes da Coſta, F. R. S.*

An aſſiduous enquirer into the works of nature, will often meet with productions which abundantly demonſtrate the inſufficiency of moſt of thoſe ſyſtems which the luxuriant imaginations of Naturaliſts have framed, to account for their origin and formation. The article above-mentioned preſents us with an object of this kind; and ſufficiently ſhews, that not one of all the various hypotheſes invented by different authors, is ſufficient to account for the formation of mountains.

This mountain, or rock of iron ore, is ſituated in a mountainous part of the country, covered with ſand, near forty leagues diſtant from the ſea. It is an entire maſs of rich iron ore; its perpendicular height above four hundred feet, and its circumference three Engliſh miles. Oppoſite to it is a valley, through which flows a ſmall river. No ore is found beyond the foot of it, nor on the neighbouring plain; ſo that it appears as if the mountain had been artificially laid on the ſand, for it has no roots, or, like other mountains, its ſubſtance does not penetrate the ground. There are many perpendicular and horizontal fiſſures all over the mountain, which are filled with ſand reduced to a kind of fine mud-like paſte; not impregnated with the leaſt particle of the iron ore of the mountain, but remaining of the ſame purity and nature as it is found on the ſea beaches. In the interior fiſſures of the mountain, bones of ſtags, and other animals, are found imbedded in the ſand.

From the above deſcription it is evident, that no hypotheſis hitherto propoſed to explain the formation of mountains, will be ſufficient to account for the origin of this mountain of iron.

Our author is inclined to think, that its formation is owing to ſubterranean cauſes, which by violent ſhocks, changing the whole face of that region, left the mountain thus elevated and bare. This is, however, only conjecture; and tho' the bones of animals, found in the interior fiſſures of the mountain, demonſtrate that it owes its origin to ſome ruinous cauſe, yet what that cauſe was, is, and, in all probability, ever will remain, a ſecret.

Great quantities of excellent iron ore are continually taken from this mountain, and ſmelted into iron at the neighbouring furnaces. 'The ore breaks eaſily; and what is broke from 'the ſides of the mountain, readily falls to the foot of it; 'while in other mines the ore, with great trouble and coſt, 'is dug from the bowels of the earth. The only inconveni-'ency which happens here is, that the ſand, which is lodged 'in very great quantities in the fiſſures, when the ore is 'blown up, falls with it to the foot of the mountain, and 'buries or covers it, which they are forced to dig away again; 'on which account they always blow up the ore from the 'bottom of the mountain upwards, for the greater eaſe of 'the miners, and to hinder the heaping of the ſand at the 'bottom.'

B

Art. 9. *An account of an extraordinary caſe of a child. By Mr. Richard Guy, Surgeon.*

A girl near ſeven years of age, after the moſt judicious treatment for a ſuppoſed dropſy, for near twelve months, died in an emaciated condition. Upon opening her Mr. Guy found the abdominal tumor was owing to a ſolid ſubſtance, ſhaped like an egg, of an adipoſe cellular conſiſtence, in ſome places more than in others, which filled almoſt the whole cavity of the abdomen; the large end reſting on the pelvis, by which the ureters and bladder were greatly compreſſed, while the ſmaller extremity puſhed up the diaphragm, lodged the heart under the left clavicle, and rendered all the lobes of the lungs, except one, incapable of reſpiration. It adhered firmly to the perioſteum and backbone, weighted fourteen pounds two ounces and a half; and upon being divided to the center, diſcovered ſeveral ſmall cells, filled with a meliceratous fluid. It had no conſiderable veſſels, but many ſmall ones creeping upon it. No nucleus was found.

In Article 10. the uſe of the agaric in amputations is further confirmed by the experience of Monſ. Andouillet, Surgeon of the Charité, and of Monſ. Moreau, Surgeon of the Hotel Dieu.

In

In the ſame article, and more eſpecially in the 11th, the uſe of the powder of the Crepitus Lupi, or Lycoperdon, is recommended for the ſame purpoſes, from the experiments of M. la Foſſe, the French King's farrier. Theſe experiments were tried before a committee of the Academy of Sciences, and always produced the ſame effects. Upon diſſecting the arteries ſtaunched by this powder, the wounds whence the blood iſſued were always found covered with a pellucid membrane, and ſtopped with a conical grume of blood, whoſe apex was towards the axis of the canal.

If this powder ſucceeds in England, as it did in La Foſſe's experiments, the chirurgical world will be greatly obliged to him, and we may predict the deſtruction of the agaric, notwithſtanding the many articles in this volume, proving its blood-ſtaunching qualities. Mr. Ford of Briſtol has experienced the ſame effects from the fungus-like ſubſtance that grows in wine-vaults on the walls, caſks, &c. in two amputations. He calls it the Fungus Vinoſus. Gr.

Art. 13. *An account of ſome caſes of Dropſies cured by ſweet oil. In a letter from William Oliver, M. D. F. R. S.*

The Doctor gives three inſtances of people's being effectually and ſpeedily cured of dropſies, by rubbing ſweet ſallad oil into the abdomen, without any other medicine. The perſons who were ſaid to be recovered by this ſimple application, were, a young lady, who had been tapped, a woman of 70, and a man who had drank hard, and was upward of 50. Gr.

Art. 15. *An Account of thoſe malignant Fevers that raged at Rouen, at the end of the year* 1753, *and at the beginning of* 1754. *By Monſ. Le Cat, M. D. Profeſſor of Anatomy and Surgery, at Rouen, F. R. S. Member of the Royal Academy of Sciences at Paris, and Perpetual Secretary of that at Rouen.*

This paper deſerves an attentive peruſal. Dr. Le Cat's methods of cure are ſimple, and his deſcriptions are accurate. Gr.

Art. 16. *An account of the death of Mr. George William Richman, Profeſſor of Experimental Philoſophy, a Member of the Imperial Academy of Sciences at Peterſburgh. Tranſlated from the High Dutch.*

In the 12th volume of our Review we gave, from a former number of theſe Tranſactions, a ſhort account of this unhappy accident. As the preſent account contains many particulars, not mentioned before, we ſhall lay an extract of this article before our readers; omitting the ſhort ſketch of Mr. Rich-

man's life, which accompanies the narration here given of his death.

The Profeſſor was making electrical obſervations, in company with Mr. Sokolow, Engraver to the Academy, (on the 26th of July, 1753) and inclining his head towards the expoſitor of his electrical apparatus, to obſerve the degree of force it would have; ‘ and whilſt he ſtood in that bent poſture, ‘ a great white and bluiſh fire appeared between the electrical ‘ expoſitor and Mr. Richman's head. At the ſame time aroſe ‘ a ſort of ſtream, or vapour, which entirely numbed the engraver, and made him ſink down on the ground.—As ſoon ‘ as he had recovered his ſenſes, he got up and ran out of the ‘ houſe, acquainting every one whom he met with in the ſtreet, ‘ that the thunder had ſtruck into Mr. Richman's houſe.— ‘ Mrs. Richman, on hearing the loud ſtroke of the thunder, ‘ came haſtening into the chamber, in which ſhe conjectured ‘ ſhe ſhould ſee the bad conſequences. She found her huſband ‘ paſſive, ſitting upon a cheſt, which happened to be ‘ placed behind him, and leaning againſt the wall; which ſituation muſt have been occaſioned by his falling back upon ‘ receiving the electrical blow. He was no ſooner ſtruck, ‘ but killed. There were not the leaſt appearances of life.— ‘ The ſurgeons opened a vein of the breathleſs body twice, ‘ but no blood followed. They endeavoured to recover ſenſation by violent chafing, but in vain. Upon turning the corpſe ‘ topſy-turvy, during the rubbing, an inconſiderable quantity ‘ of blood fell out of the mouth. There appeared a red ſpot ‘ on the forehead, from which ſpirted ſome drops of blood ‘ through the pores, without wounding the ſkin. The ſhoe ‘ belonging to the left foot was burſt open. Uncovering the ‘ foot at that place, they found a blue mark, by which it is ‘ concluded, that the electrical force of the thunder, having ‘ forced into the head, made its way out again at the foot. ‘ Upon the body, particularly on the left ſide, were ſeveral red and blue ſpots, reſembling leather ſhrunk by being ‘ burnt. Many more blue ſpots were afterwards viſible over ‘ the whole body, and in particular on the back. That upon ‘ the forehead changed to a browniſh red. The hair of the ‘ head was not ſinged, notwithſtanding the ſpot touched ſome ‘ of it. As for his wig, the deceaſed had taken it off. In ‘ the place where the ſhoe was unripped, the ſtocking was ‘ entire; as was his coat every where, the waiſtcoat being ‘ only ſinged on the fore-flap, where it joined the hinder. ‘ But there appeared on the back of the engraver's coat, long ‘ narrow ſtreaks, as if red hot wires had burnt off the nap.

‘ —When

‘ —When the body was opened the next day, the cranium was ‘ very entire, having no fiſſure, or croſs-opening; the brain ‘ as ſound as poſſibly it could; the tranſparent pellicles of ‘ the wind-pipe were exceſſively tender, gave way, and rent ‘ eaſily. There was ſome extravaſated blood in it, as like- ‘ wiſe in the cavities below the lungs; thoſe by the breaſt be- ‘ ing quite ſound, and not damaged; but thoſe towards the ‘ back of a browniſh black colour, and filled with more of ‘ the above blood; otherwiſe none of the entrails were touch- ‘ ed: the throat, glands, and the thin inteſtines were all in- ‘ flamed. The ſinged leather-coloured ſpots penetrated the ſkin ‘ only. In ſhort, altho' one could trace out all the conſe- ‘ quences of an inſtantaneous ſtroke throughout the whole ‘ body, yet many of them have not appeared to happen to ‘ others ſtruck by thunder, when they have been examined. ‘ Should not one therefore be led to conclude, that the elec- ‘ trical force that occaſioned Mr. Richman's death, muſt have ‘ been of a different ſubſtance than the common thunder-bolt? ‘ That it was much more ſubtile, is obvious, becauſe it left ‘ ſo few viſible traces in the body which it penetrated.’ B

Art. 19. *A Letter to the Right Hon. George Earl of Macclesfield, Preſident of the Royal Society, on the advantage of taking the mean of a number of obſervations, in practical Aſtronomy. By T. Sympſon, F. R. S.*

Notwithſtanding the great perfection of aſtronomical inſtruments among the moderns, obſervations are ſtill liable to errors; and therefore, to leſſen thoſe errors as much as poſſible, it has been the uſual method to take the mean of ſeveral obſervations of the ſame kind. But ſome perſons of note being of opinion, that a ſingle obſervation, carefully taken, was as much to be relied on as the mean of a great number, Mr. Sympſon has, in this paper, ſhewn, by a mathematical proceſs, the great advantage attending the uſual method of taking the mean of ſeveral obſervations; and made it evidently appear, that the chance of committing an error exceeding two ſeconds, is not one tenth part ſo great from taking the mean of ſix, as from one ſingle obſervation. B

Art. 21. *Queries ſent to a friend in Conſtantinople, by Dr. Maty, F. R. S. and anſwered by his Excellency James Porter, Eſq; his Majeſty's Ambaſſador at Conſtantinople, and F. R. S.*

The queries ſent by Dr. Maty were the ſeven following:

1. Whether we may know, with any certainty, how many people are generally carried off by the plague at Conſtantinople?

2. Whether the number of inhabitants in that capital may be aſcertained?

3. Whether what has been advanced by ſome travellers, and from them aſſumed by writers on politics, be true, that there are more women than men born in the eaſt?

4. Whether plurality of wives is in fact, as it was confidently affirmed to be, *in the order of nature*, favourable to the increaſe of mankind?

5. What is the actual ſtate of inoculation in the eaſt?

6. What is become of the printing-houſe at Conſtantinople? and are there any original maps of the Turkiſh dominions, drawn from actual ſurveys?

7. What ſort of learning is cultivated among the Greeks, and among the Turks?

1. The firſt of theſe queries, Mr. Porter obſerves, cannot be anſwered, as the Turks keep no bills of mortality. But from an imperfect computation of the Janiſſaries, it appears, that near 60,000 died during the plague in 1751.

2. The ſecond, from the want of bills of mortality; and their being prohibited by their law from numbering the people, is alſo incapable of an accurate ſolution. The only method of calculating the number of people, is by the conſumption of corn, which is delivered out by an officer of conſideration, and an exact account kept. On this foundation Mr. Porter attempted to calculate the number of people in Conſtantinople, and found, that before the plague they amounted to about 513,000.

3. 'That there are more women than men born in the 'eaſt, ſays Mr. Porter, ſeems a figment of travellers, rather 'than founded in truth; it is ſcarce to be known, where 'polygamy is lawful. The apparent concluſion may ſeem 'natural, becauſe many of the harems of the opulent, eſpe-'cially in the great cities, are numerous; but theſe are not 'compoſed of the natives of thoſe cities, but are brought 'from countries where the Chriſtian rites are obſerved.—So 'that if more women are found in ſuch families than men, 'they muſt be looked upon as an extraneous production, an-'nually, or daily imported.'

4. With regard to the fourth query, it is obſerved, that notwithſtanding their law, the Mahometans procreate leſs than Chriſtians. Mr. Porter is, however, of opinion, that this does not proceed from the cauſe uſually aſſigned, (their being enervated by variety) but from the frequent ablutions, &c. required by their law.

5. Ino-

5. Inoculation is but little practiced among the Chriſtians, and not at all among the Turks, who truſt to their *fatum*. In Georgia, according to the report of a phyſician of that country, the practice is common, and had its riſe from mere ſuperſtition.

6. There is now no printing-houſe in Conſtantinople. One Ibrahim Effendi, an Hungarian, introduced the art of printing; but it was of no long continuance. His adoptive ſon, who, Mr. Porter tells us, is now ſecretary under the interpreter of the Porte, has all the materials; but could never find money ſufficient to carry on it: that the jealouſy and ſuperſtition of the people, tho' the government ſhould permit Chriſtians to raiſe a printing-houſe, would be an irreſiſtible impediment; and they are too ignorant themſelves to be ever capable of doing it. With regard to the maps, they did not exceed three or four, one of Perſia, one of the Boſphorus, and one of the Euxinus, or Black Sea, and theſe are only to be found in private hands.

7. 'The progreſs of arts and ſciences, and literature,' ſays Mr. Porter, 'ſeems travelling on, *gradatim*, to the weſtward, 'from Egypt to Greece, from Greece to Rome, thence to the 'weſt of Europe, and I ſuppoſe at laſt to America. We find 'few traces in the eaſt: the Greeks, who ſhould be the depo- 'ſitaries of them, are the ſame Greeks they ever were, *homines contentionis cupidiores quam veritatis*. They have retained 'all the vices, imperfections, and ill habitudes of their anceſ- 'tors; but have loſt all their public ſpirit and public virtues. '—There are neither grammarians, critics, hiſtorians, nor 'philoſophers, among them; nor have they preceptors, or 'maſters to inſtruct.'

With regard to the Turks, their learning conſiſts principally in abſtruſe metaphyſics; ſome few touch the ſurface of ſcience: their favourite philoſophy is the Epicurean, called by them the Democratical, from Democritus. 'The inſti- 'tutes and practice of phyſic,' adds Mr. Porter, 'are taken 'from Galen. Eben Zina, or Avicena, is a principal guide. 'Mathiolus is known. But with all this, as the ſole drift and 'end of their ſtudy is gain, there does not ſeem the leaſt emu- 'lation towards true knowlege: ſo that the ſtate of letters may 'be ſaid to remain deplorable, without the leaſt glimmering 'or remote proſpect of a recovery.'

Concluſion of Mr. Bardwell's *Treatiſe on Painting, &c.*

IN our laſt we attempted to give our readers a general idea of Mr. Bardwell's ſcheme, and the manner in which he propoſed to execute it. We then particularly obſerved ſome of the incoherences, and blunders, which compoſe his introduction to the Practice of Painting; and now, on examining the precepts themſelves, we find, that they are really, as he himſelf confeſſes, the reſult *of a tedious courſe of miſtakes:* and that his Introduction, bad as it has proved, is by no means the worſt part of his book.

The method by which he propoſes to teach the Art of Colouring, is extremely unartificial and defective; for, were he ever ſo well acquainted with the properties of thoſe material Colours that uſually furniſh the Painter's pallet; were he ever ſo expert at compounding them, ſo as to obtain from their mixture all the imaginable variety of beautiful tints; and did he, even with the greateſt perſpicuity, convey this knowlege to his readers: yet, while he conceals from us thoſe principles which aſcertain the preciſe parts of the original object, to the exact imitation of which, theſe tints are particularly appropriated, he can never be ſaid to teach the Art of Painting. And in this reſpect Mr. Bardwell is ſo much wanting, that he appears to us in the ſame light with an author who ſhould write a treatiſe ſhewing how to articulate a ſet of ſounds, but without any regard to their meaning, or that arrangement neceſſary to conſtitute language;—ſuch a book would as well anſwer the title of a Practical Grammar, as this of Mr. Bardwell's the title he hath beſtowed on it. This averſion to theory, however, appears the more excuſeable in our Author, as, in all probability, he is totally unacquainted with that *Branch of his Art.* He ſeems really to have confined his genius, and directed his ſtudies merely to the nature of Material Colours:—and this is the knowlege he ſeems peculiarly conſcious of poſſeſſing. A ſlight ſcrutiny will ſhew how far he is maſter of the ſubject. He begins thus—

'*Of the principal Colours uſed in Fleſh, from which all the* '*Teints are made.*

'1. Flake White, or fine White, is the very beſt White 'we have.—White is a friendly working colour, and comes 'forward with Yellows and Reds, but retires with Blues and 'Greens.'

If this is true, how unlucky are our Landſchape Painters, who, to repreſent the glowing colours of an evening ſky, or a morning, like that in Milton,

Where the great Sun begins his ſtate,
Rob'd in flames, and amber bright.

are obliged, on the ſky and the horizon, (that part of the picture which *retires moſt* from the eye) to employ White mixed with the brighteſt Yellows, and warmeſt Reds; while, for the nearer herbage, *in order to bring it forward*, they avail themſelves of White mixed with Green! and, in the repreſentation of Water, frequently obtain the ſame effect by a mix- of Blue and White: All which, is quite the reverſe of Mr. Bardwell's doctrine.

'2. Ivory-Black is the beſt Black we have—Black is a 'cold retiring Colour.'

How can this be, Mr. Bardwell? Painters, you know, uſe this *cold retiring Colour* plentifully, in the *neareſt* objects, becauſe it contributes to *bring them forward:* for the leſs air is interpoſed between the eye and the object, the darker the ſhades will appear!

'3. Ultramarine is the fineſt Blue in the world; it is a '*tender retiring* Colour, and *never glares.*'

We ſuſpect he is only joking a little with us, now; for, doubtleſs he knows very well, that, in fact, Ultramarine is the *brighteſt*, or *moſt glaring* Blue in the whole Materia Pictorica, and, of all others, comes the moſt powerfully *forward*! Ah! he's a ſly one!—He's at the ſame ſport again below, viz.

'4. Pruſſian Blue is a very fine Blue.—It ſhould never be 'uſed in the Fleſh, but in the Green Teint, and the Eyes.'

Our Wag, however, like other Wits, ſometimes forgets himſelf. Who would expect, after ſuch a prohibition, [*it ſhould never be uſed in the Fleſh*] to find this *green tint*, in the next chapter ſet down by Mr. Bardwell, as one of thoſe 'principal Teints which are abſolutely neceſſary for painting 'Fleſh,' and expreſsly preſcribed by him for the middle Tints of *Fleſh*, and for ſoftening the red ſhadows of *Fleſh?*

Comical, however, and diverting as, we ſee, Mr. Bardwell can make himſelf, when he has a mind to be droll, we might, perhaps, treſpaſs too much on the taſte of our Readers, ſhould we follow him thro' all his *Humbugs*, to the end of this chapter on Colours; we have ſaid enough to demonſtrate how intimate a knowlege he poſſeſſes of the qualities peculiar to thoſe principal and ſimple Colours from which *all his Teints are made*; in the compoſition of which teints, how he is likely to ſucceed, will appear from the following extracts.

'All

'All Yellows are ſtrengthened with Reds, and weakened 'with Blues and Greens.'—Now, to be ſerious, for we cannot always be in humour to laugh, when our Author is diſpoſed to riſibility, this maxim is really falſe: and if Mr. Bardwell had heard of one NEWTON, who formerly wrote a book on Light and Colours, he would, perhaps, among many other pretty hints, have learned, that Reds degrade Yellows to Orange or Tawney, and of conſequence cannot be ſaid to ſtrengthen Yellows, but to weaken them.

Again, '*Light-Red*, and White, in mixing, produce the 'moſt perfect Fleſh-colour that can be made.' In the next chapter the Author ſeems to be of another opinion; for he there tells us, that this moſt perfect Fleſh-colour *ſhould be improved* by mixing it with ſome *Vermillion* and White.

'No Vermillion but what is made of the true native Cin-'nabar, ſhould ever be uſed.'

Vermillion is not made of Cinnabar, but is another name for Cinnabar, of which the ſhops diſtinguiſh two ſorts, the native and the factitious.

From theſe extracts our Readers will probably have formed a true judgment of Mr. Bardwell's deep ſkill in the *nature of Colours*, and their mixture. However, what relates to the application of them ſhould, we find, be read, *cum grano ſalis*—and when he talks of glazing with White, (page 34.) we muſt ſuppoſe he means ſcumbling; for he elſewhere tells us, that White is the deſtruction of all glazing. (Page 39.) On the contrary, when he recommends ſcumbling with tranſparent colours, he muſt be underſtood, glazing.

When he would puzzle us by preſcribing *ſolid* Colours for painting ſome parts of the picture, we ſhould remember, that Colours ground with oil are not *ſolid*. We muſt therefore conclude he means *opake:* and ſo in other inſtances.—And now, Reader, may we not be allowed to congratulate ourſelves on having played the OEdipus, with ſome ſucceſs, thus far? but alaſs! when he talks of blending the Gradations with the Blue Teints which follow the Yellows—When he recommends *driving* of Colours, or *breaking* of ſkies, our decyphering art fails us, and we fairly own ourſelves *driven* beyond our knowlege.

In the middle of his Diſſertation on Colouring, Mr. Bardwell has inſerted an entire chapter, which he ſtiles, *On Copying*. From its place and title we really expected here ſome important documents on the method of imitating an original picture; but how great was our diſappointment, when, throughout the whole chapter, we could not diſcover the moſt diſtant hint of this myſtery! not even the ſecret of cracking a Varniſh, or diſcolouring a recent piece of daubing, or a wretched

wretched copy, ſo as to impoſe it as an original, on the injudicious or unſuſpecting purchaſer.

On reflection, however, we find it will be no difficult taſk for our Readers to gueſs at his motive for inſerting this chapter in his work, when they are informed, that it is, notwithſtanding its title, no Treatiſe on Copying, but *an Apology for Copiers:* a ſet of operators whom our Author ſuppoſes to have been injuriouſly treated by Mr. Hogarth.

We can conceive, that the ingenious Mr. Hogarth, who is all original, may treat this *ſlaviſh herd of Copiers* (to uſe ~~Virgil~~ Horace's phraſe) with a degree of contempt, to which even their dullneſs may be not inſenſible. He may ſay, that they are mere mechanical drudges, without genius; that they knaviſhly depreciate the merit of ingenious men now living, the eaſier to impoſe their vile copies, on the unwary, as rare originals of maſters long ſince deceaſed; he may even expoſe ſome of their iniquitous tricks, the *lamp-black and oil*, the *ſmoaky chimney*, &c. by means of which their uncouth productions are taught to vie for complexion and obſcurity with

The ſacred ſmut of twice two hundred years.

and the too ſufficient or too credulous purchaſer falls an eaſy prey to their impoſtures.

Such treatment of theſe wonder-working artiſts, who can multiply originals without making one, is, indeed, intolerable; and Mr. Bardwell, who honours the calling, has taken on himſelf its defence; and here ſhews, that not contented with merely inſtructing his brethren, he is equally able, and reſolved, to vindicate their quarrel.

He begins with hinting, that Mr. Hogarth has no ſkill in this *branch of the art*, nor underſtands the *true merit* of Copying; and even inſinuates, that he wants common ſenſe: which, from what we judge of Mr. Hogarth, will, doubtleſs, not a little mortify him: eſpecially as it comes from Mr. Bardwell; who thus proceeds.

'Rubens ſtudied the works of Titian, Paul Veroneſe, and 'Tintoret.——Vandyck copied Titian, and all the Venetian ſchool; or, in De Piles's phraſe, *ſkimmed their cream*. 'Teniers is celebrated for transforming himſelf into as many 'maſters as he copied; which he did ſo exactly, that it is 'hard to diſtinguiſh the copies from the originals. Hanneman's copies of Vandyck are taken for the originals of that 'great maſter. I have ſeen copies by Stone ſold at great 'prices for undoubted originals, notwithſtanding they were 'diveſted of that free pencilling, and charming variety of 'teints, which are ſo apparent in Vandyck. Buckſhorn was 'one of the laſt good copiers we have had in England; the 'reſt that followed him and his maſter Lely, ſoon dwindled

'to half-artiſts. There is a copy of Buckſhorn's painting 'after Vandyck, which I like * much better than any of 'Stone's: I mean the picture of the Earl of Strafford and 'his Secretary, in the Marquis of Rockingham's collection, 'which is well painted, and deſervedly eſteemed.'

Having thus happily transformed Rubens and Vandyck into Copiers, and Copiers into Skimmers of Cream; and given us a ſhort digreſſion on Connoiſſeurs, Virtuoſi, and Picture-cleaners, he re-aſſumes his ſubject, talks of Bluſhing Copies, of Obſcuro, of Colouring infected with teints, of tainted Copies, and infected Painters; and then introducing a paragraph of weighty argument, concludes, in triumph, that he has reſcued Copying from contempt, and demonſtrated, 'that 'it ought to be encouraged, as a thing highly uſeful, and 'worthy of eſteem.' But his own meaning will be beſt ſeen in his own words.

'I believe,' ſays he, 'every one that has heard of Andrea 'del Sarto's copy of Leo the tenth, painted by Raphael and 'Julio Romano, will be convinced of the great uſe and me-'rit of an art, to which is owing that great number of ori-'ginals now abounding in every country. By originals, I 'mean pictures impoſed as ſuch, by our ingenious and ho-'neſt dealers, to adorn the cabinets of the Virtuoſi and Con-'noiſſeurs.'

Tho' we dare anſwer for Mr. Bardwell's innocence in this reſpect, we cannot but obſerve with what ſatisfaction he indulges the thoughts of impoſing on theſe confounded Virtuoſi and Connoiſſeurs. He puts us in mind of Willy Cummins, a North-Britiſh Rotterdamer, who being one day reproached with over-reaching a Jew, exclaimed, 'How man! to nick a 'Jew, is na' a muckle ſin; they are aw' dam'd raſcals, and '*an honeſt man canna' leeve by them.*'

But to go on with Mr. Bardwell's chapter on Copying.

'It is ſurpriſing,' continues he, 'that ſince the age of theſe 'great maſters, (viz. Stone, Hanneman, and Buckſhorn) we 'have not had a man able to make a fine copy from any one 'of their pictures: and, I believe, if ſuch a genius ſhould 'hereafter ariſe, it is to be feared the deſtroyers of the art, if 'they are ſuffered to go on, will ſcour off the remains of 'their beauties, ſo that very little will be left for him to ſtudy; 'and by the end of the century there will be none fit for co-'pying.——

* This puts us in mind of Scaligers' animadverſion on Montagne's egotiſm. *For my part*, ſays Montagne, *I am a great lover of your white wines.*—'What the devil ſignifies it to the public whether he 'is a lover of white wines, or of red wines?' SPECT.

'A

'A Painter that has acquired any ſort of manner; will al-
'ways tincture his copying with the ſame. Now-adays we
'are too apt to fall into a manner, before we underſtand the
'nature of Colours: which is the caſe where ſome predomi-
'nant colour, or hue, appears in all the complexions alike.
'For this reaſon, a Painter whoſe Carnations are too red,
'will certainly make his copies bluſh: or, if his Colouring
'and Shadows be heavy, they will, of courſe, fall into the
'Obſcuro. By the ſame rule, whatever teints infect his Co-
'louring, the ſame will unavoidably taint his copying; for
'which (alaſs!) there is no cure, becauſe he himſelf is in-
'fected.

'Monſieur de Piles ſays, "*It is very rare to change a bad*
"*manner in Colouring for a better*: That Raphael, Michael
"Angelo, Leonardo da Vinci, Julio Romano, and other
"great maſters, ſpent their whole lives without truly under-
"ſtanding good Colouring." 'And tho' Colouring is the
'principal excellence in Copying, yet it is neceſſary that
'every artiſt ſhould avoid a particular manner with his pencil,
'otherwiſe it will certainly be ſeen in his work.'—From his ſilence in this reſpect, one would be apt to imagine that our Author has not heard of ſuch things as *Form* or *Outline*.

Tho' we fancy our Readers are by this time pretty well acquainted with the merits of Mr. Bardwell's performance, yet we cannot omit taking ſome notice of his Perſpective, both as we promiſed it in our laſt, and as it will be a kind of Introduction to our account of Mr. Ware's tranſlation of Sirigatti, in a future number.

The book entitled *New Principles of Linear Perſpective*, by Dr. Brook Taylor, (a ſecond edition of which, much more ample than the firſt, was printed by Knaplock in 1719) contains the moſt ingenious and moſt uſeful improvements, hitherto made, in that branch of Optics which particularly regards the arts of Painting and Deſigning, and which is diſtinguiſhed by the name of Perſpective.

But notwithſtanding the excellence of this book, it was not of ſuch general advantage to our artiſts, as might have been expected, becauſe it required ſome little acquaintance with the Elements of Euclid, five of whoſe Propoſitions are therein quoted, to demonſtrate the truth of that theory, on which Dr. Taylor has founded the univerſal practice of this art; and we doubt if, for the firſt fifteen years after the Doctor had publiſhed his book, more than one of our Painters had made himſelf thoroughly maſter of the principles it contains: tho' it might have been expected from the warmth with which on all occaſions, this one eminent Painter, recommended Dr. Taylor's

book, and the aſſiduity with which he applied himſelf to illuſtrate its meaning, (in an excellent manuſcript, which hath never been publiſhed) it would have met with a more eager reception from thoſe who ſtudied the arts of Deſign, and have come much ſooner into vogue amongſt them. A foreigner, however, to whom the art of Engraving is much obliged in this country, availed himſelf of the afore-mentioned Gentleman's opinion touching Dr. Taylor, and not only made himſelf maſter of this new method, but taught it to his diſciples here, and compoſed a book on this ſubject, (which likewiſe hath not yet been printed) in order to render theſe new principles more eaſily attainable; and adapted a ſet of very ornamental examples, invented by himſelf, to illuſtrate the Doctor's Propoſitions.

We omit, for the preſent, mentioning what more hath been performed on this ſubject, till the ingenious Mr. Kirby's late endeavours to render this new Perſpective intelligible to every capacity: an attempt in which he ſeems to have ſucceeded very happily, as well in explaining the principles, as in facilitating the practice; yet ſome artiſts, either from a tardineſs of apprehenſion, or want of application, enemies to Geometry, have ſtill oppoſed every improvement in this art; and ſeem ſtill reſolved, in order to excuſe their own incapacity or idleneſs, to decry Dr. Taylor's method, and whatever may be deduced from it. What ſhare Mr. Bardwell has in this controverſy, the Introduction to that part of his book treating on Perſpective, will inform us. He ſets out thus:

'We are much obliged to the learned in the Mathematics,* 'who, in the beginning of this century, made ſuch great 'improvements in the Principles of Perſpective, and who have 'done their utmoſt to render them uſeful: but for want of 'underſtanding the art of Painting †, and the practice of De'ſigning, they are intelligible‡ only to thoſe readers who 'have a ſufficient fund of Geometry to comprehend all their

* As Mr. Bardwell, in the Introduction to his Art of Colouring, ſets out with citing Pliny, whom he certainly did not underſtand, ſo he begins this with talking of the learned in the Mathematics, when, in all appearance, he has not the leaſt tincture of real mathematical learning.

† This is a miſtake. Brook Taylor was well verſed in the art of Painting, and the practice of Deſigning:—how diſingenuouſly then does our Author here endeavour to ſhift the charge of ignorance from himſelf, and fix it on the learned Dr. Taylor.

‡ Why then will Mr. Bardwell thus expoſe himſelf, by giving his opinion on what he does not at all comprehend?

'ſchemes

'ſchemes and examples. They found that all planes were 'alike* in Geometry; and followed their geometrical geni-'us, which led them into ſuch conſtructions as they thought 'would explain their properties in general, and give a new '*turn*† to Perſpective. Indeed, their ſchemes are ſo very in-'tricate, that none but thoſe who are well acquainted with 'the Mathematics can underſtand them. Dr. Taylor ne-'glected the Horizontal Plane,‡ and in his book made no 'difference between that plane and any other whatſoever. '*Here it is that I am quite of the reverſe opinion to that learned 'Gentleman*, and believe that the term of Horizontal Line 'ſhould confine our notions to the Horizontal Plane: And, 'I think, that that plane which repreſents the earth on which 'we live, enjoys ſome particular privileges which makes the 'planes ‖ *in it* more eaſy and more convenient to be deſcrib-'ed, notwithſtanding all planes are alike in Geometry: for 'which reaſon I have followed Nature, and have united the 'old and new principles: and believing the objects are beſt 'underſtood by their natural appearance, I have given the Ho-'rizontal Plane to all my work, with the Vaniſhing Line in 'its proper poſition. Here I found it abſolutely neceſſary to 'conſider the ſubject in a manner as yet unattempted, and 'which ſhould require no mathematical knowlege to under-'ſtand it. This obliged me to find one general method for 'the whole work: and finding the principles few and ſimple 'upon which the art depends; and that there are no more 'than § *three planes, and ſix different lines*, required to un-'derſtand, in order to repreſent any object whatſoever; I

* Dr. Taylor ſays, 'And ſince planes, as planes, are alike in 'Geometry, it is moſt proper to conſider them as ſuch, and to ex-'plain their properties in general.'

† Giving a *new turn* to Perſpective, muſt be an elegance, the peculiar property of Mr. Bardwell.

‡ Dr. Taylor has ſhewn how to treat all planes with equal facility. How can he then be ſaid to have neglected the Horizontal Plane?

‖ All this is miſerable Jargon; and the meaning it ſeems to inculcate is abſurd.

§ We could wiſh he had given us the names of theſe three planes and ſix lines. We find, that a few more planes are *required to underſtand*, in order to repreſent any object whatſoever; (*e. g.*) there is one called the horizontal plane. There are three ſpecies of planes perpendicular to the horizontal plane, to wit, thoſe parallel to the picture, thoſe perpendicular to the picture, and thoſe whoſe poſition is oblique in reſpect of the picture. We find, that declining and reclining planes, may each of them, in like manner, be diſtinguiſhed into three ſpecies, and that, on each of theſe ten planes, three ſpecies of right lines may be drawn, beſides all the variety of curves.

'compoſed ſuch a variety of objects as I conceived would 'draw on the knowlege of Perſpective; and which, I think, 'cannot fail of rendering the uſeful principles of this art gene- 'and intelligible.' What purpoſes the uſeful principles of this 'art are to anſwer, the following paſſage will inform us.

'A Painter is not to be confined ſtrictly to the rules of Per- 'ſpective;—nothing ſhould tie up his hands; he ſhould be at 'liberty to expreſs his idea, like Giotto, with one ſtroke of 'his pencil.——

'I deſign not to trouble the reader with a multitude of ex- 'amples, but to explain the general rules of Perſpective in 'ſuch a manner as may be intelligible to him.'

All this (and more of the ſame ſterling) Mr. Bardwell hath thought fit to ſay, by way of Introduction, prefixing to it (very improperly, in our opinion) the title of Principles of Perſpective: he now proceeds to what may be called his Practice, for Principles we can find none.

Were we ever ſo much inclined to paſs over his total neglect of demonſtrating this Practice to be rational or juſt, we ought, by no means, to neglect obſerving, 1. That it is defective; treating neither of the Limits of Shadows, or the Images of Objects ſeen by reflection, on water, or poliſhed ſurfaces. 2. That his method is every where confuſed, and, of conſequence, ill adapted to convey his meaning, if he has any. Likewiſe, that his definitions are generally obſcure, or falſe, or both. And, laſtly, that notwithſtanding his pretenſions to novelty, there is nothing (blunders excepted) that can be called new in his work. He ſeems conſcious of the firſt part of this accuſation, and gives us a very unſatisfactory reaſon for his omiſſion: aſſerting, that the geometrical or perſpective knowlege of Shadows, is of very little conſequence to Painters. And he has thought reflected objects of too little conſequence, even to apologize concerning them. Touching his other miſtakes, we ſhall mention only ſome few of the moſt obvious.

'The diſtance *which we are* from the imaginary plane, 'when at the ſtation where we propoſe to take the Perſpective 'View, is the diſtance of the picture.'

He ſhould have ſaid, the ſhorteſt diſtance of the eye from the imaginary plane, &c.

In the ſixth paragraph of his comment on plate the firſt, without having defined the principal ray, he ſays it cuts the imaginary plane at right angles; of conſequence its ſeat on the picture is *a point*. But in the ſixth paragraph of the ſecond plate, he talks of it, as of a line drawn on the imaginary plane: which is contradictory, and abſurd.

The

The ninth paragraph on his firſt plate runs thus: 'tho' we 'are obliged to have the ground-plane below the baſe-line, 'yet the parts which are in *it* will be produced by the rules 'above it, and as it were beyond *it*, at a diſtance in a *per-* 'ſpective proportion, as thoſe in the ground plane, are diſtant 'from the baſe-line.'*

Here obſerve the firſt *it* ſignifies the ground-plane, the ſecond *it* the baſe-line, the third *it* has ſtill another meaning, and the fourth *it* muſt ſignify the plane of the picture. The reſt of the paragraph is nonſenſe: he ſhould have ſaid, *at a diſtance*, whoſe proportion to the real given diſtance of the original object is regulated by the poſition of the ſpectator 's eye. Then comes a problem, teaching us to find the *repreſentation* of a given point; in this problem he uſes the term, vaniſhing point, without having firſt defined it.

In a ſubſequent paragraph he indeed tells us, that 'S * is the 'vaniſhing point of the original line, A B; becauſe the line 'A B vaniſhes in that point.' Which is not true, for it is the perſpective repreſentation S B, of the line A B, which vaniſhes in the point S, and were it as true as itis falſe, it could by no means be called a definition. He might as well have ſaid, the line A B vaniſhes in the point S, becauſe S is the vaniſhing point of the original line A B; or that two and two make four, becauſe four conſiſts of twice two.

Before we quit this firſt plate, we muſt obſerve the abſurdities in which his wrong choice of a diſtance for the eye has involved him; and firſt, The ſhaded ſide of the houſe, at H. which is a perpendicular plane, at right angles to the plane of the picture, ſcarce repreſents more than one fourth of the extent he ought to ſuppoſe it. The ſame blunder is committed again in the pier at I. whoſe enlightened ſide repreſents a plane at right angles to the picture of only one fourth of the extent he ſuppoſes it, which is monſtrous. The direction of the ſhadows is falſe, and the diſtant ſteeple which terminates his view, exhibits a ſide which it is impoſſible ſhould be ſeen, if S be, as he ſuppoſes it, the center of the picture. This is a fault, that a child who had learned perſpective a week, could not have committed. And what is more extraordinary, there is not one of the ſix plates, which illuſtrate this work, but abounds in ſimilar abſurdities. Strange, that a man who deſpiſes knowlege, ſhould take it in his head to be a teacher; or that one who calls himſelf an artiſt, ſhould

* Our readers, in general, it is hoped, will excuſe our referring, in this manner, to Mr. B's plates, which we cannot copy —Theſe paragraphs are more particularly intended for thoſe who are poſſeſſed of Mr. B's book.

be at pains to publiſh a book, which ſo evidently proves him ignorant in *every* branch of the art he treats of.

One more extract from this treatiſe on perſpective appears neceſſary, as it will ſhew the reader how well Mr. Bardwell has kept the promiſe he made, that no mathematical knowlege ſhould be neceſſary to underſtand his book. There are many inſtances of his having forgot this: we ſhall content ourſelves with the fifth paragraph of the explanation belonging to the ſecond plate.

'In order to underſtand the nature of the generating lines, and angles, (*not yet defined*) 'and the diſtance of the picture, 'being placed above the horizontal line, ſuppoſe they were 'turned or lifted upon their axis, the vaniſhing line D E, till 'the eye-point O is directly oppoſite to the point of ſight, 'then they would be in a viſual plane, which paſſes from the 'ſpectator's eye parallel to the ground-plane: the interſecti-'on of which plane, with the imaginary plane or picture, is 'the vaniſhing line of that plane, or horizontal line.'

Indeed Our Author had done well to recommend to his *unmathematical* readers that dictionary, out of which he picked all theſe hard words. For till ſuch readers are acquainted with the ſignification of ſuch words, they may fancy their ignorance of mathematical terms, is the obſtacle to their underſtanding Mr. Bardwell. We can, however, aſſure them, that the learned and unlearned may equally profit by the preceding paragraph: in which we apprehend the latent meaning is beyond the power of mere mathematicians to develop; ſo that if ever thoſe gentlemen have puzzled Mr. Bardwell, it is not his fault if he is not now even with them.

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MONTHLY CATALOGUE

For SEPTEMBER, 1756.

POLITICAL.

A *Fourth Letter to the People of England.* 8vo. 2s. Collyer.†

Having pretty fully, tho' in a narrow compaſs, ſpoken of the three preceding pamphlets publiſhed by this Incendiary, under the title of, Letters to the People, we ſhall take up little more of our Reader's time, on the preſent occaſion; but content ourſelves with the following ſketch of ſuch patriots as Mr. Letter-writer, from a pamphlet entitled, An Impartial View, &c. See page 41.

'Men,' ſays this brother-politician, 'who are the tools of a 'wrong-headed party, and fit for their employ, [who] acknow-lege

† By Shebbeare.

lege they write for a *Poſt*, or the *Pillory*. In ſhort, men who ‘—ſcribble for bread, and do not ſo much regard the contents ‘as the ſale of their productions.—Men who have done their ‘utmoſt to be bought, but who have been found not worth the ‘meaneſt purchaſe.’—Under this portrait the author writes, AND ARE YE, MY COUNTRYMEN, TO BE IDLY DUPED BY SUCH AS THESE!

II. *A Letter to the Gentlemen of the Common-Council.* By a Citizen and Watch-maker. 8vo. 6d. Cooper.

This is one of the few occaſional productions that deſerves to be remembered, after the occaſions which gave riſe to them are elapſed. The author is pleaſed to call himſelf a *Watch-maker*; and in one page (24) he condeſcends to write in that character: but then, as in another (15) he treats of an obſtinate, unſkilful pilot, and bad ſteerage, in terms as accurate, he might as well have called himſelf a *Mariner*: and if we conſider the general drift of his performance, the character of an *Apothecary* would have ſuited him better than any other. For tho' he addreſſes himſelf gravely to the Common-Council, on the ſubject matter of their intended Addreſs, and treats of the manner in which they ought to make their approaches to the throne, as the principal object of his attention, it is plain, by the ſequel, that this is done by way of vehicle only, for the more eaſy and effectual conveyance of a medicine, which he would have us believe is the only true *catholicon* for the diſorders of the times. In ſhort, this occaſional author takes particular care (p. 5) not to be miſtaken for one of thoſe gentlemen, *who are patriots through their indigence*, and *whoſe declamations are their ſubſiſtence*; and ſo far forgets his watch-making character, even in the only page in which he makes uſe of it, as to offer the uſe of his poor abilities to Mr. Fowke, in caſe his affair ſhould become a matter of national enquiry: which muſt imply, he has the honour to ſit in one of the houſes, at leaſt: for national enquiries can be made no where elſe; nor, on ſuch an occaſion, could his abilities be elſewhere ſerviceable.

What the ingredients are which compoſe this catholicon of his, it is fit ſhould be unfolded in his own words, which here follow:

‘Our patriot writers unanimouſly declare for turning out all ‘the great officers of ſtate, at preſent in the adminiſtration. This ‘propoſal hath too much violence in it; nor is it eaſily practi-‘cable. It hath an air of party, which would prevent its own ‘good effects, if it were carried into execution. It would pro-‘bably continue an unſeaſonable, and therefore deſtructive oppo-‘ſition. Nor, for the honour of our country, would I willingly ‘aſk, whether, if all theſe gentlemen were turned out, we have ‘others of more unblemiſhed integrity, and more acknowleged ‘abilities, to fill all their places. However, there are two gentle-‘men of apparent ſuperiority to all others in either party. They ‘have both continued long in offices of greateſt truſt and power, ‘with unſuſpected reputation. They differed laſt year in their

'judgment of public meaſures. Their conteſt was maintained 'with a warmth, which might naturally riſe from their mutual 'conviction Their reconciliation is now become neceſſary to 'the welfare, perhaps, to the very being of their country. If 'their conteſt was of virtue, they will eaſily be reconciled. Great 'ſpirits cannot long maintain little reſentments, and if the love 'of country be their prevailing paſſion, it will ſubdue all others; 'for in effect there is but one paſſion in the heart of man. Their 'common friends may propoſe and ſettle the terms of their 'union; but the nation, in theſe her diſtreſſes, calls upon them, 'implores, conjures, I had almoſt ſaid, commands them to unite. 'She hath more than enough to gratify their perſonal ambition; 'enough to indulge them in obliging and making happy their 'mutual friends.

'Permit me, Gentlemen, nor is it wholly foreign to the pur-'poſe of this Letter, permit me to mention ſome of thoſe advan-'tages, which, I am perſuaded, will ariſe from this union. If 'they are each of them ſuperior to every other man, moſt ca-'pable of ſerving the public; if they were ſingly oppoſed to each 'other laſt winter, who ſhall be able to form an oppoſition againſt 'them when united? The meaſures neceſſary to retrieve the ho-'nour of the nation, will eaſily then be carried into execution: 'not diſtreſſed by midnight debates, which not only fruitleſsly 'conſumed ſo many valuable hours, but muſt have rendered the 'ſpeakers liſtleſs and inattentive to next day's buſineſs. If they 'are not wholly inexcuſable in throwing away the winter in 'theſe unprofitable debates, let us remember, that one of theſe 'gentlemen was actuated by the human reſentment of being 'turned out of his employment; nor can we ſuppoſe him leſs 'ſenſibly affected for his friends. The other probably imagined, 'if he could excuſe the meaſures of the miniſter, for inſtance, the 'Heſſian treaty, he might have influence enough over him to direct 'him afterwards to better counſels. But ſuch is the gratitude of 'ambition, that this gentleman muſt have been long ſince convin-'ced, he was miſtaken in his hopes; and that a man ſo tenaci-'ous of governing, as obſtinately to hold his power amidſt the 'errors, or let us call them the misfortunes, of his adminiſtra-'tion; amidſt the dangerous reſentments of the people, will 'never admit a partner in his adminiſtration. For if we know 'any thing of this gentleman, fearfulneſs, and timidity is no 'part of his character, from whence we may believe he had no 'ſhare in the late timid expedients, by which Minorca was loſt. 'But, indeed, what ſhare of power or confidence could he ex-'pect, who was at once feared and hated.'

Where indications are ſo ſtrong, labels are unneceſſary: ſhen as to the Medicine itſelf, it does not become us to pronounce, whether the palate, the ſtomach, or the conſtitution of the patient would bear it; and whether it can be adminiſtred or not, even the preſcriber himſelf does not ſeem to have ſufficiently con-

sidered

ſidered. Divide and govern is an old maxim; and it muſt be owned, this is no bad graft upon it. But party-policy is one thing, and public good another; and the intereſting queſtion to the community, is not, Who ſhall govern us? but whether we can be governed better? And if ſo, by what means? Ra.

IV. *German Politics*; or, the Modern Syſtem examined and refuted; wherein the natural ſtrength of Germany and France are compared; the nature of the balance of power explained; and our inability to maintain, in our preſent circumſtances, a war on the continent, is demonſtrated. 8vo. 2s. Doughty.

This is merely a new edition of a pamphlet firſt publiſhed in the year 1745.

IV. *An Impartial View of the Conduct of the Miniſtry, &c.* In anſwer to the many invidious attacks of the Pamphleteers, &c. 8vo. 1s. Robinſon.

We have here a performance which deſerves a more than ordinary attention. Never were attacks of this kind made with more violence; and never did great perſons attacked diſcover more contempt, either for the matter they contained, or the conſequences they might produce. The candid and conſiderate, however, who deſired to be informed of the merits of the caſe, by a full and fair hearing of both ſides, could not help wiſhing for ſuch a Reply, as might furniſh them with the premiſes they wanted: Such a Reply they thought was due to the public; and if not offered at all, they juſtly apprehended the raſh and cenſorious would be glad to infer, it was, becauſe none ſatisfactory could be offered. Such a Reply is now before them; for tho' it is called an Impartial View, it is, in effect, a Party-Vindication:—founded on peculiar informations and inſtructions, as we are, in more than one place, given to underſtand; and from thence it derives its importance.

The two great points propoſed by the Author to be examined, are theſe:

1. Whether the miniſters have acted upon principles of true patriotiſm, and ſound policy? and in caſe any *miſcarriages* may have *happened*, whether they are not to be attributed more to chance, and the want of that unattainable fore-knowlege, not in the power of man to acquire, than any defect in their capacities? And,

2. Whether ſeditious ſpirits, who may have propagated infamous reports, to the miniſter's prejudice, are to be credited upon their ſimple evidence, in oppoſition to facts, reaſon, and their concomitant arguments?

Of the intelligence on which this performance is founded, the Reader is deſired to accept the following ſpecimens.

'Our conduct in America, ſince that epocha *, has been far 'from blameable. Upon advice being received, in the begin-'ning of the year 1755, that the French were preparing a fleet 'to be ſent to North America, with troops on board, under the 'command of Mr. Dubois de la Mothe, Mr. Boſcowen was ſent 'with a numerous fleet in queſt of the French, and to attack 'them, in caſe they endeavoured landing their forces in Ame-'rica. Here the unthinking, uninform'd cenſurer †, takes oc-'caſion to let us know, that the French fleet was ſuperior to the 'Engliſh that ſailed from here, and that if Mr. Macnamara's 'return to Breſt had not diminiſhed it, we ſhould certainly have 'been vanquiſhed before Mr. Holbourne's arrival in the Ameri-'can ſeas, to reinforce the ſquadron under Admiral Boſcawen; 'and this ſtep he attributes to the *ignorance* of the m———r. 'But this he would not have aſſerted, could he but have reflected, 'that a more certain intelligence than ever he could have come 'at, might very well have informed the m———r, "That tho' "the French ſquadron was ſuperior to the Engliſh, having no "orders to attack Mr. Boſcawen's fleet, and Mr. Macnamara's "diviſion of it being deſtined to ſail only to a certain latitude, "and then return to Breſt, a ſuperior Engliſh fleet would be un-"neceſſary in the European ſeas; and as this fleet, when arrived "at America, would be reinforced by ſeveral ſhips there already "ſtationed, it would be next to impoſſible for the Engliſh fleet "to miſs intercepting the French in their paſſage to St. Law-"rence's river." So that if any comment can be made upon the 'conduct of the m———r, or ſuper-intendent of public affairs, 'in this reſpect, it muſt be to applaud the parſimony with which 'they applied the public money, where the unneceſſary expence 'of equipping a larger fleet at firſt, with ſuch great diligence, 'could not have been attended with more ſucceſs than the taking 'the Alcide and Lys, two fine French ſhips, now riding in our 'harbours.'

There is alſo a note at the foot of page 34, in which, ſpeaking of the Fourth Letter to the People of England, he ſays, 'There 'are but two facts ſtated in it that are probable; and they, upon

* Waſhington's defeat.

† 'See the firſt and fourth Letters to the People of England.

‡ 'The fleet which was ſent under the Command of Admirals 'Boſcawen and Moſtyn, was compoſed of no leſs than twelve men 'of war of the line, beſides frigates: and that truly experienced 'ſailor, who ſo worthily preſides at the head of our naval affairs, 'being apprehenſive, that accident of ſome ſort or other might re-'duce the force of this formidable fleet, before it arrived in the 'American ſeas, judiciouſly cauſed a ſecond fleet to be equipped, 'with ſurprizing diligence, and which ſailed under the command of 'Admiral Holbourne. This ſecond fleet conſiſted of ſix men of 'war of the line, beſides frigates.'

'en-

'enquiry, prove abſolutely without foundation—namely, the di-
'ſtribution of the ammunition deſtined for America; and the
'purchaſe of Dutch gun-powder, that *evaporated* like ſaw-duſt.'

And again, in p. 46, 47, 48, 49, 50, we have the revelations following.

'But the French, finding we would not give into their lure,
'played an *after-game*, unthought of till they found their *feint*
'would not ſucceed As ſoon as we had certain advices of their
'real deſign, we were not behind-hand in taking ſuch meaſures
'as the exigence of the caſe required; and if our fleet did not
'ſail till the beginning of April, it was not to be attributed to
'any backwardneſs in the orders from the Admiralty;—they
'were repeated and reiterated for the ſpeedy equipment of theſe
'ſhips;—and, indeed, the fleet was *ready* ſome weeks before
'they ſailed, *but* they were not completely manned till the very
'day of their departure from Spithead, and then the only expe-
'dient that could be found for manning them, was the turning
'over all the crews of the other ſhips in that port on board them,
'—which is a ſufficient anſwer to all queſtions, "Why did we
"not ſend a ſuperior fleet under Mr. Byng?" as there were then
'but three men of war in Plymouth Sound, and two of them
'were returned from Sir Edward Hawke's fleet in the Bay of
'Biſcay *, on account of the ſickneſs of their crews;—the other
'was the guard-ſhip at Plymouth.

'But I believe no body has doubted, that if Mr. B—g had
'made all the ſail he could to Gibraltar, and tarried there no
'longer than was needful; or behaved well in the action of the
'20th of May, that the French would have gained any victory
'over us in the Mediterranean, either by land or ſea.

'As to any inviduous inſinuations, that Mr. B—g had not or-
'ders to fight, or land the troops that were on board his fleet at
'Minorca; it will be only neceſſary to cite, verbatim, Lord An-
'ſon's letter to Mr. Byng, concerning the diſpoſition of Lord
'Robert Bertie's regiment, which was produced at General
'Fowke's trial; viz.

"SIR,

"It being his Majeſty's pleaſure, that Lord Robert Bertie's re-
"giment do ſerve on board your fleet, to do duty there; and his
"Majeſty having iſſued orders by the Secretary at war, to Gene-
"ral Fowke, to make a detachment equal to a battalion, from
"his garriſon, for the relief of Minorca; you are to conform

* 'I ſuppoſe none of the moſt inveterate miniſterial critics would
'pretend ſaying, we ſhould have ſent Admiral Hawke's fleet to the
'Mediterranean, any more than the cruizers in the Channel; ſince
'the firſt of theſe meaſures muſt inevitably have produced the re-
'leaſe of the Breſt ſquadron, and the other given the French all the
'advantages they could deſire for a deſcent here.

"your-

" yourſelf to the ſaid orders, and to carry that detachment on " board your fleet, *and land them at Minorca.* And in caſe, " upon conference had with General Blakeney, he ſhall think it " neceſſary, you ſhall then *land Lord Robert Bertie's regiment alſo* " *at Mahon,* from on board your fleet.

" Signed ANSON."

" After this, I am poſitive, no man that feels for his native " land, and has not ſome ſiniſter view in raiſing commotions in " the ſtate, can ſuppoſe, that Lord A——n's orders, or any from " the Ad——ty, inſtructed Mr. B—g to behave like a coward, " or a villain. I wiſh I were authorized to publiſh here this " Ad——l's inſtructions at large, which I am ſure (if you are a " lover of your country) would give you all that ſatisfaction " which muſt be conceived in being convinced that *nobody at* " *home,* was privy to any daſtardly actions in the Mediterranean; " but as I am not, take this letter as a ſample, and be not ſo un- " grateful to a man, who did his country ſuch real ſervice in the " laſt war, as not to have as much confidence in him as you " would in the moſt common trader, whoſe goods you purchaſe " upon a ſpecimen; at leaſt ſuſpend your judgment till Mr. " Byng's trial, which cannot now be far off, when, as your gra- " cious Sovereign has told you, " He will not fail to do juſtice " upon any perſons who ſhall have been wanting in their duty to " him and their country."

How well qualified this writer was for the truſt repoſed in him of arrangeing theſe documents, and of making the moſt notable uſe of them, the reader has it in his own power, from theſe excerpts, to determine. RA.

V. *An Eſſay on the Times.* 8vo. 1s. Henderſon.

This is a miſcellaneous piece, written in a quaint, tumid, and verboſe ſtile; notwithſtanding which, it is in many reſpects, worthy of more notice than perhaps it has met with: for tho' the author confines his animadverſions to a few known facts, and makes an antiminiſterial uſe of almoſt all of them, he does not revile one party, for the ſake of making his court to the other; on the contrary, he takes occaſion to ſhew, that oppoſition may be abuſed, as well as power; and upon the whole, throws a good ſhare of political knowlege into ſo equal a mixture of light and ſhade, that it is hard to ſay, whether his wit or his diſcretion is predominant.

He begins with a ſevere cenſure on *that rage of patching up a Peace in a hurry*; which, according to him, produced the definitive treaty of Aix; and, what was an unpardonable fault, left our own claims undefined. He then takes ſome pains to prove, that the French were notoriouſly the aggreſſors in the preſent quarrel, and by conſequence, that the eventual inſtructions given to Braddock, ſtand in need of no vindication: but having done this piece of juſtice to his country, he makes as free an uſe of his pen,

pen, in condemning the next meaſure we took, of letting looſe our marine againſt the innocent traders, fiſhermen, and ſeamen of France, inſtead of declaring war in form, as we had ſufficient provocation to do, againſt the French crown and French nation. Our Ruſſian, Heſſian, and Pruſſian meaſures to preſerve ourſelves, and our Hanoverian co-relatives, from the effects of the enemy's reſentment, fall next under his cenſure. And here, by over-refining on a poſſible event, it ſo happens, that he ſtands confuted by the event itſelf; we mean, the march of the Pruſſian troops into Saxony: for notwithſtanding all our conceſſions to Pruſſia, he ſuppoſes we may nevertheleſs be the dupes of Pruſſia; who, by a concerted, colluſive game with France, or adhering to a cold ſyſtem of obſervation, might do us more miſchief as a ſubtilizing, inſidious, pretended friend, than an open enemy: which, is now apparently out of his power, if it was ever in his thoughts.

He then ſums up our caſe, with regard to allies, in the following paragraph.

'Thus then deſerted at its greateſt need, the nation ſees itſelf 'preciſely in the condition of a ſilly prodigal, who having mor-'gaged, and deſtroyed his eſtate, in undiſtinguiſhing liberalities, 'and ſenſeleſs profuſions, finds no friend left him in his diſtreſs, 'and wonders as much at it, as if his conduct had been of a na-'ture to deſerve any.'

Concerning our land forces, he aſks the following queſtions.

'1ſt. What qualifications of the head and heart are neceſſary 'in Generals, to beget effectively the ſoldiers love and confi-'dence in them?

'2dly. How far the officers have been taught to conſider their 'military duty as a ſcience, and, in truth, a profound one; and 'what care has been taken to inure them to fatigues, and war-'like exploits?

'3dly. Engineerſhip having become the moſt capital branch 'in the modern practice of war, ſince the artillery has taken ſo 'much the place of hand arms even in the field, whether the 'indiſpenſible ſtudy of that, and of military architecture, have 'been duly, generally, and early enough, to be at this time a 'match for the French in them, recommended and cultivated?'

Of the preſent ſtate of the navy, ſo far as regards the treatment of our ſeamen, he thus delivers his ſentiments.

'It were to be wiſhed, for many ſolid reaſons, that ſome me-'thod had been, in time, found out to procure for the navy its 'complement of men, in lieu of that wretched expedient of preſſ-'ing, which may ſlave a fleet, but never man it: and every ſuch 'fleet muſt, proportionably to the number of its forced hands, 'carry within itſelf a principle of defeat. If this abuſe has been 'of antient ſtanding, and hitherto produced no fatal effects, from 'the innate courage of our Engliſh ſailors, ſurmounting every 'conſideration, in the inſtant of action, ſo much the more muſt ſo 'valuable a claſs of ſubjects deſerve the redreſs of a grievance,

'which

'which is not of a nature for any preſcription of time, to recon-
'cile to it the objects of its arbitrary oppreſſion. What good-
'will to the ſervice of their country can be expected from the
'captives of their own country-men? or into what enemies hands
'could they fall, that would give them worſe than ſuch uſage?—
'It is ſaid too—that the unwillingneſs of the common ſeamen
'to enter on board men of war, does not entirely proceed from
'the wages being leſs than what are given in merchantmen, nor
'from their conſidering them as floating jails, but from the in-
'tolerable domineering and inſolence, generally ſpeaking, exer-
'ciſed upon them, under the notion, that it is abſolutely neceſſa-
'ry to what they call carrying a command, a term, of which the
'miſ-conſtruction has probably done more miſchief to the naval
'ſervice, than all the points of abuſe beſides; as ſurely it can
'never be the way to raiſe the courage of the men by cruſhing
'of their ſpirit. Thoſe poor heads, whom a little power is enough
'to intoxicate, will have no conception of this. But how much
'more nobly and wiſely did that great admiral Blake think, and
'addreſs himſelf to his ſhip's company, when he told them,
"That the meaneſt of them were free-born Engliſhmen as well
"as himſelf, and that officers and fore-maſt men were all fellow-
"ſervants to the government of their country." Words of this
'import muſt ſound rather more animating to a Britiſh ear, than
'thoſe with which the public papers (falſely no doubt) make an
'admiral lately conclude his harangue—"there are only two
"choices, fight or——be hanged!" an alternative ſurely to
'be addreſſed with more propriety to a pirate crew, on a man
'of war's coming up with them, than to Engliſh ſailors going
'againſt the enemies of their country.'

The idolatry of self; the mercenary habit grafted upon it; the danger to be apprehended from an overgrown national debt, and an unweildy maſs of precarious wealth created by it; a non-attention to the endangered condition of our colonies; ill-timed, ill-proportioned, ill-directed ſupplies; the want of a great pervading, all-embracing, enterpriſing ſpirit to unite and conſolidate the whole Britiſh empire into one ſyſtem; the characters and qualifications of our miniſters at foreign courts; and the manner of filling and ſuſtaining the great offices at home, are the next topics that he expatiates upon.

After which he proceeds in theſe words:

'Even the old manly Britiſh eloquence, was not proof againſt
'the epidemical enervity, and degenerated into fuſtian rants, pue-
'rile conceits, and thoſe witticiſms, which may more properly
'be eſteemed floriſhing the point, than puſhing it, the moſt cele-
'brated harangues, preſented an image of ſquibs, crackers, and
'artificial fire-works, bouncing and burſting into a thouſand little
'ſparks, the falſe glare of which rather created a momentary
'dazzle, than threw a ſteady light upon the point in debate. The
'petulance of groundleſs preſumption, an intemperance of acri-
'mony,

'money, and above all, a party-ſpirited *opiniatrety*, diſgraced, and 'vulgariz'd the oratory of the contending parties, who, like mere 'attornies, maintained their cue of talking eternally on one ſide 'of the queſtion, without knowing the value of making thoſe 'fair conceſſions, thoſe occaſional acknowlegments of right, 'even in their opponents, which are ſo great a grace, and form 'ſuch favourable prepoſſeſſions of the candor and wiſdom of the 'party who makes them. The prevalence of the chiefs of the 'parties, more than any concern for the public, engroſſed the at-'tention, and zeal of the humble herds of their reſpective follow-'ers, whilſt ſome lay perdue, in readineſs to ſide with the con-'queror, as ſoon as it ſhould be decided.

Quis nemori imperitet, quem tota armenta ſequantur.

'Yet, even in that wretched period, it is but fair to remark, 'that it was too often the cruel and unjuſt practice to accuſe men 'in great employs, of diſhoneſty and corruption, whereas they 'were in truth, rather objects of the greateſt pity. Mere want 'of parts, or intellectual diſability, after all, are misfortunes, and 'never crimes.'

And again farther on in theſe,

'It may be obſerved, that in a late conflict of embattled par-'ties, thoſe unmeaning cant-words, his *Majeſty's ſervice*, and the '*good of the country*, which uſed to be ſo falſely and undecently 'treated as diſtinct points, and ſo emphatically reſounded on 'each ſide, worn out as they were to windowed raggedneſs, 'were at laſt honeſtly dropped. A new æra now opened: a 'more fair, if not a more modeſt ſyſtem, took place of thoſe 'ſtale, and tranſparent impoſitions, by which the public had 'been ſo long amuſed, and late, but at length, ceaſed to be 'blinded. — The leaders of the conflicting parties put their diſ-'ſenſions openly and avowedly on the foot of perſonal pretenſion 'to power. Court and country were equally out of the queſ-'tion: nor was there any other matter for wrangling, ſo much 'as pretended, than whether John-a-Nokes or Tom-a-Styles 'ſhould be the pay-maſter, and of courſe, implicitly the general 'of the mercenaries; which, by the by, was a matter at bottom 'of about as much importance to the public, as which ideot of 'a horſe-fancier ſhould have won the laſt race at Newmarket; to 'that public I ſay, whom experience had long ſatisfied, that 'power might change hands, without changing maxims or mea-'ſures; and that it was ſtill the ſame dull ſtate-farce, with per-'haps a little alteration in the caſt of parts.'

He has alſo the following paſſage in his laſt page but one.

'Never were thoſe great reſolutions, which have ſo often ſaved 'nations on the brink of the precipice, more neceſſary than 'now. Firm, and high ſpirited meaſures, and thoſe alone, 'planned with coolneſs, and executed with fire, may yet repair

'that

'that recent loſs and diſhonour, for which thouſands of ſuch 'worthleſs lives as his, whoſe crime in it, is more immediately in 'ſight, can be but a paltry atonement to a nation ſo deeply in-'jured, and ſo juſtly incenſed: whilſt probably thoſe who were 'in a great meaſure, and primarily the occaſion of it, would not 'be ſorry to ſee the people opening in full cry, and hunting the 'change, till they had run their reſentment out of breath, or 'evaporated it upon that pitiful object.' Ra

VI. *Reaſons humbly offered*, to prove, that the Letter printed at the End of the French Memorial of Juſtification, is a French Forgery, and falſly aſcribed to his R—l H——s. 8vo. 1s. Collyer.

What is ſaid of a Witch's prayer, is true, when applied to this performance: With the face of an out-work to this Fort-Royal, it is, in effect, a battery raiſed againſt it: and it is no fault of the engineer who conducts the attack, and who ſeems to be tolerably well verſed in his trade, if he does not lay it level with the ground.

His method of doing this is two-fold; we ſhall give a ſpecimen of each, and leave the Reader to his own reflections. Firſt, undertaking to enumerate the great qualities of this great General, it is in this manner he makes out his liſt.

'Firſt, no General ſo judiciouſly diſtinguiſhes what men ought 'to be choſen for every kind of enterprize, either thoſe who are 'to command, or thoſe who are to obey.

'Secondly, no Commander has ever been more intelligent, 'explicit, and juſt in his orders, to all thoſe whom he has ap-'pointed to command.

'Thirdly, no man is more acquainted with the Geography, 'nature of the place, and nature of the enemy, againſt whom 'he ſends an army, or plans an expedition, by what methods 'ſucceſs ought to be purſued, or is moſt eaſily obtained.

'Fourthly, no General is ſo well ſkilled in all the precautions 'which are neceſſary to prevent a ſurprize, or the ſpreading a 'panic amongſt an army.

'Fifthly, no General ſo truly underſtands the methods of re-'gularly ſupplying an army with neceſſary proviſions, or how it 'may be tranſported from one part to another with the greateſt 'facility to the ſoldiers.

'Sixthly, no Commander has ever equalled him in deſtining 'troops to the duties for which they are adapted, from the raw-'eſt militia and irregulars, to the beſt diſciplined and veteran 'forces.

'All theſe qualifications being acknowleged, by nature and 'ſtudy, to be inherent in his ————, and Orders repugnant 'to them in the Letter; it is eaſy to prove ſyllogiſtically, that 'he cannot be the author of it, in the following manner:

'*Major*. No great General can be author of ridiculous orders.

'*Minor*.

'*Minor.* The ſuppoſed R—l Dictator is the greateſt General in 'the world.

'*Concluſion.* Therefore the R—l Dictator is not the author of 'thoſe Orders.' [*This is almoſt as good logic as Dr.* Free's.]

Secondly, in his analyſis of the Letter, the vein runs as follows.

"Should the Ohio expedition continue any conſiderable time, "and P———l's and S——ly's regiments be found enough to "undertake, in the mean while, the reduction of Niagara, his "R—l H———ſs would have you conſider whether you could "go there in perſon, leaving the command of the troops on the "Ohio to ſome Officer on whom you might depend, unleſs you "ſhould think it better for the ſervice, to ſend thoſe troops un-"der ſome perſon whom you have deſigned to command on the "Ohio; but this is a nice affair, and claims your particular at-"tention."

'Very ſarcaſtical, indeed, Monſieur; you have written this 'paragraph long ſince you have known that the Ohio expedition 'was finiſhed in an hour, and that no Officer under Mr. Braddock 'was thought fit to be intruſted with the command in chief. 'Very ſneering, indeed, you call that a nice affair to determine, 'whether a man ſhall reſolve to attack du Queſne, which cannot 'affect Niagara; or Niagara, which muſt cauſe the ſurrender of 'du Queſne, reducing Braddock, and even his ſuppoſed R—l Re-'commender, to a more deſpicable ſituation than the aſs between 'two bundles of hay, which was ſuſpended by the *equality* of 'the objects; whereas you have inſinuated thoſe Generals to be 'held in ſuſpenſe by *unequal* objects, the next paragraph declar-'ing Niagara of the *greateſt conſequence.*

'This ungentleman-like inſinuation ſeems deſigned to invali-'date the force of the ſecond military excellence alſo. Believe 'me, it is in vain; your army may as well take Gibraltar, by 'throwing eggs at it, as diminiſh the fame of him againſt whom 'this whole malice is intended.

'Now follows another paragraph of Orders, equally malici-'ous and impoſſible.

"If, after the Ohio expedition is ended, it ſhall be neceſſary "for you to go with your whole force to Niagara, it is the opi-"nion of his R—l H———ſs, that you ſhould carefully en-"deavour to find out a ſhorter way from the Ohio thither, than "that of the Lakes, which, however, ye are not to attempt un-"der any pretence whatſoever, without a moral certainty of be-"ing ſupplied with proviſions, &c. As to your deſign of mak-"ing yourſelf maſter of Niagara, which is of the greateſt con-"ſequence, his R—l H———ſs recommends it to you, to leave "nothing to *Chance* in the proſecution of that enterprize."

'This Order of finding a ſhorter way by land than through 'the lakes, is another ſevere ſneer upon the cutting down whole 'foreſts to make a road to du Queſne, where the Engliſh army 'never

'never ought to have gone; but as that command has been already proved impoſſible to proceed from the ſuppoſed great 'Dictator's mouth, ſo muſt this for the ſame reaſon; beſides 'which, the directing B——k to find a ſhorter way than 'through the lakes, is the groſſeſt affront that ever was offered to 'ſo auguſt a perſon. Can the R—l General have imagined, 'that there is a ſhorter way than a ſtrait line between two points? 'Or would he have given ſuch Orders, without obſerving, that 'a line drawn between du Queſne and Niagara, muſt paſs through 'almoſt a hundred miles in length of the lake Erie?

'A Command the like of this, is juſt ſaying, Go the fartheſt 'way about, ſpend me two or three months in cutting roads for 'a hundred miles through foreſts, otherwiſe impaſſable, harraſs 'your men and horſes to death with needleſs fatigue, loſe your 'artillery in the road, lay yourſelves open to momentary ambuſcade, ſickneſs, and death, notwithſtanding you can paſs the 'whole way by water in a few days, without labour or danger, 'carrying all the ammunition, baggage, and proviſion, with 'the greateſt care to the whole army. This was contrived to deſtroy the belief of the fourth article of military excellence.

'As to the attempting the paſſage by land or water, without 'a *moral Certainty* of proviſion, it is *morally certain* equally ridiculous; yet at the ſame time a tenth part of the proviſion, 'which is ten times as eaſily provided, will be ſufficient by water, 'which is neceſſary by land; becauſe the journey will not take 'up a tenth part of the time.

'The laſt ſentence is, however, eminently beyond all the 'former, it is only to be paralleled by *itſelf*, as has been already 'moſt happily expreſſed and remarked, by former writers on 'former occaſions.

"You are to leave nothing to *Chance* in proſecuting the ſiege "of Niagara."

'This, indeed would have been moſt excellent advice, if, 'like Harlequin's dead horſe, it had not one ſmall fault attending it, that of never being capable to be of uſe. For example, 'by what kind of ſagacity, though the admonition was ever ſo 'well recommended, could Mr. B——k have guarded againſt 'the *Chance* of being killed by a ſhot from the Fortification, if 'he went to the ſiege; the *Chance* of being beaten by a ſuperior number of the enemy; the *Chance* of being out generalled 'by the antagoniſt Commander; the *Chance* of ſickneſs and 'death of him and his troops; the *Chance* of interception of 'proviſion, and raiſing the ſiege through want of ſupplies; and 'the *Chance* of a thouſand other accidents? When ſuch Orders 'are given, without telling how they may be put into execution, 'What is it but commanding impoſſibilities? And whoever had 'received this Command, to leave nothing to *Chance* in attacking Niagara, ought to have conſidered it as an abſolute prohibition from attempting it at all, the only method by which all 'Chance of miſcarriage could have been avoided.'

VII. *A ſerious Defence* of ſome late Meaſures of the Adminiſtration; particularly with regard to the Introduction and Eſtabliſhment of Foreign Troops. 8vo. 1s. Morgan.

This is another ironical performance; and tho' not directed againſt any particular perſonage, is calculated to inflame the political Tetter, at preſent gathering and ſpreading, by the ſame kind of tickling irritation. Neither this, nor the former, it is reaſonable to believe, are *wholly* the work of thoſe Gentlemen, who, according to the *City-watchmaker*,* are *Patriots* through their *Indigence*; ſome particular marks of intelligence, which are to be diſtinguiſhed in each, ſeeming to argue, that the documents, at leaſt, in which they are founded, were furniſhed by perſons who ſtood higher, and ſaw farther, than they can be ſuppoſed to do.

Two excerpts, taken out of different parts of this performance, will ſerve to give a tolerable idea of the political knowlege contained in it: viz.

'Though our misfortunes and diſgraces in the Mediterranean, 'have, of late, been the general topic of converſation, few or 'none of my countrymen, ſo far as I obſerve, have reaſoned 'upon them with propriety, or traced them to their proper 'ſource; but have contented themſelves with aſſigning cauſes, 'which, when examined, do not appear adequate to the effect.

'Thus ſome have pleaſed themſelves with throwing all the 'blame upon the miniſtry at home, who have been accuſed of 'want of abilities or want of honeſty, of having neglected or betrayed their truſt; and it hath been no unuſual ſund of clamour 'againſt them, that they deferred ſending a fleet into the Mediterranean, till it was too late to ſave our poſſeſſions there, and 'at laſt, ſent it ſo weak as to be unable to ſave them, even if 'it had ſailed much ſooner. But Gentlemen who reaſon in this 'manner, are not aware that unanſwerable arguments may be 'urged, to free the adminiſtration from any blame on this head. 'In a word, the French preparations for invading Britain, could 'not but alarm the wiſe patriots who preſide in the cabinet. 'For tho' Admiral Hawke was ſent to cruize off Breſt, in the 'beginning of March, with a fleet ſuperior to that of the enemy blocked up there; tho' a vaſt fleet beſides, lay at Spithead 'ready to defend our coaſts; and tho' it was well known, that 'no ſhips were collected in any port of France for an embarkation of troops, except at Toulon; yet as Maréchal Belleiſle, 'who knew the road to Windſor, had been nominated General 'upon the ſea-coaſts; as the French miniſters at foreign courts, 'who cannot be ſuppoſed to be politicians at the expence of 'truth, made no ſecret of the intended invaſion of England; 'and as the Dutch Gazettes, remarkable for conveying authentic intelligence, gave us formidable accounts of French troops

* See Art. II. of this Catalogue.

'marching to the ſea, all the way from Bayonne to Dunkirk, in 'order to go on board the *flat-bottomed* boats prepared to tranſport them; theſe, and other equally ſubſtantial reaſons, could 'not but alarm a wiſe and prudent adminiſtration, who could 'ſpare no ſuccour to Minorca, while we were in ſuch imminent 'danger in England; a danger which continued as great as ever, 'till the arrival of our Hanoverian and Heſſian friends, whoſe 'very name ſo intimidated the boaſting French, that no ſooner 'were the *orders* given for bringing them over, than the talk of 'an invaſion was at an end. And then, but not till then, it be-'came prudent to ſpare from our own defence, that moſt potent 'fleet of *ten ſail* for the relief of Minorca, the exploits of which 'have been celebrated in ſo many immortal productions of Grub-'ſtreet.

'But, even tho' there had not been ſo many ſolid grounds for 'apprehending a French invaſion at home, the M———y have 'much to ſay to free themſelves from any blame on account of 'the loſs of Minorca. For whoever looks into the map, and ob-'ſerves the great diſtance of Toulon, will not wonder that what 'was doing there, ſhould be a ſecret in England. Who could 'have imagined it poſſible, that a fleet of twelve Men of War 'ſhould be equipped with the ſame expedition, *that a ſet of 'horſes can be put to a coach?* Could our M———rs, who are 'no conjurers, know that the Genoeſe would ſend two thouſand 'ſailors to Toulon? Or can they be blamed, for not having in-'telligence of the ſtrength and motions of the enemy there, as 'this could not be obtained without encouragement to the deteſt-'ed race of ſpies, and without ſending abroad the public trea-'ſure? For in the preſent deplorable ſtate of our finances, in-'ſtead of being blameable, it ought to be looked upon as a laud-'able inſtance of frugality in the A———n, that they rather 'choſe to run the riſk of loſing Minorca, than to export one ſin-'gle farthing for *foreign* bribery, which might have put it out 'of their power to furniſh the neceſſary ſums for *home*-con-'ſumption.

'As, therefore, it is ſo inconteſtibly made out, from the above 'particulars, that no blame is to be thrown upon the Miniſtry, 'others, with whom I have converſed, turn their enquiries and 'indignation from the *Cabinet Council* at home, to the *Cabin-'Council* abroad; from our Miniſters to our Admiral; and, be-'ing unwilling to allow any ſuſpicions to be entertained which 'might derogate from our national character, or contradict this 'ſelf-evident truth, that *one Engliſhman is a match for three 'Frenchmen*, have aſſerted, that under any other Commander be-'ſides Byng, thirteen Engliſh Men of War would have blown 'Galiſſoniere's fleet out of the water.

'For my own part, I frankly own myſelf diſſatisfied with this 'way of talking, and I equally acquit the Vice-Admiral, and 'the Foretop-maſt of the Intrepide (on which he hath laid all 'the blame) from being the cauſes why an inferior French fleet

'ſhould

ſhould make a ſuperior Engliſh one run away. This Phænomenon being entirely new, ſome cauſe muſt be aſſigned for it, which did not begin to operate till *now*. Accordingly, I think, I have diſcovered what this *Cauſe* is, by ſuppoſing that the fault is not perſonal to any individual, but to be traced in the general diſpoſition of the nation; in a word, that the breed of our Britons is changed from what it was, when we conquered France under our Edwards and Henrys, and triumphed upon the ocean under our Blakes and Ruſſels.'—

2. 'Far be it from me to propoſe any ſchemes of Oeconomy in the collection of the Revenue, the aboliſhing an endleſs number of ſine-cure places, and diminiſhing the ſalaries of the few placemen who have ſomething to do: nor will I recommend it to thoſe in power, to be more ſparing of the public treaſure in ſecret ſervices, maliciouſly termed *Jobbs*; to retrench penſions to the *rich Courtiers* at home, and ſubſidies to *poor Princes* abroad. Vaſt ſums of money may indeed be ſaved, by having recourſe to ſuch methods; but they would be liable to inſuperable objections, as they plainly tend to ſubvert that ſyſtem of politics which hath been adopted, for wiſe reaſons; as they would give a dangerous independency both to the Electors and to the Elected, and rob many thouſands of worthy *Placemen* and *Penſioners* of the means of faring deliciouſly, and being cloathed ſumptuouſly, amidſt national diſtreſs. For the ſame reaſons, I can, by no means, agree with thoſe, who, to their plauſible ſchemes of Oeconomy, would add their invidious plans of enquiry, and talk of the expediency of eſtabliſhing a *Parliamentary Commiſſion of Accounts*. What infinite confuſion would this create in our country, where, for theſe *forty* years laſt paſt, every one who hath had the fingering of the public money, hath done what ſeemed good in his own eyes, unchecked by the fears of paſſing in review before a meddling Houſe of C——ns? And what a number of noble families who now live in affluence and ſplendor, may be pulled to pieces and ruined for debts they owe to the public, on the pretence of their fathers, grandfathers, or predeceſſors, being conſiderably in arrear, and not having paſſed any accounts while they were truſted with public treaſure? But no ſuch enquiry need be apprehended: For when I conſider, that beſides the *hundred millions* which we owe, *one hundred and fifty millions* have been raiſed in ſupport of meaſures well known to be national, ſince the preſent ſucceſſion took place; what room can there be to fear that any ſet of Gentlemen of the Houſe of C——ns (even though an unhappy ſpirit of enquiry were to ſtart up there) ſhould undertake to unravel the intricacies of accounts amounting to near *two hundred millions*; a ſum which neither the firſt L—d of the T——y, nor his C——r, nor the other L—ds, joined to their Secretaries, could put into *Figures*, unleſs they ſent for their Clerks to aſſiſt them?'

As to the general plan of this piece, in addition to what has already been quoted concerning the degeneracy of the British breed, the Author proceeds to ſay, That unleſs this degeneracy be admitted, there is no accounting for the rejection of the Militia-Bill laſt ſeſſion; the declaration of a certain noble and learned Lord upon it, [That our national diſpoſition was to Commerce, not to Arms; and that Manufactures and Militias were inconſiſtent;] the advancing perſons to military Honours and Commands, who thought it no part of their duty to fight: the permitting the Officers of the garriſon at Minorca to be abſent from their poſts, when the place was in danger, &c. And, that on the contrary, when admitted, we not only need no other clue to the conduct of our Miniſters, but by the help of it alſo diſcover an extent of penetration and ſagacity through the whole courſe of it, (as in the Naturalization-Bill, the Jew-Bill, and laſtly the importation of ſixteen thouſand vigorous Germans) of which before they were not ſuppoſed to be capable. He then proceeds to applaud and illuſtrate the peculiar propriety of having recourſe to Germany for this redintegrating principle; and ſpecifies many of the good effects to be expected from it: to prove alſo, that both Miniſtry and Parliament came into this meaſure for the purpoſe above explained, he obſerves, that the parliamentary proviſion for the Foundling Hoſpital, went hand in hand with it, that the new breed might be maintained as well as got. He then ſuggeſts ſeveral thoughts of his own, for enlarging and improving ſo beneficial a plan; among which, the tranſporting all our own troops into Germany, to be uſed in the Pruſſian adventure now depending, and the replacing them with a like number of Electoral troops, ſeems to be moſt worth attending to; and laſtly, he calls on thoſe worthy and loyal corporations, traduced by ſome as the *rotten part* of the conſtitution, but which are, indeed, the main-pillars of the State, to ſend up, by way of counter-meaſure to the inſtructions now walking round about the kingdom, Addreſſes to the firſt L—— of the T———, as the M——r, who, by his office, is moſt connected with them, aſſuring him, and his Colleagues, "That far from being influ-"enced by the cries of Faction, circulated, at preſent, through "the kingdom, they remain faithful to thoſe who are in power, "and ready to give the moſt ſatisfying proofs of their attach-"ment to government, by chooſing, whenever vacancies ſhall "happen, ſuch Repreſentatives as ſhall come with the *proper* re-"commendation from the Treaſury: to expreſs their entire "acquieſcence in every thing that hath been done, or not been "done, in the management of the war; perfectly convinced "that Minorca could not be worth keeping, or that there were "wiſe, ſecret reaſons for not keeping it, otherwiſe it would not "have been loſt, as it was: to declare, that they make no "doubt, that the ſame wiſdom which provided ſo early and ſo "effectually for the peace and tranquility of Germany, by ſub-

"ſidies

" ſidies paid to Ruſſians, Heſſians, and Pruſſians, could, were it " neceſſary, give ſufficient reaſons for not having provided ef- " fectually for the ſecurity of North-America. And laſtly, to " proclaim their gratitude for the introduction of foreign armies; " a meaſure which, tho' it may be cenſured by thoſe who igno- " rantly ſuppoſe that the Heſſians and Hanoverians were intend- " ed to protect Britain from Invaſions, muſt be eſteemed as a ma- " ſter-piece of profound policy, by thoſe who know that they " were intended to *Mend the Breed.*" Ra

VIII. *His Majeſty's Royal Bounty:* or a Scheme for keeping in his Majeſty's Service ſuch a Number of Seamen, that, upon the breaking out of a War, or when required for any particular Service, upon three Months Notice, 24,000 able Seamen may be ready to embark on board ſuch of his Majeſty's Ships as ſhall be required. 4to. 6d. Dodſley.

The very great number of ſchemes of this kind, which have been publiſhed, from time to time, is alone ſufficient to ſhew the neceſſity of ſome new regulations, in order to the more ſpeedy and effectual manning of the royal navy. And that none of them have as yet been adopted, muſt argue, either, that none of them are ſatisfactory, or that there is ſome adverſe principle in power, which can never be brought to be ſatisfied with them. The evil of preſſing has been ſo managed as to become more an evil than ever: the hardſhips impoſed, and the miſchiefs brought upon the men by it, greater, and the ſervice conſequently leſs. This ſcheme now publiſhed, (which is of the *Regiſter* kind) was calculated for time of peace; and the annual expence is ſtated at 90,000l. per annum: which may be very eaſily ſaved on the preſent expenditure, and would be very well beſtowed, in procuring ſo great an advantage to the community. The Author, Mr. Bouchier Cleeve, tells us, he ſhould not have preſumed to lay his thoughts before the public, but in compliance with the intreaties of ſeveral worthy Gentlemen converſant in naval affairs, and Merchants, to whom he had ſhewn it. We are to infer, therefore, that they thought well of it. But as it is ſcarce to be ſuppoſed, that any thing of this comprehenſive nature ſhould be brought forth perfect, we need not wonder, if, upon examination, room ſhould be found for alterations and amendments. Ra

IX. *A Diſſertation* on the following Subject: What Cauſes principally contribute to render a Nation Populous? And what Effect has the Populouſneſs of a Nation on its Trade? Being one of thoſe to which were adjudged the Prizes given by the Right Hon. the Lord Viſcount Townſend, to the Univerſity of Cambridge, in the Year 1756, and read there in the public Schools, on Friday, July 2. By William Bell, M. A.

* Author of a *Scheme for preventing a further Increaſe of the National Debt.* See Review, vol. XIV. p. 454.

M. A. Fellow of Magdalen College, Cambridge. 4to. 1s. Rivington.

This is one of the first-fruits of a new inſtitution for the trial of wits, and has certainly ingenuity and merit enough to excite a perſuaſion that the noble Founder will not be diſhonoured by it. There is no country, perhaps, where theſe ſubjects deſerve more to be conſidered, and where they are conſidered leſs. The Britiſh dominions were never populous enough; and never were liable to ſuch drains as at preſent. But whatever our defects are, we are afraid, ſpeculations, unaſſiſted by power, will hardly furniſh ſuitable remedies.—In what manner our Author has treated his ſubject, may be gathered from the following ſhort ſpecimens, viz. from page 8. 'Theſe, therefore, appear to be 'certain and effectual methods of rendering a nation populous: 'The procuring a great plenty of every thing requiſite for their 'ſupport. The diminiſhing the number of their imaginary 'wants. The univerſal encouragement and increaſe of induſtry; 'and the reſtraining debauchery, and preſerving a due regard to 'the principles of modeſty and virtue.' And in this manner he concludes, 'From the whole of what has been ſuggeſted, may 'be clearly ſeen, a perfect harmony between the true intereſt of 'commerce, and the moſt effectual means of augmenting a people. For as in the firſt part of this enquiry it was ſhewn, That 'no nation can in the end become as populous, as it is capable 'of being, unleſs commerce and refinement are avoided, till 'the more neceſſary arts alone have well filled it with inhabitants; ſo it has, in the next place, appeared, that trade can no 'where be brought to ſo flouriſhing and permanent a ſtate, as 'where it has, from the firſt, been cultivated by an exceeding 'numerous people.' Ra

X. *The Diſpute* between the King and Senate of Sweden, in regard to the Regal Power, and the Liberties of the People. To which is prefixed, a ſhort Account of the Swediſh Conſtitution. 8vo. 1s. Scott.

This pamphlet is preciſely what its title indicates it to be: that is to ſay, a mere collection of the public papers which have paſſed on both ſides. Ra

XI. *German Cruelty:* A fair Warning to the People of Great Britain. 8vo. 6d. Scott.

The deſign of this, is merely inflammatory; as the title plainly indicates. Ra

XII. *A modeſt Addreſs* to the Commons of Great Britain, and in particular to the free Citizens of London; occaſioned by the ill Succeſs of our preſent Naval War with France, and the want of a Militia Bill. 8vo. 6d. Scott.

The Author warmly inveighs againſt the late meaſures of the Adminiſtration, and ſeems to be of opinion, that nothing is ſo likely to ſet us to rights again, as a proper Militia-Law. He is not a firſt-rate writer, but he is as violent as the beſt of them.

XIII.

XIII. *A ſhort Epiſtle* from a Country Gentleman to his Grace the Duke of Newcaſtle, on the preſent Conjuncture of Affairs. 4to. 4d. T. Payne.

This Politician affects the character of a Joker, in the out-ſet of his Epiſtle; which, however, ends in a ſober propoſal relating to the method of eſtabliſhing a proper Conſtitutional Militia. But here, where the Author leaſt intended it, lies, we apprehend, the greateſt Joke his performance can boaſt: for, ſhould he not have bottled up his ſcheme as to the *manner* of raiſing a Militia, till it became known whether, or not, we are to have a Militia at all? Let but that fundamental point be ſettled, and then, no fear of Ways and Means.

MISCELLANEOUS.

XIV. *Bower Vindicated* from the falſe Inſinuations and Accuſations of the Papiſts. With a ſhort Account of his Character. In Anſwer to the Pamphlet intitled, 'Six Letters 'from A——d B——r to Father Sheldon, &c. By a Country Neighbour. 8vo. 6d. Doughty.

What Mr. Bower himſelf has to offer in anſwer to the heavy accuſations urged againſt him by his opponents, is yet unknown to the public; but as to what is advanced by his *Country Neighbour*, it is extremely trifling, and ſcarce worth taking notice of. The whole pamphlet is not equal in quantity to five pages of our Review; and we learn little more from it, than that Bower is very conſtant at his pariſh church, eſteemed a good huſband, an enemy to no man, and well reſpected by all his neighbourhood. In regard to the *Six Letters*, this *Country Neighbour* tells us, that they are nonſenſical forgeries, and that Bower's ſecond affidavit before John Fielding, Eſq; is ſufficient to convince any perſon that they are ſo: This, to be ſure, is very ſatisfactory evidence.—As to the money-tranſaction, we are told, that about the year 1741, Bower had a ſum of money by him, which he went to lend to the Truſtees for building Aldgate church, but was too late; that in returning from thence, he accidentally met with Father Hill, to whom he told his diſappointment; and that Hill immediately offered to take his money on the ſame terms he was diſappointed of with the Truſtees, which Bower, through haſte, inadvertently accepted; but when he began his Hiſtory of the Popes, thought it prudent to deſire back his money, which requeſt Hill complied with. Our Author refers to Bower for every particular of this tranſaction, and adviſes him, as a friend, to publiſh the whole of it to the world, in his own vindication. He allows this tranſaction with Father Hill to have been an indiſcretion; but obſerves that the like has been practiſed, for many years paſt, by Proteſtants as well as Roman-Catholics. As to the charge againſt Bower, of his being met by an acquaintance, coming out of a houſe of civil-reception in Covent Garden, this Author tells us, that he has heard Bower ſay, he went to that houſe on a laudable occaſion,

caſion, viz. to fetch a young Gentleman from thence as from a houſe of ill-fame, and that all the relations of that young Gentleman are at this time in great friendſhip with him. This is the ſubſtance of what is advanced by Bower's *Country Neighbour*; and we ſhall leave our Readers to their own reflections upon it. R

XV. *Geographical, Hiſtorical, Political, Philoſophical, and Mechanical Eſſays.* No. II. By Lewis Evans. 4to. 1s. 6d. Dodſley.

In the Review, vol. XIV. p. 29, ſeq. we gave ſome account of the firſt part of Mr. Evans's ingenious, public ſpirited, and uſeful work; which we are truly ſorry he did not live to compleat. This ſecond part is employed in refuting a Letter publiſhed in the New-York Mercury of January 5, 1756; containing objections to thoſe parts of Evans's General Map and Analyſis, which relate to the French title to the country on the north-weſt ſide of St. Laurence river, between Fort-Frontenac and Montreal, &c. and repreſenting, alſo, the impropriety of ſending forces to Virginia; the importance of taking Frontenac; and that the preſervation of Oſwego was owing to General Shirley's proceeding thither. To all theſe particulars our Author replies, with the appearance of much ſolidity of argument, as well as honeſty of intention. He was, certainly, a ſenſible man, a good geographer, (ſo far, at leaſt, as concerns that part of the world he treats of) and a true friend to his country; ſo that his death may juſtly be deemed a public loſs.

XVI. *Reaſons* for Building *Barracks*; Diſincumbering the Inn-keepers and Publicans; reſtoring Diſcipline to the Army; and a right Underſtanding between the Soldiers and the People; with ſome caſual Remarks on the Nature, Genius, and Aptitude of a Britiſh Milita, 8vo. 1s. Cooper.

It is very well known, that, in this land of liberty, ſoldiers as well as other ſubjects, when not on military ſervice, have no other obligation to good behaviour than the fear of incurring the penalties affixed to any, and every, infringement of the laws of their country. It is equally true, that they are always deemed inconvenient, and expenſive to the public-houſes; where, from the neceſſity of their being in ſome manner provided for, they are quartered. The prevention of future offence, the removal of ſome juſt complaints, and a propoſal to render theſe diſciplined gentlemen of ſomewhat more uſe to the community, are the reaſons aſſigned for this publication: the author of which ſeems not inadequately acquainted with his ſubject. L

XVII. The *Sham-fight*; or Political Humbug. A State Farce, in two Acts; as it was acted by ſome Perſons of Diſtinction in the *M——d——n*, and elſewhere. 8vo. 1s. Sold at Hogarth's Head, Fleetſtreet.

This Political Humbug is comprized in ſeveral miſerable buffoon dialogues; and is, on the whole, a more wretched catch-

penny than many of the common ballads, on the ſubject of our late miſconduct in the Mediterranean, &c.

RELIGIOUS and CONTROVERSIAL.

XVIII. *Comparative Theology:* or, the true and ſolid Grounds of pure and peaceable Theology: a Subject very neceſſary, tho' hitherto almoſt wholly neglected. Firſt laid down in an Univerſity diſcourſe, and now tranſlated from the original Latin. 12mo. 1s. Printed for Cadell, Briſtol, and ſold by Cooper, London.

This is a new edition of an excellent tract, written originally in Latin, by Dr. James Garden, who was Profeſſor of Divinity in the King's college, Aberdeen, for ſeveral years before the Revolution; but, after the eſtabliſhment of Preſbytery in Scotland, was deprived of his profeſſorſhip, for refuſing to ſubſcribe the Weſtminſter Confeſſion of Faith, and the Formula. In the preface we have a ſhort account of the Author, and of the work itſelf, which, we are told, was an introductory oration to one of the annual courſes of divinity lectures. There have been ſeveral editions of it, both in Latin and Engliſh. R

XIX. *A Reply* to Mr. Abraham Bourn's Free and Candid Conſiderations, ſhewing the Impropriety and Incompetency of that Work, &c. With a Preface addreſſed to the Gentlemen of the Presbyterian Perſuaſion, eſpecially in Liverpool. By Peter Whitfield. 8vo. 1s. Liverpool printed, by R. Williamſon, and ſold by Hitch, &c. in London.

In the Review for March laſt, p. 258, we juſt mentioned Mr. Bourn's pamphlet, which was an anſwer to a tract of Mr. Whitfield's, occaſionally written in vindication of the Author's conformity to the church of England, contrary to the principles of his education. This tract (which was only the *preface* to a book *not yet publiſhed**) we had not then ſeen; but it hath ſince fallen in our way. The Author, who is a perſon in trade, appears to be a man of good ſenſe, conſiderable learning, and extenſive reading; and is by no means a contemptible Controverſialiſt. Mr. Bourn, his antagoniſt, is alſo a lay-man, and a man of buſineſs, with the advantage of a liberal education: however, both theſe champions have given rather too much way to ſarcaſms, and ſneers at each other; as is too often the cuſtom in literary, as well as other, debates. But this practice is both

* Entitled, 'The Chriſtianity of the New Teſtament; or a 'ſcholaſtic Defence of the Scripture Doctrines of Redemption, 'Propitiation, &c. From a Compariſon of the *original* meaning 'of thoſe terms in the Hebrew of the Old Teſtament, and the 'Greek Verſion of the ſame, with their Uſe and Application in 'the Writings of the New Teſtament, againſt the Infidels and Li'bertines of this Age.'

ment,

unbecoming, and impertinent. It has nothing to do with *argument*, eſpecially on religious ſubjects; and rather ſeems to indicate the party's deſire to mortify his *opponent*, than to *aſcertain a Truth*.

As to the points in debate between Meſſrs. Whitfield and Bourn, we leave them to ſettle matters between themſelves, as well as they can; for controverſies of this nature, are neither very entertaining, or improving, unleſs when treated in the moſt maſterly manner, indeed; i. e. with the utmoſt candour and decency; with learning fully adequate to the ſubject; and a thorough knowlege of human nature: without which Revelation itſelf will not be ſo completely underſtood, as it ought to be, by thoſe who ſet up for its Commentators and Expounders.

XX. *A Reply to a Quære* concerning Confirmation, in a Letter to a ſcrupulous Friend. By a Preſbyter of the Church of England. 8vo. 6d. Rivington.

The queſtion, to which an anſwer is here given, is this:—In caſe any perſon has received the holy Communion before Confirmation, is it neceſſary for him to be confirmed afterwards?—In regard to this, our Author is of opinion, that the receiving the Lord's Supper prior to confirmation, cannot in the leaſt ſuperſede the neceſſity of receiving the latter, when a proper opportunity offers. For if the Lord's Supper could convey to us *all* the benefits which confirmation does, there would then, he ſays, be no occaſion for Confirmation at all; and our Church, as well as the primitive one, would be to blame for appointing *two* ordinances to effect *that* which may as well be effected by *one*. But that the Church of Chriſt in all ages has apprehended a ſpecial difference between the *Graces* and *Effects* of theſe two ordinances, he thinks evidently appears from the diſtinction, which has ever been obſerved between the Officer adminiſtring the one and the other. All in *Prieſts* orders, and ſometimes even *Deacons*, have a power to conſecrate and adminiſter the elements in the holy *Euchariſt*; whereas the office of *Confirmation* has ever been reſerved to the *Epiſcopal* order. In a word, he is of opinion, and he is certainly in the right, that a BISHOP can confer ſome *peculiar graces*, which an ordinary *Prieſt* cannot.

He tells us further, that the gift of the Holy Ghoſt is generally the effect of Confirmation; that the *Fathers of the Church* alone have the power veſted in them of conferring, by impoſition of hands and prayer, the manifold gifts of the Holy Ghoſt; that in the Sacraments of Baptiſm and the Lord's Supper, the Holy Spirit communicates ſuch myſtical virtue to the outward ſigns as cleanſes the ſoul from ſin, and produces the ſpiritual life; but in Confirmation he communicates himſelf, ſanctifies our perſons, takes up his reſidence in our ſouls, and makes our bodies to become his temples. If it be neceſſary for Chriſtians to be furniſhed with ſtrength againſt their ſpiritual enemies, with divine graces to render them acceptable to God, and (in a word) to receive the Holy Ghoſt,

Ghoſt, how can we depend, he aſks, on any means for procuring ſuch ineſtimable benefits, but thoſe which God has appointed in Confirmation?

Notwithſtanding all that is ſaid of the ineſtimable benefits derived from Confirmation, many very ſerious and ſenſible perſons are of opinion, that this ceremony, as it is at preſent appointed and practiſed in our church, is ſo far from conducing to the purpoſes of piety and virtue, that it tends to cheriſh in mens minds falſe and preſumptuous hopes, and to delude them into wrong notions as to the ſafety of their ſtate, and as to the terms of acceptance and favour with God: whether this be ſo or not, certainly deſerves the ſerious conſideration of thoſe who are concerned for the intereſts of religion, or for the honour of our church. R

XXI. *No Proteſtant Popery.* A Letter of Admonition to the Rev. Mr. Samuel Pike. Occaſioned by ſome very offenſive Paſſages in his Aſſembly's Catechiſm analized, explained, &c. which are animadverted upon, and the ſole Authority of the ſacred Scriptures defended. By Caleb Fleming, Author of the Scale of Principles, &c. 8vo. 6d. Noon.

We have read this little piece with great pleaſure, as we do every thing that is written in defence of the fundamental principles of Proteſtantiſm, the ſacred and unalienable rights of private judgment, which Mr. Fleming vindicates with ſpirit, ſenſe, and freedom. He animadverts very ſmartly, and with a becoming ſeverity, on Mr. Pike's remarks upon the *Aſſembly's Catechiſm*, and makes ſome very pertinent obſervations on the recommendation of that work by the Rev. Fathers Bradbury, Guiſe, Hall, Rawlin, and King. His principal deſign is to vindicate the authority of Scripture, and the rights of Reaſon, the firſt and beſt of God's gifts to men. What he ſays of the Aſſembly's Catechiſm, appears to be very juſt: he is of opinion, that it prejudices the mind againſt the plainneſs and ſimplicity of the Goſpel doctrine; that it has contributed not a little to promote the cauſe of Infidelity; and that the decay of Religion among us, and a contempt of the Bible, is, probably, much owing to the miſrepreſentations therein given of the Chriſtian doctrine.—As for Mr. Pike, if there are any of our Readers who are unacquainted with his character, it may not be improper to inform them, that he is Orthodox to the Back-bone: it is a *delicious* part of his divinity, he tells us, *that the Father, the Son, and the Spirit, perſonally diſtinct from each other, are each of them truly divine, and poſſeſſed of all the perfections of Deity.*—This ſweet, delicious morſel he may enjoy alone for us, unenvied: ſuch delicacies may be very proper for weak ſtomachs, but we require more ſubſtantial food. R

XXII. *Obſervations on the Doctrine of an Intermediate State, between Death and the Reſurrection.* With ſome remarks on the

the Rev. Mr. Goddard's ſermon on that ſubject. By Peter Peckard, A. M. late Fellow of C. C. College, Oxford. 8vo. 1s. Owen.

Theſe obſervations are written with a view to defend Dr. Law's diſcourſe on the Nature and End of Death under the Chriſtian Covenant, and the Appendix to it, againſt what Mr. Goddard has advanced in oppoſition to it. It is not Mr. Peckard's deſign, however, to write a regular and particular defence, nor to give a formal anſwer to Mr. Goddard's diſcourſe, nor to draw up an elaborate treatiſe upon the ſubject of an intermediate ſtate, but only to give a ſhort account of the riſe and progreſs of the opinion of an intermediate ſtate of ſenſibility, to ſtate the nature of the queſtion in diſpute, and to give a conciſe ſketch of ſome of the principal conſequences attending it, and it's oppoſite.

As to the merit of the performance, we ſhall only ſay, that the reader will find in it ſome juſt reflections concerning the doctrine of the natural immortality of the ſoul, and ſome very free ſentiments, in regard to church authority. R

XXIII. *Remarks upon a late Treatiſe relating to the Intermediate State:* or, the happineſs of righteous ſouls, immediately after death, fully proved. 8vo. 6d. Corbet.

The firſt and laſt ſentences of this ſhort piece, may give the diſcerning reader a juſt idea of it. Our Remarker ſets out thus. —'It is the doctrine of the church of England, and has been the 'doctrine of all true Chriſtian churches, ſince the apoſtles time, 'that righteous ſouls, ſo ſoon as they are delivered from the bur-'den of the fleſh, are in joy and felicity.'

He concludes in the following manner.—'I have ſaid nothing 'out of an uncharitable ſpirit' (this is not true by the bye) 'or 'ill-will to any man living; but from a well-grounded perſua-'ſion, that no man can believe the doctrine of the ſoul's ſleep-'ing till the reſurrection, unleſs blinded by his ghoſtly enemy; 'or propagate it, but by the inſtigation of the ſame evil ſpirit: 'ſo that my chief view, in writing theſe Remarks, was to ba-'niſh an error out of the world that is contrary to the ſaving re-'ligion of the goſpel, and naturally tends to corrupt and deſtroy 'the ſouls of all that receive it.' R

XXIV. *True Cenſure no Aſperſion:* or a Vindication of a late ſeaſonable Admonition, called, *A Word to the Hutchinſonians.* In a Letter to the Rev. Mr. Horne. By Philologus Oxonienſis 8vo. 6d. Baldwin.

The author oppoſes railing accuſations, and bitter words, which he calls fiery weapons; and recommends modeſty, as having a perſuaſive power that does, and will always prevail. 'In the management of moſt controverſies of late, the gentle-'men who are concerned lay aſide the character of miniſters of 'the goſpel of peace, and chuſe rather to appear with the vi-'rulence

'rulence of ſchoolmen, than the meekneſs of divines: one would 'imagine that they intended to revile rather than convince their 'adverſaries."—Our readers will ſee from the following extract, wherein this gentleman differs from his adverſary, and on which ſide there is reaſon and argument. 'What has been complained 'of, and is ſtill exploded with ſo much reaſon, is the ſetting up 'and extolling what is uſually called a ſaving faith, which is re-'commended with as much earneſtneſs as if that alone were the 'one thing needful, and repentance and obedience were unne-'ceſſary parts of the covenant. The fruit, as you juſtly obſerve, 'receives its goodneſs from the tree; but if the tree puts forth 'leaves only which ſoon fade away, how ſhall we be able to 'judge of its goodneſs? Will not the maſter of the vineyard be 'apt to ſay to the huſbandman, *Cut it down, why cumbereth it the 'ground?* p. 15, 16."

XXV. A *Letter* to a *Young Lady* concerning the Principles and Conduct of the Chriſtian Life. By Lawrence Jackſon, B. D. Prebendary of Lincoln. Octavo. 1s. Owen.

This letter, Mr. Jackſon tells us, was occaſioned by the requeſt of a young Lady, in a family with which he is very nearly connected, to ſend her his thoughts on a religious conduct of life; and particularly to aſſiſt her apprehenſions, and guide her behaviour, in her approaches to the ſacrament of the Lord's Supper. It was received with approbation where it was ſent; was ſpoken of and communicated to ſome, and deſired by others; and the author was from thence led to ſuperſede the trouble of frequent tranſcribing, by a publication of it, rather in compliance with the judgment of others, than his own.—To give a minute and particular account of what is contained in it, were to little purpoſe. It may be ſufficient to ſay, that Mr. Jackſon bids his fair pupil be a good girl, ſay her prayers morning and evening, read her Bible, the Common-prayer book, and Nelſon on the Feſtivals and Faſts of the church; recommends to her the duties of ſelf-denial and mortification; and, in a word, gives her a great deal of good advice. In regard to Nelſon's book, he wiſhes it a place, in every Lady's, in every perſon's library and eſteem. 'Nelſon,' ſays he, 'has had the happineſs to unite 'the character of the gentleman and the ſcholar, the cleareſt 'head with the warmeſt heart, the graces of piety with thoſe 'of good breeding: he does honour to the religious conſtitution 'of our country, ſets her appointments in the trueſt light, ſhews 'their conformity with the pureſt ages of Chriſtianity, and points 'out and perſuades all the improvements intended by them.'—To conclude; tho' there are many good things in this letter, and the author ſeems to be much in earneſt, yet he treats his ſubject in too ſuperficial a manner, and his performance wants that beauty of colouring, that ſpirit and energy, which are neceſſary to enforce his directions, to captivate the affections, and ſubdue the hearts of his readers.

POETICAL.

XXVI. *A pathetic Addreſs to all True Britons.* Folio, 6d. Scott.

This is not a *pathetic*, but a *ridiculous* addreſs, of ſome wrong-headed pretender to poetry, who has not, however, the leaſt ſpark of genius, or minuteſt claim to the Muſe's moſt diſtant regard; witneſs the following no-verſes: the firſt three lines are taken from his encomium on Fabius, p. 4.

Tho' caution made him of his troops take care,
His conduct and his valour did appear,
When he his colleague from their ſnares did clear.

Again, p. 6. ſpeaking of matters nearer home,

Liſt to your country's cry, behold her moan,
Her ſorrow for the loſs of PORT-MAHON—
— — — — —
But as 'tis loſt, each Britiſh heart muſt mourn,
And *his whole thought to keep* GIBRALTAR *turn t*

Page 7.

Methinks I I ſee a num'rous train deſcend!
And on the beach their armed ranks extend;
Guarding the coaſt; *ſee* DOVER CASTLE *full*
And ev'ry fortreſs betwixt that and HULL!

Page 8. The concluding couplet.

But if they of their Leader don't approve,
They will not fight for fear, ſo well as love.

The Author, however, is right, as to his *meaning*, tho' a little out of tune in his *muſic*.

XXVII. *An Ode of Conſolation upon the Loſs of Minorca.* Humbly addreſſed to his Royal Highneſs the Duke of Cumberland. By John Free, D D. Vicar of Eaſt-Coker, in Somerſetſhire, and Thurſday-lecturer of St. Mary-hill, London; and Lecturer of Newington, in Surry. Folio, 6d. Baldwin.

Whatever fancied animoſity may have been obſerved betwixt Dr. Free and us, we ſincerely congratulate him upon his conſolatory ode; which is not only the leaſt exceptionable of the Doctor's poetical writings, but, in truth, the beſt of all the political poems we have ſeen, ſince the commencement of the preſent war. To criticiſe on particular paſſages, to point at any defects of harmony or expreſſion, and to convict the Doctor of any little miſtake, either in his poetry or politics, might be conſtrued into malice againſt our late antagoniſt; we ſhall therefore con-

clude with a ſpecimen of his poetry: and candor forbids that we ſhould chuſe the worſt. There is really good painting in

STANZA V.

See yon good LEADER, mark'd with age and ſcars,
Propping his feeble footſteps with his lance,
Wrapt in deep thought, amidſt the din of wars,
By *moonlight*, tow'rds the gleaming waves advance.
Why comes he? but ſome ſuccours to deſcry,
For ſore his caſtle by the foe is preſs'd:
Yet, ah! in vain he rolls his haggard eye,
His hopeleſs ſtate is not to be redreſs'd;
He ſighs indignant, and in grief returns,
Tho' ſtill his thunders roar, and all the *Welkin* burns.

XXVIII. *The Britiſh Hero, and ignoble Poltron contraſted*: or, the Principal Actors in the Siege and Defence of Fort St. Philip, and the Mediterranean Expedition, characterized. With ſome ſtrictures on the French proceedings in America. An Ode. 4to. 1 s. Robinſon.

Was ever, before this inſtance, ſuch a title-page prefixed to an *Ode?* But *this* Ode, indeed, is ſuitable to ſuch a title. It is a monſtrous compound of wretched panegyric, impotent ſatire, and ridiculous doggrel. To ſpeak of ſuch a ſtrange performance in terms adequate to its demerits, is no eaſy taſk: for, as Rocheſter ſays,

As charms are nonſenſe, nonſenſe ſeems a charm,
Which *Readers* of all judgment does diſarm.

Wilmot, indeed, was ſpeaking of ſingers, and he does not ſay *Readers*, but *Hearers:* however, the alteration is juſtifiable enough; and that the thought is founded in truth, we have but too much reaſon to believe: for, as Reviewers, we have often experienced *ſad* * conviction, that the ſureſt opiate is a ſtupid book.

* Your muſe *diverts you*, makes the *Reader ſad:*
You think yourſelf inſpir'd, *He* thinks you mad. ROCH.

XXIX. *Virtue.* A Poem on the breaking out of the war between England and France, in 1756. 4to. 6d. Morgan.

Tho' the author of this ſmall and crude performance is no poet, he ſeems to be a good Engliſhman: ſee the following lines.

O Virtue rouſe thy ſons to gen'rous deeds!
Lo, gallant Blakeney in the fortreſs bleeds!
The ſoldiers emulous of martial ſtrife,
Fir'd by example, and contempt of life,
Or die with glory, or the bulwarks keep,
While uſeleſs Navies range along the deep.

Curs'd

Curs'd be the ſlave, that ſhuns an equal fight,
His friends and country bleeding in his ſight,
While mid the horrors of th' enſanguin'd plain,
The honeſt veteran fights and dies in vain.

MEDICAL.

XXX. *A Treatiſe* on the virtues and efficacy of a Cruſt of Bread eat early in a morning faſting. To which are added, ſome particular remarks concerning the great cures accompliſhed by the ſaliva, or faſting ſpittle, as well when externally applied, as when internally given, in the ſcurvy, gravel, ſtone, rheumatiſm, and divers other diſorders, ariſing from obſtructions. With ſome critical obſervations concerning the recrements of the blood; demonſtrating, that when regularly ſecreted, they both contribute to preſerve the life of animals, and keep them in health. By a Phyſician. 8vo. 1s. 6d. Edw. Robinſon.

As the proper parent [Dr. Robinſon] has thought fit to own this his child, we ſhall take no further notice of it than to obſerve, that the medicine hereby recommended, and ſo generouſly communicated, is (to uſe the good-wives phraſe) perfectly innocent: provided the patient does not put too much confidence in it.

L

ERRATA in our laſt.

P. 174, l. 30, for Levetical, read *Levitical*. P. 177, l. 32, for, and xxviii. read, *and Exod.* xxviii. Ibid. l. 35, for Hab. read, *Nahum*. P. 179, l. 31 and 32, for Geneſis, read *Leviticus*. P. 181, l. 35, for 1 Sam. read 2 *Sam.* P. 182, l. 23, before Exod. xx. put, *and of idol-worſhip*; and *dele* the ſame words, l. 24.—N. B. The Hebrew throughout the whole article, in which the above miſtakes happened, is alſo incorrect; owing to the abſence of the gentleman who ſhould have examined the proof of that ſheet: the learned reader, however, will eaſily ſet this to rights, by turning to his Hebrew Bible.

THE MONTHLY REVIEW,

For OCTOBER, 1756.

A Short Hiſtory of the Iſraelites. With an account of their Manners, Cuſtoms, Laws, Polity, and Religion. Being an uſeful Introduction to the reading of the Old Teſtament. Tranſlated from the French of Abbé Fleury, Author of the Eccleſiaſtical Hiſtory. By Ellis Farneworth, *M. A.* 8vo. 3s. Whiſton.

AS this work has never before, that we know of, been tranſlated into Engliſh, and as the generality of our Readers are therefore, probably, unacquainted with it; we ſhall, without any apology, lay before them the following view of its contents.

The Abbé has divided his work into three parts, in the firſt of which he treats of the Patriarchs; in the ſecond, of the Iſraelites, from their going out of Egypt, to the Babyloniſh captivity; and in the third, of the Jews, after they returned from captivity, to the promulgation of the goſpel. In treating of the Patriarchs, he conſiders, firſt, their nobility, and tells us, that they lived after a noble manner, in perfect freedom, and great plenty, tho' their way of living was plain and laborious; that Abraham knew the whole ſucceſſion of his anceſtors, and no way leſſened his nobility, ſince he married into his own family; that he took care to provide a wife of the ſame race for his ſon, and that Iſaac made Jacob obſerve the ſame law. He obſerves farther, that the families of the Patriarchs were little ſtates, of which the father was, in a manner, King.

From treating of their nobility, he proceeds to conſider their riches, which conſiſted chiefly in ſheep, camels, horned cattle, goats, and aſſes. Notwithſtanding which, the Abbé obſerves they were very laborious, always in the field, lying under tents, frequently upon the march, ſhifting their abode according to the convenience of paſture, and conſequently often taken up with encamping and decamping.

'One may judge of the men's laborious way of living,' ſays he, 'by that of the young women. Rebecca came a good 'way off to draw water, and carried it upon her ſhoulders; 'and Rachael herſelf kept her father's flock; neither their 'nobility nor beauty made them ſo delicate as to ſcruple it. 'This primeval ſimplicity was long retained amongſt the 'Greeks, whoſe good breeding we yet admire with ſo much 'reaſon. Homer affords us examples of it throughout his 'works, and paſtorals have no other foundation. It is cer'tain, that in Syria, Greece, and Sicily, there were perſons 'of condition, who made it their ſole occupation to breed 'cattle for more than one thouſand five hundred years after 'the Patriarchs; and who, in the great leiſure that ſort of 'life afforded, and the good humour thoſe delightful countries 'inſpired them with, compoſed ſeveral little pieces of poetry, 'ſtill extant, of inimitable beauty and ſimplicity.'

He concludes his ſhort account of the Patriarchs, with ſaying ſomewhat of their frugality; ſhewing, that they were far from being nice in their eating, &c. and that it was their plain and laborious way of life, that made them attain to ſuch a great old age, and die ſo calmly. 'Both 'Abraham and Iſaac,' ſays he, 'lived near two hundred 'years. The other Patriarchs, whoſe age is come to our 'knowlege, exceeded an hundred at leaſt, and we do not hear 'that they were ever ſick, during ſo long a life. *He gave up 'the ghoſt, and died in a good old age, full of days*, is the man'ner in which the ſcripture deſcribes their death. The firſt 'time we read of phyſicians is, when it is ſaid that Joſeph 'commanded his domeſtics to embalm the body of his father. 'It was in Egypt, and many have aſcribed the invention of 'phyſic to the Egyptians.

'The moderation of the Patriarchs, with regard to wives, 'is no leſs to be admired, when we conſider they were allowed 'to have ſeveral, and their deſire of a numerous poſterity.— 'And yet I do not undertake to juſtify all the Patriarchs in 'this point. The ſtory of Judah and his ſons affords but 'too many examples of the contrary. I would only ſhew, 'that we cannot, with juſtice, accuſe thoſe of incontinence, whom

'whom the ſcripture reckons holy. For with regard to the 'reſt of mankind, they were from that time very much cor- 'rupted. Such then, in general, was the firſt ſtate of God's 'people. An entire freedom, without any government, but 'that of a father, who was an abſolute monarch in his own 'family. A life very natural and eaſy, through a great a- 'bundance of neceſſaries, and an utter contempt of ſuperflui- 'ties; through an honeſt labour, accompanied with care and 'frugality, without anxiety or ambition.'

The Abbé now proceeds to the ſecond period of the hiſtory of the Iſraelites, viz. from their coming out of Egypt, to the Babyloniſh captivity. This period laſted more than nine hundred years, and moſt of the ſacred writings relate to it. In treating this part of his ſubject, he ſets out with conſidering the *nobility* of the Iſraelites, a point he ſeems very deſirous of eſtabliſhing.

'They were very exact,' ſays he, 'in keeping their genealo- 'gies, and knew all the ſucceſſion of their anceſtors, as high 'as the Patriarch of the tribe; from whom it is eaſy going 'back to the firſt man. Thus they were really brethren, that 'is to ſay kinſmen, according to the eaſtern language, and 'of genuine nobility, if ever there was ſuch a thing in the 'world.

'They had preſerved the purity of their families, by tak- 'ing care, as their fathers did, not to marry with the nations 'deſcended from Canaan, that were under a curſe. For we 'do not find, that the Patriarchs avoided matches with any 'other people, or that they were expreſly forbidden by the 'law to marry with them. Their families were fixed and 'tied down, by the ſame law, to certain lands, on which they 'were obliged to live, during the ſpace of the nine hundred 'years I have mentioned. Now, methinks, we ſhould eſteem 'that family very noble indeed, that could ſhew as long a 'ſucceſſion of generations, without any diſgraceful weddings 'in it, or change of manſion. Few noblemen in Europe can 'prove ſo much.—

'The principal diſtinction that birth occaſioned among the 'Iſraelites, was that of the Levites and Prieſts. The whole 'tribe of Levi was dedicated to God, and had no inheritance 'but the tenths, and the firſt fruits, which it received from 'the other tribes. Of all the Levites, the deſcendants of Aa- 'ron only were prieſts: the reſt were employed in the other 'functions of religion; in ſinging pſalms, taking care of the 'tabernacle, or temple, and inſtructing the people. Two of 'the other tribes were ſufficiently diſtinguiſhed. That of

'Judah was always the moſt illuſtrious, and the moſt numerous; of which, according to Jacob's prophecy, their Kings, and the Meſſiah himſelf, were to come. That of Ephraim held the ſecond rank, on account of Joſeph: yet the eldeſt branches, and the heads of each family, were moſt eſteemed in every tribe; and this made Saul ſay, ſurprized with the reſpect that Samuel paid him, *Am not I of the ſmalleſt of the tribes of Iſrael, and my family the leaſt of all the families of the tribe of Benjamin?*

Our author now goes on to treat of their employments; and here he tells us, that there were no diſtinct profeſſions amongſt the Iſraelites, but that from the eldeſt of the tribe of Judah, to the youngeſt of that of Benjamin, they were all huſbandmen and ſhepherds, driving their ploughs, and watching their flocks themſelves. He is at great pains to vindicate the honours of agriculture, and to ſhew that the laborious life of the Iſraelites, was a proof of their wiſdom; after which he proceeds to conſider the fruitfulneſs of their ſoil, their riches, their arts and trades.

'We know no people,' ſays he, 'more entirely addicted to agriculture, than the Iſraelites. The Egyptians and Syrians joined manufactures, navigation, and trade to it: but above all, the Phœnicians, who, finding themſelves ſtraitned in point of room, from the time that the Iſraelites drove them out of their country, were obliged to live by trade, and be in a manner brokers and factors for all the reſt of the world. The Greeks imitated them, and excelled chiefly in arts. On the contrary, the Romans deſpiſed mechanics, and applied themſelves to commerce: as for the Iſraelites, their land was ſufficient to maintain them; and the ſea-coaſts were, for the moſt part, poſſeſſed by the Philiſtines and the Canaanites, who were the Phœnicians. There was only the tribe of Zabulon, whoſe ſhare of land lay near the ſea, that had any temptation to trade; which ſeems to be foretold in the bleſſings of Jacob and Moſes.

'Nor do we ſee, that they applied themſelves any more to manufactures. Not that arts were not then invented: many of them are older than the flood: and we find that the Iſraelites had excellent workmen, at leaſt, as ſoon as the time of Moſes. Bezaleel and Aholiab, who made the tabernacle, and every thing that was neceſſary for the ſervice of God, are an inſtance that puts it out of diſpute. It is ſurprizing how they came to be ſo well ſkilled in arts that were not only very difficult, but very different from one another. They underſtood melting of metals, cutting and

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'engraving precious ſtones: they were joiners, makers of 'tapeſtry, embroiderers, and perfumers.—

'But whether theſe two famous workmen had learned from 'the Egyptians, or their ſkill was miraculous and inſpired by 'God, as the ſcripture ſeems to ſay, it does not appear that 'they had any to ſucceed them, nor that any of the Iſraelites 'were artificers by profeſſion, and worked for the public, till 'the time of the Kings. When Saul began to reign, it is 'taken notice of, that there was no workman that underſtood 'forging iron in all the land of Iſrael.—

'If one was to reckon up all trades particularly, it would 'appear that many would have been of no uſe to them. Their 'plain way of living, and the mildneſs of their climate, made 'that long train of conveniences unneceſſary, which we think 'it hard to be without, tho' vanity and effeminacy, more than 'real want, have introduced them. And as to things that 'were abſolutely neceſſary, there were few of them that they 'did not know how to make themſelves. All ſorts of food 'were cooked within doors. The women made bread and 'prepared the victuals, they ſpun wool, made ſtuffs and wear-'ing apparel: the men took care of the reſt.

'Homer deſcribes old Eumæus making his own ſhoes, and 'ſays, that he had built fine ſtalls for the cattle he bred. 'Ulyſſes himſelf built his own houſe, and ſet up his bed with 'great art, the ſtructure of which ſerved to make him known 'to Penelope again. When he left Calypſo, it was he alone 'that built and rigged the ſhip; from all which we ſee the 'ſpirit of theſe antient times. It was eſteemed an honour to 'underſtand the making of every thing neceſſary for life one's 'ſelf, without any dependence upon others; and it is that 'which Homer moſt commonly calls *wiſdom* and *knowlege*. 'Now I muſt ſay, the authority of Homer appears to me very 'great in this caſe. As he lived about the time of the pro-'phet Elias, and in Aſia-minor, all the accounts that he gives 'of the Greek and Trojan cuſtoms, have a wonderful reſem-'blance with what the Scripture informs us of, concerning 'the manners of the Hebrews, and other eaſtern people: only 'the Greeks, not being ſo antient, were not ſo polite.—

'But luxury increaſing after the diviſion of the two king-'doms, there is reaſon to believe they had always plenty of 'workmen. In the genealogy of the tribe of Judah, we 'may obſerve there is a place called the *Valley of Craftſmen*, 'becauſe, ſays the Scripture, they dwelt there. There is 'likewiſe mention made, in the ſame place, of people that 'wrought fine linen, and of potters, who worked for the

'King, and dwelt in his gardens. All this ſhews the reſpect 'that was paid to famous mechanics, and the care that was 'taken to preſerve their memory. The prophet Iſaiah, a-'mongſt his menaces againſt Jeruſalem, foretells, that God 'will take away from her the *cunning artificers:* and when it 'was taken, it is often ſaid, that they carried away the very 'workmen. But we have a proof from Ezekiel, that they 'never had any conſiderable manufactures, when the pro-'phet, deſcribing the abundance of their merchandize which 'came to Tyre, mentions nothing brought from the land of 'Judah and Iſrael, but wheat, oil, reſin, and balm; all of 'them commodities that the earth itſelf produced.—Theſe 'were the employments of the Iſraelites, and their manner 'of ſubſiſting.'

The Abbé now proceeds to deſcribe the apparel of the Iſraelites, their houſes, their furniture, their food, their purifications, &c.

Their marriages and women fall next under conſideration; and here we are told, that, in the manner the Iſraelites lived, marriage was no incumbrance to them, but rather a convenience. The women were laborious as well as the men; wrought in the houſe, whilſt their huſbands were at work in the fields; dreſſed the victuals, and ſerved them up; and commonly employed themſelves in weaving ſtuffs, and making wearing apparel.

'The Iſraelites,' continues the Abbé, 'made great feaſts 'and rejoicings at their weddings. They were ſo dreſſed out, 'that Dávid could find no fitter compariſon, to deſcribe the 'ſplendor of the ſun by, than that of a bridegroom. The feaſt 'laſted ſeven days; which we ſee as early as the times of the 'Patriarchs. When Jacob complained, that they had given 'him Leah for Rachael, Laban ſaid to him, *fulfil the week of 'the marriage.* Samſon having married a Philiſtine, made 'feaſts for ſeven days, and the ſeventh day the feaſt ended. 'When young Tobias had a mind to go home, his father-in-'law preſſed him to ſtay two weeks, doubling the uſual time, 'becauſe they were never to ſee one another again. It is 'the conſtant tradition of the Jews, and their practice is 'agreeable to it. Whoever thoroughly ſtudies the ſong of 'Solomon, will find ſeven days plainly pointed out, to repre-'ſent the firſt week of his marriage.

'We ſee in the ſame ſong, the friends of the bridegroom, 'and the companions of the bride, who were always at the 'feaſt. He had young men to rejoice with him, and the 'young women. In the goſpel there is mention made of the

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'bridegroom's friends, and of the virgins who went forth to 'meet the bride and bridegroom. He wore a crown in token 'of joy, and ſhe too, according to the Jewiſh tradition. 'They were conducted with inſtruments of muſic, and their 'company carried branches of myrtle and palm-tree in 'their hands.

'As for any thing farther, we do not find that their mar-'riages were attended with any religious ceremony, except 'the prayers of the father of the family, and the ſtanders by, 'to beg the bleſſing of God. We have examples of it in the 'marriage of Rebecca with Iſaac, of Ruth with Boaz, and 'of Sara with Tobias. We do not ſee that there were any 'ſacrifices offered upon the occaſion, that they went to the 'Temple, or ſent for the prieſts; all was tranſacted between 'the relations and friends. So that it was no more than a 'civil contract.'

The Abbé now comes to treat of the education of their children, their exerciſes and ſtudies; and here he tells us, that the education of children ſeems to have been very nearly the ſame amongſt the Iſraelites, as that of the Egyptians, and moſt antient Greeks. They formed their bodies by labour and exerciſe, and their minds by letters and muſic. Strength of body was greatly eſteemed amongſt them, but they did not make the exerciſe of the body their main buſineſs, like the Greeks, who reduced it to a profeſſion, and ſtudied the greateſt improvements in it. They contented themſelves with labouring in the field, and ſome military exerciſes, as the Romans did. Nor had they occaſion for hard ſtudies to improve their minds, if by ſtudy be meant, the reading of many books, and the knowlege of ſeveral languages; for they deſpiſed learning foreign languages, becauſe that was as much in the power of ſlaves, as thoſe of higher rank.

It is not at all probable, our Author ſays, that the Iſraelites ſtudied the books of foreigners, from whom they were ſo careful to ſeparate themſelves. This ſtudy might have been dangerous; ſince it would have taught them the impious and extravagant fables, of which the theology of idolators was compoſed.

'The Iſraelites,' continues he, 'were the only people that 'related truths to their children, capable of inſpiring them with the fear and love of God, and exciting them to virtue. 'All their traditions were noble and uſeful. Not but they 'made uſe of parables, and riddles, beſides ſimple narrations, 'to teach truths of great importance, eſpecially to morality. 'It was a practice among the ingenious, to propound riddles

'to one another, as we ſee by the inſtances of Samſon and 'the Queen of Sheba. The Greeks tell us the ſame things 'of their firſt ſages. They made uſe too of theſe fables, as 'Æſop did, the fiction of which is ſo plain, that it can im-'poſe upon no body. We have two of them in ſcripture, 'Jotham's, the ſon of Gideon, and that of Joaſh, King 'of Iſrael. But the chief uſe of allegories, and a figurative 'way of ſpeaking, was to comprehend the maxims of mora-'lity in few words, and under agreeable images, that children 'might learn them more eaſily; and ſuch are the parables or 'proverbs, of which the ſapiential books of Scripture are a 'collection.

'Theſe parables are commonly expreſſed in verſe, and the 'verſes were made to be ſung; for which reaſon, I believe, 'the Iſraelites learned muſic too. I judge of them by the 'Greeks, who had all their learning and politeneſs from the 'eaſtern people. Now it is certain, that the Greeks taught 'their children both to ſing and play upon inſtruments. 'This ſtudy is the moſt antient of all others. Before the uſe 'of letters, the memory of great actions was preſerved by 'ſongs. The Gauls and Germans retained the ſame cuſtom 'in the times of the Romans, and it is well preſerved amongſt 'the people of America.

'Tho' the Hebrews had letters, they knew that words in 'meaſure, and ſet to a tune, were always beſt remembered; 'and from thence proceeded that great care which they al-'ways took to compoſe ſongs upon any important event that 'had happened to them; ſuch are thoſe two ſongs of Moſes, 'one at paſſing through the Red Sea, the other when he died, 'to recommend the obſervation of the law. Such likewiſe is 'that of Deborah, that of Samuel's mother, and many others; 'but, above all, the pſalms of David. Theſe poems are won-'derfully inſtructive, full of the praiſes of God, the remem-'brance of his loving kindneſs, beſides moral precepts, and 'ſuch ſentiments as a good man ought to have in every ſta-'tion of life. Thus the moſt important truths, and exalted 'notions were agreeably inſtilled into the minds of children, 'by poetry ſet to muſic.—

After conſidering briefly the politeneſs of the Iſraelites, their pleaſures, mournings, funerals; our Author proceeds to treat of their religion. He obſerves, that ſome religious truths were revealed to them clearly, whilſt others were ſtill obſcure, tho' they were already revealed. What they knew diſtinctly, he ſays, was this: that there is but one God; that he governs all things by his providence; that there is no truſt to be put

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in any but him, nor good to be expected from any one elſe; that he ſees every thing, even the ſecrets of the heart; that he influences the will by his inward operation, and turns it as he pleaſes; that all men are born in ſin, and naturally inclined to evil; that, however, they may do good by God's aſſiſtance; they are free, and have the choice of doing good or evil; that God is ſtrictly juſt, and puniſhes or rewards according to merit; that he is full of mercy and compaſſion, for thoſe that ſincerely repent of their ſins; that he judges the actions of all men after their death; that the ſoul is immortal, and that there is another life.

They knew beſides, we are told, that God, out of his mere love and kindneſs, had choſen them from among all mankind, to be his faithful people; that from them, of the tribe of Judah, and the family of David, would be born a Saviour, that ſhould deliver them from all their hardſhips, and bring them to the knowlege of the true God. The truths they were taught more obſcurely, were, it is ſaid, that in God there are three perſons, Father, Son, and Holy Ghoſt; that the Saviour they expected ſhould be God, and the Son of God; that he ſhould be God and man at the ſame time; that God would not give men his grace, and the aſſiſtance neceſſary to perform his law, but through this Saviour, and upon account of his merits; that he ſhould ſuffer death, to expiate the ſins of mankind; that his kingdom ſhould be altogether ſpiritual; that all men ſhall riſe again; that in another life, there ſhall be a juſt reward for the good, and puniſhment for the wicked.

Whether the creed of the Iſraelites was ſo extenſive as our Author makes it, or not, we ſhall not ſtop here to enquire; but proceed to give ſome account of what the Abbé ſays of their idolatry. Their propenſity to idolatry, he obſerves, appears to us very ſtrange and abſurd, and has given occaſion to many perſons to look upon them as a brutiſh and unpoliſhed people. The exiſtence of one intelligent and independent Being is now almoſt univerſally acknowleged, and thence we conclude, that ſuch as believed more Gods than one, and worſhipped pieces of wood and ſtone, ought to be accounted the moſt ignorant of mankind, and indeed perfect Barbarians. But, as the Abbé obſerves, we cannot call the Greeks, the Egyptians, the Romans, and other nations of antiquity, ignorant and barbarian, from whom all the polite arts have been handed down to us; and yet idolatry prevailed amongſt them in the moſt abſolute manner, at the very time when they had carried the polite arts to the higheſt degree of perfection.

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This leads him to enquire a little into the ſource of this evil: part of what he ſays is as follows:

'The mind of man is ſo overcaſt ſince the fall, that while 'he continues in the ſtate of corrupted nature, he has no 'notion of ſpiritual things; he thinks of nothing but matter 'and corporeal ſubjects, and makes light of whatſoever does 'not fall within the compaſs of his ſenſes; nor does any thing 'appear even ſubſtantial to him, but what ſtrikes the groſſeſt 'of them, the taſte and touch: we ſee it too plainly in chil-'dren and men that are guided by their paſſions, they make 'no account of any thing but what they can ſee and feel; 'every thing elſe they look upon as caſtles in the air. Yet 'theſe men are brought up in the true religion, in the know-'lege of God, the immortality of the ſoul, and a future 'ſtate. What ſentiments had the ancient Gentiles, who ne-'ver heard theſe things mentioned, and had only objects of 'ſenſe and matter laid before them by their wiſeſt men? We 'may read Homer, the great divine and prophet of the 'Greeks, as long as we pleaſe; we ſhall not find there the 'leaſt hint that can induce us to imagine he had any notion 'of things ſpiritual and incorporeal.——

'All mankind had preſerved a conſtant tradition, that there 'was a nature more excellent than the human, capable of do-'ing them good or harm; and being acquainted with none 'but corporeal Beings, they would perſuade themſelves, that 'this nature, that is, the Divinity, was ſo too: and conſe-'quently, that there were many Gods, that every part of the 'creation might have ſome, and that each nation, city, and 'family, had Deities peculiar to themſelves. They fancied 'they were immortal, and to make them happy; attributed 'to them all ſorts of pleaſures, (without which they thought 'there could be no true felicity) and even the moſt ſhameful 'debauches: which afterwards again ſerved to countenance 'their own paſſions, by the example of their Gods. They 'were not content with imagining them either in heaven or 'upon earth; they muſt ſee them and touch them: for which 'reaſon, they honoured idols as much as the Gods themſelves, 'conceiving that they were united and incorporated with 'them: and they honoured theſe ſtatues ſo much the more 'for their beauty, or antiquity, or any other ſingularity they 'had to recommend them.

'Their worſhip was of a piece with their belief. It was 'wholly founded upon two paſſions, the love of pleaſure, and 'the fear of coming to any outward harm.—Their religion 'then was not a doctrine of morality, like the true religion;

'they reckoned him a ſaint, that was neither murderer, traitor, nor guilty of perjury; who avoided the company of thoſe who had committed ſuch crimes, who kept up the rights of hoſpitality, and places of refuge; who faithfully performed his vows, and gave liberally towards ſacrifices and public ſhews. Religion was looked upon as a trade; they made offerings to the Gods, that they might obtain what they deſired in their prayers. Debauchery was ſo far from being condemned by religion, that it was ſometimes enjoined; there was no celebrating the Bachanal feaſts in a proper manner without getting drunk, and there were women who proſtituted themſelves in honour of Venus, particularly at Corinth. It is well known what the God of gardens, and the myſteries of Ceres and Cybele, were.

'Thus they honoured the Gods whom they thought kind and beneficent. But for the infernal deities, Hecate, the Eumenides, the Parcæ, and others, with the ſtories of whom they were terrified, they were to be appeaſed with nocturnal ſacrifices, and frightful inhuman ceremonies. Some buried men alive, others ſacrificed children, and ſometimes their own: as the worſhippers of Moloch, mentioned with ſo much deteſtation in Scripture, who ſtill kept up this abominable cuſtom in Africa in Tertullian's time.

'To this fear and dread were owing all the reſt of their cruel and troubleſome ſuperſtitions. All their luſtrations or expiations for crimes, conſiſted in purifying the body by water or fire, and performing certain ſacrifices: but there was no mention of either repentance or converſion.—It will ſeem ſtrange, perhaps, that people ſo wiſe as the Grecians, ſhould give into ſuch groſs ſuperſtitions, and ſo eaſily ſuffer themſelves to be impoſed upon by Aſtrologers, Diviners, Soothſayers, and many other ſorts of Conjurers. But it muſt be conſidered, that, till Alexander's time, and the reign of the Macedonians, they had made no great progreſs in ſuch learning as might cure them of ſuperſtition. They excelled in arts; their laws were wiſe; in a word, they had brought every thing to perfection, that makes life eaſy and agreeable: but they took little pains in the ſpeculative ſciences, Geometry, Aſtronomy, and Phyſics. The anatomy of plants and animals, the knowlege of minerals and meteors, the ſhape of the earth, the courſe of the ſtars, and the whole ſyſtem of the world, were ſtill myſteries to them. The Chaldeans and Egyptians, who already knew ſomething of them, kept it a great ſecret, and never ſpoke

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'of them but in riddles, with which they mixed an infinite 'number of superstitious fables.——

'A proneness to idolatry was not therefore peculiar to the 'Israelites. It was a general evil; and the hardness of heart, 'with which the scripture so often reproaches them, is not 'for being more attached to earthly things than other people, 'but for being so much as they were, after having received 'such particular favours from the hand of God, and seen the 'great wonders he had wrought for them. It is true, much 'resolution is necessary to resist the influence of bad example 'in all other nations. When an Israelite was out of his own 'country, and amongst infidels, they reproached him with 'having no religion at all, because they did not see him offer 'any sacrifice, or worship idols: and when he told them of his 'God, the Creator of heaven and earth, they laughed at him, 'and asked where he was. These taunts were hard to bear: 'David himself says, that when he was an exile, *He fed 'himself day and night with his tears*, because they daily ask- 'ed him, *where his God was.* Weak minds were staggered 'with these attacks, and often gave way to them.

'The propensity that all mankind has to pleasure height- 'ened the temptation: as the Heathen feasts were very fre- 'quent and magnificent, curiosity easily prevailed upon young 'people, especially women, to go and see the pomp of their 'processions, the manner of dressing out the victims, the danc- 'ing, the choirs of music, and ornaments of their temples. 'Some officious body engaged them to take a place at the feast, 'and eat the meat that was offered to idols, or come and lodge 'at his house. They made acquaintance, and carried on love 'intrigues, which generally ended either in downright de- 'bauchery, or marrying contrary to the law. Thus did idol- 'atry insinuate itself, by the most common allurements of 'women and good cheer. In the time of Moses, the Israel- 'ites were engaged in the infamous mysteries of Baal Peor, 'by the Midianitish women, who were the *strange women* 'that perverted Solomon.

'Besides, the law of God might appear too severe to them. 'They were not allowed to sacrifice in any place but one, 'by the hands too of such priests only as were descended from 'Aaron, and according to some very strict rules. They had 'but three great feasts in the whole year, the Passover, Pen- 'tecost, and feast of tabernacles; a very few for people that 'lived in plenty, and in a climate that inclined them to plea- 'sure: as they lived in the country, employed in husbandry, 'they could not conveniently meet together but at feasts, and

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'for that reaſon were obliged to borrow ſome of ſtrangers, 'and invent others. Do not we ourſelves, who think we 'are ſo ſpiritual, and no doubt ought to be ſo, if we were 'true Chriſtians, often prefer the poſſeſſion of temporal things 'to the hope of eternal? and do we not endeavour to recon-'cile many diverſions with the Goſpel, which all antiquity 'has judged inconſiſtent with it, and againſt which our in-'ſtructors are daily exclaiming? It is true, we hold Idolatry 'in deteſtation, but it is now no longer a familiar ſight, and 'has been quite out of faſhion above a thouſand years. We 'are not then to imagine, that the Iſraelites were more ſtupid 'than other people, becauſe the particular favours they had 'received from God could not reclaim them from Idolatry. 'But it muſt be owned, that the wound of original ſin was 'very deep, when ſuch holy inſtructions, and repeated mira-'cles, were not ſufficient to raiſe men above ſenſible things. 'We ſee, however, a much greater degree of blindneſs in 'other nations, as the Greeks and Egyptians, who were, in 'other reſpects, the moſt enlightened.'

Our Author comes now to ſay ſomething of the political ſtate of the Iſraelites, their domeſtic power, their adminiſtration of juſtice, and their wars. In the third part of his work he takes a ſhort view of their laſt ſtate, from the Babyloniſh captivity to their entire diſperſion; but the extracts we have already given will be ſufficient to convey to our Readers a juſt idea of the whole performance, and likewiſe render it unneceſſary to ſay any thing of the tranſlation.

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The Civil and Natural Hiſtory of Jamaica. By Patrick Brown, *M. D. continued from Page* 43 *of the Review for July,* 1756.

THAT part of this Work which relates to the Civil Hiſtory of Jamaica having been already taken notice of, we now proceed to give ſome account of what relates to the natural productions, which, as has been before obſerved, employ a large ſhare of this volume. It is here our Author's more arduous taſk begins; and truly his induſtry and application are particularly conſpicuous. Theſe ſubjects are treated of in three books; the 'firſt, beſides a circumſtantial account 'of the Foſſils of the iſland, their uſes and properties; with 'ſome remarks on its waters, ores, and ſoil;' profeſſes to contain 'a new and eaſy method of claſſing Foſſils in general, 'with

'with an account of the nature and properties of each claſs.' The propoſed improvements in the diſtribution of Foſſils is thrown into a ſynoptical table. With reſpect to the products of this claſs, peculiar to Jamaica, as they are here deſcribed, they afford very little worth particular attention.

Book II. is intitled, 'a Hiſtory of the Vegetable Productions, 'claſſed and diſtributed nearly according to the Linnæan ſyſ-'tem; with the characters of ſuch as were not hitherto 'known, or have been but imperfectly repreſented: to which 'we have added the Synonyma, from the moſt approved au-'thors, as well as the beſt methods for cultivating and manufac-'turing the more uſeful ſpecies; with the properties and uſes 'of each in mechanics, diet, and phyſic.' Dr. Brown ſeems to think it no inconſiderable recommendation of this part of his undertaking, that, whereas Sir Hans Sloane hath not collected above *eight* hundred ſpecies of plants, in *all* his travels, he [our Author] has examined and deſcribed, in *Jamaica alone*, about *twelve* hundred. This exuberance may, indeed, be admitted as a proof of his aſſiduity, but will it be conſidered as an equal teſtimony of his judgment? Surely Engliſh readers could not want any information with reſpect to the artichoke, carrot, parſnip, and many other productions common at every table, and in, almoſt, every garden in Great Britain.—But let the following extracts ſpeak for our Author.

'ZINZIBER. 1. *Foliis lanceolatis, Floribus ſpicatis, ſcapo 'florifero partiali.*

'AMOMUM *ſcapo nudo, ſpicâ ovatâ*, L. H. C. & Sp. Pl.

'Zinziber & Gingiber *Off.* & Zingiber. *C. B. Slo. Cat.* 60.

'Zinziber *Anguſtiori folio fœmineo*, &c. Thez. Zey. & 'Inſchi H. M. Part XI. t. 12.

'Ginger.

'This plant is ſometimes cultivated with great care in our 'Sugar Colonies, and frequently furniſhes a conſiderable 'branch of their exports; but as the demand is uncertain, 'and the price very changeable, it is not ſo regularly planted 'as ſo valuable a commodity ought to be: It is propagated by 'the ſmaller pieces, prongs, or protuberances of the root, 'each of which throw up two different ſtems; the firſt bears 'the leaves, and riſes ſometimes to the height of three feet, or 'more, though its uſual growth ſeldom exceeds ſixteen or 'eighteen inches: when this ſpreads its leaves, and grows to 'a full perfection, the ſecond ſtalk ſprings up, which is alſo ſim-'ple, and furniſhed only with a few ſcales below, but at the 'top is adorned with a roundiſh ſquamoſe flower-ſpike, and ſel-

'dom

'dom riſes above two thirds the height of the other. The 'plant thrives beſt in a rich cool ſoil; (that lately cleared is 'beſt) and grows ſo luxuriantly in ſuch places, that I have 'ſometimes ſeen a Hand * of Ginger weigh near half a pound: 'it is, however, remarked, that ſuch as are produced in a 'more clayey ſoil ſhrink leſs in ſcalding, while thoſe raiſed in 'the richer free black moulds, are obſerved to loſe more conſi-'derably in that operation.

'The land laid out for the culture of this plant is firſt well 'cleared and hoed, then ſlightly trenched, and planted about 'the month of March or April: it riſes to its height and 'flowers about September; and fades again towards the end 'of the year. When the ſtalks are wholly withered, the 'root is thought to be full grown and ſaturated, and then fit 'to dig; which is generally done in the months of January 'and February following. When theſe are dug up they are 'picked and cleaned, and then ſcalded gradually in boiling 'water †: after this they are ſpread and expoſed to the ſun, 'from day to day, until the whole be ſufficiently cured; they 'are then divided into parcels of about one hundred weight 'each, and put into bags for the market. This is called 'Black Ginger.

'The White ſort differs little from this; it is, however, 'more agreeable to the eye, and generally more pleaſing; 'but the difference is wholly owing to the different methods 'of curing them; for this is never ſcalded, but inſtead of that 'eaſy proceſs, they are obliged to pick, waſh, and ſcrape 'every root ſeparately, and then to dry them in the ſun and 'open air, which takes up too much time and pains for any real 'advantage it can produce.

'But to preſerve this root in ſyrup, as it is uſually done, it 'muſt be dug while its texture is yet tender and full of ſap, 'and then the ſhoots ſeldom exceed five or ſix inches in 'height: theſe roots are carefully picked, and waſhed, and 'afterwards ſcalded until they become tender enough for the

* 'The larger ſpreading roots are called Hands in Jamaica.

† 'For this purpoſe they have a large kettle fixed in the field, 'or ſome convenient place, which is always kept full of boiling 'water, during the whole proceſs; the picked Ginger is divided 'into ſmall parcels, put into baſkets, and dipped, one after another, 'in the boiling water, in which each is kept for the ſpace of ten 'or twenty minutes; it is then taken up and ſpread upon the com-'mon platform: and thus they proceed till the whole is ſcalded; 'but they always take care to change the water, when it is highly 'impregnated with the particles of the root.'

'purpoſe;

'purpoſe; they are then put into cold water, and ſcraped and 'peeled gradually: this operation may laſt three or four days; 'during which time the roots are conſtantly kept in water, 'but is frequently ſhifted, both for cleanlineſs and to take off 'more of their native acrimony. After they are well prepared 'in this manner; they are put into jars, and covered over 'with a thin ſyrup, which, after two or three days, is ſhifted 'and a richer put on; and this is ſometimes again removed, 'and a fourth put on; but it ſeldom requires more than three 'ſyrups to be well preſerved: the ſhifted ſyrups are not, how-'ever, uſeleſs, for in theſe countries they are diluted and fer-'mented into a ſmall pleaſant liquor, commonly called Cool 'Drink.

'As the botanic characters of this plant have been but im-'perfectly deſcribed hitherto, and generally laid down from 'imperfect ſpecimens, I have been induced to give them here 'at large, as they appear in the perfect ſtate of the plant.

Periantium. *Spatha duplex uniflora*, exterior *membranacea conica florem laxè cingens*, interior *membranacea tenuior et minor tubo floris adnata, et limbum cum genitalibus ſtrictè involvens, in conum acuminatum leniterque compreſſum producta.*

Corolla, et Nectarium. *Monopetala, infernè anguſta tubulata, germini incidens*; limbus *tripartitus, laciniis oblongo-ovatis medio majori: è ſinu huic oppoſito emergit* Nectarium *craſſum oblongo-ovatum, in acumen ſinuatum deſinens.*

Stamina. *Filamenta duo tubo floris adnata; antheræ craſſæ nectario adnatæ: rudimenta vero totidem ſupernè libera per longitudinem tubi porrecta, nulliſque antheris donata, laciniæ majori floris ſuppoſita ſunt.*

Piſtillum. *Germen ſubrotundum flori ſuppoſitum; ſtylus rectus ſimplex longitudine floris, et inter antheras porrectus: ſtigma craſſius tubulatum et ciliatum.*

Pericarpium. *Capſula ſubrotunda unilocularis, obtusè-triloba, tribus lineis longitudinalibus internè notata.*

Semina. *Plura, &c. ſed plerumque abortiunt.*

'The root of this plant is a warm, pungent aromatic, 'and anſwers in all weakneſſes of the ſtomach and viſcera, 'proceeding from cold, or inertion: when preſerved, it is 'mild, and generally uſed as a ſtomachic, tho' not leſs effec-'tual in defluxions of the breaſt, or weakneſs of the nerves; 'but the other coarſer preparations of it, are uſed more by 'thoſe who are obliged to bear the inclemency of the weather

'in

'in colder regions, and require ſome warm ſtimulants to ra-
'rify their chilly juices, as well as to promote the tonic ac-
'tion of the nerves.

'CEDRELA 2. *Foliis pinnatis, floribus ſparſis, ligno gra-*
'viori.

'Arbor. *Foliis pinnatis, &c.* Cateſ. vol. II. t. 81. & Mil-
'ler in Appen.

Mahogany.

'This tree grew formerly very common in Jamaica; and
'while it could be had in the low-lands, and brought to mar-
'ket at an eaſy rate, furniſhed a very conſiderable branch of
'the exports of that iſland; it thrives in moſt ſoils, and va-
'ries both its grain and texture with each: that which grows
'among the rocks is ſmaller, but very hard and weighty, of a
'cloſe grain and beautifully ſhaded; while the produce of the
'low and richer lands is obſerved to be more light and porous,
'of a paler colour and open grain; and that of mixed ſoils
'to hold a medium between both. The tree grows very tall
'and ſtraight, and generally bears a great number of Capſulæ
'in the ſeaſon; the flowers are of a reddiſh or ſaffron colour,
'and the fruit of an oval form, and about the ſize of a tur-
'key's egg; while that of the foregoing ſpecies hardly ex-
'ceeds the ſize of a nutmeg. The wood is generally hard,
'takes a fine poliſh, and is found to anſwer better than any
'other ſort in all kinds of cabinet ware; it is now univerſally
'eſteemed, and ſells at a good price; but it is pity that it is
'not cultivated in the more convenient waſte lands of that
'iſland. It is a very ſtrong timber, and anſwers very well in
'beams, joiſts, plank, boards, and ſhingles; and has been
'frequently put to thoſe uſes in Jamaica in former times.'
Surely the beſt methods of cultivating a tree more than
once recommended, and, indeed, from whence Great Britain
has been no leſs benefitted than ornamented, deſerved our Na-
turaliſt's enquiry; but of that we have not one word.

'THEOBROMA 2. *Fructu ovato-acuminato, ſubverrucoſo, de-*
'cem ſulcis longitudinalibus ſubarato.

'Cachaos. Mart. 369.

'The Chocolate tree, with long pods.

'THEOBROMA 3. *Fructu ſubrotundo, ſubverrucoſo, decem*
'ſulcis ſubarato.

'Theobroma *foliis integerrimis.* L. Sp. Pl. & H. C.

'Cacao. Gen. Ema. &c. Slo. Cat. 134. & H. t. 160.

'Cacao. Cateſb. App. t. 6. & *Chocolata* Bontii, p. 198.

'The Chocolate tree, with round pods.

'Both ſpecies of the Cacao or Chocolate-tree are pretty 'frequent in Jamaica; and often found wild in the woods, 'where doubtleſs they had been cultivated in the time of the 'Spaniards: but they are ſeldom planted there in regular 'walks, as they are on the Main; where hurricanes are nei-'ther ſo frequent nor ſo deſtructive. The trees are very deli-'cate, and rarely ſurvive when once looſened in the ground *; 'which is generally the caſe, when they are not well ſhaded, 'in hurricane times; for the ground is then ſoft and yielding 'for the ſpace of many feet under the ſurface; and the force 'of the wind often ſuch, as to break or bend the moſt robuſt 'trees. The Spaniards, to prevent ſuch inconveniences, uſed 'to intermix many of the Coral Bean trees † (from whence 'they have been ſince generally called *Mader di Cacao*) in their 'walks, which helped greatly to break the force of the wind, 'and thereby generally preſerved their Cacao trees. I have, 'however, ſeen numbers of them thrive well, without any 'ſhelter of this kind; and bear the force of many ſtorms 'without damage; but, probably, they were protected while 'young, and yet too tender to bear any extraordinary ſhocks; 'for I generally obſerved them to be planted in a good deep 'mould, and a warm, well covered ſituation.

'Theſe trees grow naturally to a moderate ſize; and ſel-'dom exceed ſix or ſeven inches in diameter, or riſe above fif-'teen or ſixteen feet in height. They are very beautiful, and, 'in general, extremely engaging to the ſight when charged 'with fruit; which grows from all parts of the trunk, and 'larger branches indiſcriminately. When the ſeeds are looſe 'and rattle in the pods, they are picked off, opened, and the 'kernels picked out, and expoſed daily to the ſun, until they 'are thoroughly cured, and fit for the ſtore, or market.

'Theſe ſeeds are remarkably nouriſhing, and agreeable to 'moſt people, which occaſions them to be now commonly 'kept in moſt houſes in America, as a neceſſary part of the 'proviſions of the family: they are generally ground or 'pounded very fine, at leiſure hours; and made into a paſte ‡,

* 'The root cankers generally on thoſe occaſions, and decays 'moſt commonly afterwards: but I query, whether many of them 'would not recover, had they been pulled up, and pruned, both 'at top and bottom, when they begin to wither; and then tran-'ſplanted?'

† The Erythrina.

‡ Our Author muſt have learned this proceſs for making Cho-colate from ſome ignorant Negro, or it could not have been ſo very imperfect.

'to

'to be the more in readineſs upon occaſion. It is naturally 'pretty much charged with oil, but mixes very well with ei-'ther milk or water, the uſual vehicles, with which it is pre-'pared for immediate uſe. It is much eſteemed in all the 'ſouthern colonies of America, and well known to make up 'the principal part of the nouriſhment of moſt of the old 'people in thoſe parts, as well as of a great number of Jews.

'The plant is propagated by the ſeed; but requires a great 'deal of care to raiſe it with ſucceſs. It is generally planted 'and cultivated in the following manner, viz. You take a 'full grown pod, that has lain by ſome days, and cut off the 'top at the pointed extremity, ſo that the ſeeds may be fully 'expoſed to view; you then bury it two thirds, or deeper, in 'mould, in ſome moiſt and ſhady place. In a few days the 'ſeeds begin to germinate, and then they ought to be taken 'out, one by one, and tranſplanted into proper beds: but the 'mould to which they are transferred ſhould be rich, well di-'vided, and free; moiſt, properly ſhaded, and diſpoſed at 'proper diſtances, ſo as to leave convenient room for the roots 'and branches of the trees to ſpread. In each of theſe beds 'you plant one or two ſeeds, with the root part downwards, 'ſcarcely covering them at the top; you then moiſten the mould 'gently about them, and cover the bed with ſome large leaves, 'to protect the young budding plants from the more active rays 'of the ſun; which may be ſtill guarded by ſome little ambi-'ent bulwark to ward off ſuch accidents as may happen from 'heavy rains, or blowing, windy weather. They ſeldom 'require to be watered after the firſt day; but if this ſhould be-'come neceſſary, it muſt be done with greatt enderneſs; and is 'beſt managed by laying a piece of wet cloth, or ſome water-'ed weeds, gently round the young plant; which ſhould be 'left there till the earth ſoaks a ſufficient quantity of the moi-'ſture. But great care muſt be taken not to break off the 'ſeed-leaves of the plant on theſe occaſions; for theſe are 'only the tender divided lobes of the kernel, and the loſs of 'them would wholly prevent its further growth.

'The plantain-walks afford the moſt natural and agreeable 'ſhade for thoſe plants, while young; but as they riſe, they 'ſhould be ſupplied with a more ſubſtantial guard, to protect 'them from the inclemencies of the weather; which ought to 'be continued until they grow to full perfection, and muſt be 'removed with caution even then.'

The above may ſuffice for ſamples of our Author's botanical judgment. Let us next take a ſhort view of his third book,

'containing an account of the ſeveral ſorts of Quadrupedes, 'Birds, Fiſhes, Reptiles, and Inſects, commonly obſerved in 'and about the iſland; their properties, mechaniſm, and 'uſes.' With reſpect to the method, the Doctor profeſſes to have followed 'the diſtribution of Linnæus, as much as poſ-'ſible, in the arrangement of this tribe, as well as the forego-'ing;' but 'having proceeded from the mineral to the vege-'table, and thence to the animal region, he was obliged to 'invert the order in which Linnæus diſpoſed them, and to 'begin with thoſe which ſhew leaſt of animality.' Accordingly the firſt chapter of this book treats of Inſects; from which we ſhall take the

'NEREIS 1. *Tentaculis capitis binis, tripartitis; corporis, 'plurimis penicilli-formibus, duplici ſerie ad latera poſitis.*

'Scolopendra *Marina authorum.* Pet. Gaz.

'The Ship-worm of Jamaica.

'This inſect is extremely deſtructive to all the ſhips that 'anchor for any time in the harbours of Jamaica, or in any 'other part within the Tropics: they cut with great facility 'through the planks, and burrow a conſiderable way in the 'ſubſtance of them, incruſtating the ſides of all their holes 'with a ſmooth teſtaceous ſubſtance. They cut with equal 'eaſe thro' moſt ſorts of timber, nor do we yet know any, 'except ſome of the palm tribe, that is free from their at-'tacks; but, from late experiments, we have ſome reaſon to 'hope that Aloes and Indian Pepper mixed up with the other 'ingredients, with which the bottoms of ſhips are commonly 'daubed, may retard their attacks, if not wholly prevent 'them.

'It is amazing with what eaſe theſe inſects run through all 'ſorts of timber; but it is remarkable that they burrow moſt 'in the parts that are chiefly expoſed to a viciſſitude of ele-'ments. In the harbour of Kingſton, where all the wharfs 'are made of wood, and ſuſtained by large piles of the ſtrong-'eſt timbers, there are frequent occaſions to obſerve the ope-'rations of this inſect, which generally deſtroys the largeſt 'pieces of the hardeſt and moſt reſinous woods, in the ſpace 'of a few years.

'There is a great variety of theſe inſects, and many of the 'other ſpecies are equally deſtructive.'——Our Author has given the figure of this inſect.

The ſecond chapter is appropriated to Fiſhes; whence, for the ſake of throwing in an obſervation, that might not, perhaps, have occurred to the Doctor, we ſhall extract the

'PERCA 1. *Minor ſubargentea.* The Sinnet.

'PERCA

'PERCA 2. *Major ſubargentea maculata, pinnis nigrantibus.*
'The *Paracuta*, and *Paracute* of Cat. ii. t. 1.

'Theſe two Fiſhes are ſo like each other, that it is neceſſary 'to be well acquainted with the different appearances of both, 'to be able to diſtinguiſh the one from the other with any cer- 'tainty. The firſt ſeldom exceeds ſeventeen inches in length, 'but the other frequently grows to be three feet and a half, or 'better. The head is of an oblong conic form, bony, and 'pretty ſharp at the point; but the lower jaw is ſomewhat 'longer than the upper: the mouth or rictus is very large; 'the jaws in proportion to the head, and well furniſhed with 'teeth, of an oblong lanceolated form, whereof the two fore- 'moſt pierce through ſo many ſockets formed in the tip of the 'upper jaw, while the others lodge on either ſide of the op- 'poſite teeth. The tongue is of an oblong figure, rough, 'and denticulated; and the *branchioſtegeous* membrane ſuſ- 'tained by ſeven oſſicles. The aperture of the gills is very 'wide; the eyes large, the iris of a ſilver white; the body 'long and tapering, pretty tumid, and ſlightly covered with 'ſmall ſcales. The pectoral fins are of an oblong make, and 'placed near the bronchial apertures; but the ventrals are 'more remote. The dorſal fins are two in number, the fore- 'moſt of which is ſuſtained by five pointed radii, and ſituated 'in the fore-part of the back; but the other is placed oppo- 'ſite to the anal, which it reſembles very much, both being 'nearly of the ſame ſize, and of a triangular figure. The 'tail is forked; and the lateral line ſtretched almoſt in a di- 'rect line from the upper part of the bronchial aperture, or 'opening of the gills, to the middle of the tail. They are 'fiſhes of prey, and ſeldom ſpare any thing that comes in 'their way; but the laſt ſpecies is very ravenous, and being 'much larger than the other, is more remarkable for its dar- 'ing attempts. They are both firm and palatable fiſhes, and 'much eſteemed by many people.'—But it may not be amiſs to obſerve, for the information of ſtrangers, that however palatable theſe fiſh are, many diſagreeable conſequences attend the eating ſome of them, particularly the larger ſpecies; ſuch as violent vomitings and purgings, pains in the extremities, and ſometimes a general itching eruption on the ſkin: many of them, indeed, are perfectly wholeſome and pleaſant; but tho' the cooks uſe ſeveral methods to diſtinguiſh ſuch as are called poiſonous*, yet they are ſometimes deceived. The

* The common experiment is, to put a ſilver ſpoon, or a dollar, into the kettle with the fiſh, and if the ſilver is not diſcoloured, the fiſh is eſteemed good.

more ſecure way of dreſſing, is to caveac them; i. e. cut in ſlices, and fried in oil, and afterwards put into a pickle of ſpiced vinegar.

The third chapter is employed in deſcribing Reptiles: theſe are divided under Serpents, Lizards, Tortoiſe, and Frogs. We ſhall ſelect the

'CHAMÆLION 1. *Major cinereus, caudâ in ſpiram inbo-*
'*lutâ, pedibus pentadactylis unguiculatis, digitis duabus*
'*tribuſque coadnatis et oppoſitis.*

'The large grey Chamælion.

'I have taken the liberty of deſcribing this creature under 'its ancient appellation, having ſeparated it from the Lizard 'kind, on account of the peculiar form of the head, and diſ-'poſition of the toes; which, with ſome other remarkable par-'ticularities, both in its mechaniſm and genus, diſtinguiſh it 'ſufficiently from the reſt of the tribe.

'The head is large and bony in all the ſpecies of this ge-'nus: the ſockets of the eyes very deep; the jaws beſet with 'teeth; and the bone that covers the forehead ſtretches a 'good way back over the neck and ſhoulders. The body is 'moderately large, and thicker than moſt of the lizard kind, 'in proportion to the length. The tail winds downwards in 'a ſpiral form; and the toes are diſpoſed like thoſe of parrots, 'in two oppoſite bundles, which enables it to hold itſelf very 'ſteadily on the ſmaller branches of trees, where it chiefly 'keeps.

'This ſpecies is a native of Africa, and was brought to 'Jamaica from the coaſt of Guinea. It is extremely ſlow in 'its motion, though it chiefly ſupplies itſelf with food from 'the moſt nimble tribe of inſects; [flies] but whatever Na-'ture has denied it in agility, ſeems to be abundantly ſupplied 'in mechaniſm; for its ſlow and eaſy motion renders it but 'little ſuſpected at a diſtance; and when it comes within a 'certain ſpace of the object, it ſtretches out its tail, poiſes its 'body, and fixes itſelf ſo as to meet but ſeldom with a diſap-'pointment in its attack: when all is ready, it uncoils its 'long, ſlender muſcular tongue, and darts it, as it were, 'with ſuch unconceivable ſwiftneſs, that it hardly ever fails of 'its prey. But though the ſlowneſs of its motion alone would 'naturally prevent any ſuſpicion in thoſe agile little bodies, 'while it keeps at a diſtance, it adds another piece of mechaniſm 'to the former, and changes its colour conſtantly with its ſta-'tion, putting on the ſame hue and complexion with every 'ſprig or branch, &c. on which it fixes itſelf.'

Among

Among the feathered tribe, to which the fourth chapter is devoted, few are more curious than the Polytmi: four ſorts of theſe are mentioned.

'POLYTMUS 1. *Major nigrans aureo variè ſplendens, pinnis binis uropigii longiſſimis.*

'The long-tailed, black-cap'd Humming-bird of Edw. t. 34. & Sl. t. 264.

'POLYTMUS 2. *Medius nigrans aureo ſubſplendens, pinnis uropigii deſtitutus, caudâ ſubtus ſubcroceâ.*

'The ſhort-tailed black Humming-bird.

'POLYTMUS 3. *Viridans aureo variè ſplendens, pinnis binis uropigii longiſſimus.*

'*Regulus omnium minimus*, &c. Barr 146. 7.

'The long-tailed green Humming-bird, of Edw. t. 33.

'POLYTMUS 4. *Minimus variegatus.*

'The little Humming-bird of Edw. t. *ult.*

'All the birds of this kind are eaſily diſtinguiſhed by their very delicate make, various gloſſy colours, ſmall ſize, long ſlender arched bills, very ſhort legs and thighs, and ſwift eaſy flight. They live chiefly upon the nectar of flowers, which they ſip upon the wing, and paſs from one bloſſom or tree to another, with inconceivable agility. They are naturally very gentle; but when they neſtle they grow fierce, and are frequently obſerved to chace the largeſt birds that come near their haunts, with great fury; and this they can do the more readily, as their flight, which is extremely quick, enables them to attack their adverſary in every part of the body, and continue an equal progreſſive motion alſo: but they generally attack the eyes, and other tender parts, and by that means put the others in great confuſion, while they endeavour to make off. The motion of theſe little birds is extremely nimble, flying frequently backwards and forwards, to and fro, in an inſtant; and that, often, with their bodies in a perpendicular poſition; but as they return from theſe chacing combats, their flight is ſo ſwift that you cannot obſerve them, nor know what courſe they take, but by the ruſhing noiſe they make as they cut through the air.

'They make their little neſts chiefly of cotton, or the down of ſome other plants, intermixed with a few hairs, and a little fine moſs; and faſten them generally to ſome ſmall branch of an orange or lemon tree, where they are well covered by the foliage and larger branches.'

Quadrupedes are the ſubject of the fifth chapter, in which the moſt extraordinary thing is, that our Author ſhould rank

the human ſpecies among this claſs of animals, under the title of Anthropomorphites.

Having gone thro' the two firſt parts of our Author's work, we naturally expected the third, as it is promiſed in the title, and expreſsly diſtinguiſhed in his preface. Theſe are commonly the laſt printed; and if it was not intended to give this part, why was it mentioned? The Doctor, by way of apology, tells us at the end of this volume, that he 'would willingly have 'added the three diſſertations;—but as [his work] has alrea-'dy ſwelled to the bulk he deſigned, and that the ſeaſon of 'the year is too far advanced to finiſh the whole this year, he 'determined to publiſh the Civil and Natural Hiſtory alone; 'leaving thoſe, with another on Worm-fevers, &c. which 'will make a ſmall volume in 8vo. to be printed the enſuing 'ſeaſon.'—But is this keeping his word with his ſubſcribers? nay, is not every one who buys this book, upon the credit of its title-page, deceived in his purchaſe? In ſhort, what would have been highly culpable in a jobbing bookſeller, is more inexcuſable in a ſcholar, and a gentleman.

We ſhall here take leave of Dr. Brown; without troubling our Readers with obſervations on the inaccuracies of his ſtyle; or attempting to be witty upon his Iriſhiſms. We have given pretty large extracts, and his defects will be ſufficiently obvious to an intelligent Reader.

Continuation of Voyage d' Egypte et de Nubie, par Monſieur F. L. NORDEN.

HAVING, in our laſt, given an account of what this Author has ſaid concerning the pyramids and obeliſks in Egypt, we return to his deſcription of Old Alexandria.

The wall, with the towers that ſurround it, are in a very ruinous condition. The towers are not all of the ſame ſize or form; ſome are round, others ſquare. The wall likewiſe, is higher and thicker in ſome places, than in others; in general about thirty or forty feet high, and twenty thick: the whole is very maſſive. The pillars have not ſuch capitals as would induce one to believe them the work of the age of Alexander. The wall does not ſeem to have incloſed ſo large a ſpace as, according to all accounts, the old city muſt have covered; and the whole appears ſo much in the taſte of the Saracens, that our Author cannot think of any other people for the architects. The bodies of the pillars were, without doubt, taken from the ruins of Alexandria, probably from Cleopatra's palace; but

but then it muſt be owned, that Barbarians only could apply them to the purpoſes they were made to ſerve in theſe buildings, viz. to ſupport the inſide of the towers belonging to the wall that incloſed the city.

Within the walls are ſeen nothing but ruins, except a very few moſques, churches, gardens, and ſome ciſterns; which laſt are kept in tolerable repair, to ſupply the city with water. Near Cleopatra's obeliſk may be ſeen the churches of St. Mark and St. Catherine, in which ſervice is performed by Copts and Greeks. They have nothing to recommend them but their names; and are ſo gloomy, dirty, and full of lamps, that they rather reſemble the temples of ſome demon, than the houſe of God. There is nothing that deſerves notice in St. Mark's, but an old wooden chair, in which that Evangeliſt is ſaid to have ſat. In the other church, St. Catherine's, is ſhewn, with great veneration, a bit of the pillar upon which, it is pretended, that Saint was beheaded; and they ſay, that ſome red ſpots which appear on it, were drops of her blood. Not far from this church is a hill raiſed from the ruins of the city, and called St. Catherine's mount; there is alſo another of the ſame ſort and ſize. They have both been ſo often turned over, as to appear like a heap of duſt; and nothing more is now found, except, when waſhed by the rain, ſome antique ſeals, cameos, and other little curioſities: for the Saracens, like the Goths and Vandals at Rome, picked out the gems from the rings, and flung them away, that they might have the gold by itſelf. Our Author ſays he ſaw a great many of theſe ſtones, but none that were well cut.

Before we take our leave of the city, we muſt obſerve, that there are ſome pillars of granite, without capitals, larger at the baſe than at the top, and one third hidden under ground. They ſtand in the way that leads to Roſetta, and may have formed a colonnade, or portico, for ſhelter, before the houſes. Having paſſed the gate of Roſetta, you come to that ſtately monument called Pompey's pillar. It is the greateſt and moſt magnificent column the Corinthian Order has produced. The ſhaft is one entire piece of granite, the capital is likewiſe one piece of marble, and the pedeſtal a greyiſh ſtone, not unlike flint. Our Author refers his Readers to the plate he has given of this pillar, for its dimenſions; but they are omitted. The foundation on which this noble column, and its pedeſtal, are ſupported, has been damaged by an Arabian, who ſuſpecting that a treaſure had been buried under it, attempted to blow up the whole; but being a bad engineer, failed in his deſign, and only drove out four ſtones, making a void ſpace of about three feet.

feet. Here our Author finds great fault with a Conſul-General, who had reſided ſix years at Cairo, for giving a bad deſign of this pillar, from the travels of Paul Lucas. If he means Conſul Maillet, it ſhould be conſidered, that the editor, Abbé Maſcrier, added much of his own to the Conſul's papers, which are known to be ſtill extant; and great pity it is, that they are not publiſhed as he left them.

From hence our Author took the road for the Caliſh, or Canal of Cleopatra, which ſupplies Alexandria with freſh water all the year round. It was made for the convenience of trade, to tranſport merchandiſe from Cairo to Alexandria, without hazarding the dangerous paſſage of the Bogaſ, or mouth of the Nile. Decay of trade, and the ruin of the country, hinder the inhabitants from expending annually what is neceſſary to keep it in tolerable repair. It is now like a ditch, and ſcarcely ſerves to ſupply the reſervoirs at New Alexandria. In the month of June it was ſo dry, that our Author walked thro' it. We are referred to the plates at the end of the book, for a view of one of the reſervoirs. The pillars that ſupport them are of different kinds, for the moſt part Gothic; which ſhews that they were repaired by the Saracens. The ſmallneſs of the preſent city of Alexandria, when compared with the old city, and the great expence and trouble of cleaning theſe reſervoirs, is the reaſon why ſo few remain, and ſo many have been demoliſhed: for if they were not cleaned, or deſtroyed, they would poiſon the country. The canal, tho' diſtinguiſhed by the name of Cleopatra, is certainly as ancient as the old city of Alexandria; for the inhabitants could have had no freſh water without it, the Nile here mixing with the ſea. Beſides, ſuch a canal was neceſſary for the conveyance of the materials for building. That it was called Cleopatra's canal, might have been owing to ſome conſiderable repairs ſhe made, or to ſome ſhews ſhe exhibited there.

Where the ruins of the city end, the Burying-caves, or Sepulchral-grottos, begin. They are now all of them open, and unfurniſhed; they are hewn out in the rock, and extend to a great diſtance, along the ſea-ſide: they are broad enough to have admitted two corps, and are in length about the ſize of a man; their height is as the rock permitted. There are other rocks which advance into the water, and form natural grottos, which, with ſome artificial improvement, are made cool and pleaſant retreats for ſhade, and bathing. At the diſtance of thirty or forty paces from the ſhore, and oppoſite to the point of the peninſula that forms the port, is a ſubterraneous monument, which is commonly called a temple. You

enter

enter with torches in your hand, thro' a ſmall opening, and ſtoop as you go along a narrow, low paſſage, which, at the end of twenty paces, opens into a large ſquare chamber. The top is regular, like the four ſides; the bottom is covered with ſand, and the dung of bats, and other animals that find a retreat here. But you do not arrive at the temple till after going thro' another paſſage; you meet with a more beautiful room, having the top cut out like a vaulted roof; and four doors oppoſite to one another, each ornamented with an architrave, a cornice, and a pediment; with a creſcent, or half moon, over it. One of theſe doors ſerves for the entrance, the others form a ſort of niches, which contain each of them a place hollowed in the rock, of a ſize ſufficient to admit a corpſe: which ſhews it to have been the tomb of ſome king, or other great perſon. There is no inſcription, nor ſculpture, to inform us for whom, or on what occaſion, it was made. There may be many more ſuch; ſome never opened ſince they were firſt ſhut, and others choaked with ſand, as this will be in time; for the entrance and paſſage ſeem to leſſen from the increaſe of ſand driven into it. In aſcending upon the top of the ſame rock, you ſee large foſſes or ditches; when or for what purpoſe cut, no one knows. They deſcend perpendicularly, and are about forty feet deep, fifty long, and twenty feet wide. Their ſides are even; but the bottom is ſo covered with ſand, that it is difficult to diſcover the heighth of a paſſage which, in ſome of theſe foſſes, ſhould ſeem to lead to ſome ſubterraneous place: and a ſtranger, travelling into theſe countries, cannot be ſuppoſed to have it in his power to clean out one of theſe places, to ſatisfy his curioſity.

Before we take our leave of Old Alexandria, it may be worth while to conſider, whence came all that quantity of marble and granite employed in building ſo great a city; and what is become of it all, ſince the deſtruction of Alexandria?

To ſuppoſe that the workmen went very far for materials, which they might have had near at hand, were abſurd; nor, if they had ſent a great way off for their materials, could Alexander have raiſed the city to the magnificence with which it appeared, even in his time; nor could it have arrived, ſo ſoon after, at the ſtill greater ſplendor it acquired under the Ptolemies. It is, therefore, a probable ſuppoſition, that the grandeur of Alexandria, ſprung from the ruins of Memphis. And this, ſays Mr. Norden, may be the eaſier admitted, becauſe of the difficulty there would be to account otherwiſe for the preſent ſtate of the ruins of that great city; of which little more remains than barely ſuffices to ſhew where it once ſtood.

Should

Should it be objected, that ſo great a Prince as Alexander, would never have deſtroyed one city in order to raiſe another from its ruins; this is granted: but he might well have employed the materials of a city, already decayed, in building another that was to bear his own name. That Memphis ſtill exiſted in the days of Alexander, no one can doubt; but it muſt have been then in a ſtate of ruin: for it is not likely that the Perſians, who carried deſtruction thro' the whole country, would ſhew more favour to Memphis than to the other cities in Egypt. Cambyſes had carried away their Deities; their prieſts were gone; and the ſplendor of religion was eclipſed at Memphis. What then muſt have been the condition of their magnificent temples, forſaken by their own inhabitants, and deſpiſed, and proſtituted to the vileſt purpoſes, by the Perſians? In this caſe, Alexander might have made uſe of them in building other temples: and the canal, ſince called after Cleopatra, might aſſiſt in conveying the materials from Memphis. But if from thence, how is it that they are not adorned with hieroglyphics? This is, indeed, an objection that muſt be clearly anſwered, or it will deſtroy this favourite hypotheſis of Mr. Norden's, that Alexandria was raiſed from the ruins of Memphis. He obſerves, therefore, that in Alexander's time, there was no longer any taſte, even in Egypt, for the old Egyptian architecture; that Greece, tho' ſhe derived the principles of that art from the Egyptians, had changed their way of building, into one that was more light, and ornamented in a different manner; and that ſhe had neither the immenſe riches, nor quantity of materials and workmen, neceſſary for ſuch ſolid edifices. Here, perhaps, our Readers will be ready to aſk, what has this to do with hieroglyphics, and materials ready for uſe? Alexander, according to Mr. Norden, being accuſtomed, from his youth, to the Grecian architecture, would not change it for that of a country he had conquered; and, in cutting down, to a proper ſize, the materials with which the ruins of Memphis might furniſh him, the hieroglyphics muſt be loſt: which, probably, gave the Greeks little concern, as they had no reverence for them on a religious account, and were, moreover, totally ignorant of their meaning. Beſides, how improper would it be to make uſe of a pillar covered with hieroglyphics, together with a pillar of the Corinthian Order?

If this anſwer prove not ſatisfactory to our Readers, as very likely it may not, Memphis muſt remain in its own ruins, and the canal muſt be reſtored to Cleopatra. If you aſk, what is become of the ruins of Alexandria itſelf? the anſwer is, great part

part of them are ſtill on the ſpot, either above, or under ground; and ſome have been tranſported to Europe. It is but little, indeed, that is carried away at once, but this in time will amount to a great deal.

If you enquire of Mr. Norden after the tomb of Alexander, the Serapeum, Muſeum, &c. he will tell you, that he could find no traces of them, tho' he took all poſſible pains to diſcover them. Alexander's tomb is ſaid, by one author, in the fifteenth century, to have exiſted at that time, and to have been reſpected by the Saracens; but the inhabitants have no tradition left about it. Our Author enquired, and ſearched for it in vain. This diſcovery, ſays he, may be reſerved for ſome future traveller. The ſame is ſaid of the Serapeum. He could diſcover no traces of that magnificent temple; but thinks its ruins may be hid under one of the hills or mounts he has mentioned. From what the ſeventy Interpreters have ſaid, he determines the ſituation of the Muſeum to have been where the leſſer Pharillon now is. However, adds he, you may, if you think proper, ſuppoſe it to have been between that and the palace; but he adviſes you, in this reſearch, to keep near the port, and then cautions you not to diſpoſe of the different quarters of the city, as the author of Remarks upon the Commentaries of Cæſar, publiſhed in England, has done. He is a little ſevere upon this Editor, and upon the great architect, Palladio, whom that Editor is ſaid to have followed, and whom Mr. Norden charges with having indulged himſelf in the ſame liberty that painters take, who, in deſigning the ſcene of an hiſtory-piece, repreſent, by imagination, places they never ſaw.

Our Author opens his account of New Alexandria, in terms which we tranſlate as follows. 'We may compare the new 'city of Alexandria to a poor orphan, who has no inheri-'tance left him but the honourable name of his father. The 'vaſt extent of the old city, is, in the new, reduced to a 'ſmall ſlip of land, lying between the two ports. The ſplen-'did temples, are changed into inelegant moſques: the mag-'nificent palaces, into ill-built houſes: the royal palace itſelf, 'into a place of confinement for ſlaves: a numerous and 'opulent people, are ſucceeded by a few foreign traders, and a 'parcel of wretches, the ſervants of thoſe traders. A city 'once ſo famous for the extent of its commerce, is now no 'more than a place to take ſhipping at. In ſhort, it is 'not a phœnix raiſed out of its own aſhes, but rather one of 'thoſe vermin bred from the dirt, or duſt, which has infected 'the whole country, by means of the Koran.

'This

'This is a sketch of what Alexandria appears to be at pre-
'sent. It does not deserve a more particular description. The
'traveller to Egypt, however, could not well dispense with
'this task, as it is the first place at which he disembarks:
'here he begins to experience the manners and customs of the
'country; here he learns to support the rude behaviour of
'a gross, stupid people, ever averse to strangers; and to form
'some idea of the inconveniencies and disagreeableness that
'he may promise himself if he goes further; in fine, here
'he enters, as a novice, on his travels into Egypt.'

On your arrival you pay a trifle for your baggage. Nothing you carry there is contraband. The merchant to whom your goods are consigned, takes care of them, and provides you with lodging and entertainment. Merchandise, of all sorts, pays a duty according to the money to be raised upon the subject, by order of the Grand Signor, or according to treaty. This duty is farmed out, generally, to a Jew. The Turk does not care to be concerned, for fear of appearing too rich, and of the consequences that would follow. One would imagine that those Europeans who are in alliance with the Porte, and pay so much [our Author does not tell us how much] per cent. less than those who must pay the tax levied by the Grand Signor, would carry on a much more advantageous commerce than any other traders, but it is not so; for the Jews and Turks at Alexandria, always under-sell them; which they are, in some measure, enabled to do, by agreeing with the farmer of the duties, for the whole time he is employed: to which he is glad to agree, upon moderate terms, as he knows they would not otherwise import any considerable quantity of merchandise for the two first years of his farming the duties. There may be about twelve principal Jew-merchants at Alexandria; the rest of that people are retailers, and under absolute subjection to the richer Jews. The most respectable among them are foreigners, from Constantinople, Portugal, or Leghorn. It is not to be imagined, that the Jews who reside at Alexandria are the heads of families; such generally settle at Leghorn, and from thence extend their families and trade to Alexandria, Cairo, Aleppo, Constantinople, Tunis, Tripoli, and every trading town in the Mediterranean, particularly in the Levant. At Alexandria they have neither privilege nor protection; but by their intrigues, and application to the chief persons in power, who reside at Cairo, they manage their affairs to great advantage. They pay dear for it at first; but these expences turn out to their advantage in the end.

After

After this account of the Jews, our Author describes the other inhabitants of Alexandria.

The Turks govern the city; the garrisons in both the Pharillons, and another in the town, consist of Turks, who are under the command of an Aga. They have also a Cadi, or civil magistrate: the rest of them are either mechanics or little shop-keepers. They have few merchants among them; but these few are richer than they would seem to be.

There are many Christians, (Copts, Greeks, and Armenians) at Alexandria; where, however, they make no great figure, but support themselves as the Turks do; only with this difference, that, excepting a few of the more opulent Greeks and Armenians, they are generally despised. The Patriarch of the Copts, who calls himself the successor of St. Mark the Evangelist, sits in that Apostle's chair, in this city, tho' his ordinary residence is at Cairo.

All Europeans are called Franks. The chief of them are French and English; the former of whom boast that they make themselves most respected; but the latter have, perhaps, a great advantage over them in matters of commerce. The French have a Consul, who depends upon another at Grand Cairo. He is placed here by the French Plenipotentiary at Constantinople; and has a sort of secretary, who carries on the correspondences, determines all differences between merchants and captains of French vessels, and is therefore called *Le Chancelier**. The Consul has also another officer, called the *Drogman*†, or interpreter, who interferes in all disputes that may happen between the French and the Turks. He has a priest, and a chapel, in a very large house, where he resides, with the greatest part of the people of his nation: the rest live in separate houses. He does not appear to carry on any trade for himself; and is seldom seen abroad, that he may not become too familiar: for the vanity of the French, according to our Author, is such, that they not only shew him all the respect in their power, but would have other nations entertain the highest ideas of his person and character; and it is not their fault, if he is not believed to be of the blood royal. He never takes a trip to Rosetta, but he hoists the white ensign on his flag-staff; and when he goes out of, or enters, the port, is saluted with a general discharge of cannon from all the French ships in the harbour. To support this magnificence, they pay a considerable duty, or tax, to their Consul; and they

* *Cancelier*, is the general name for this officer, all over the Levant, to whatsoever nation he belongs.

† *Tergiman* or Dragoman, in Turkish, an Interpreter.

have another tax upon houſes, or goods, to defray the expences of providing for the common ſecurity, and for recompenſing ſuch as may have ſuffered by the inſolence and oppreſſion of the Turks. Theſe duties oblige them to raiſe the price of their commodities, and, conſequently, lay them under a diſadvantage, from which the Engliſh, who pay no duty but that to the Conſul, are entirely free. The Engliſh live in a more familiar manner with one another, and with their Conſul, than the French do. They are quiet, and mind their buſineſs; but if there is any thing to be got, they are ſure to have their ſhare: if any difficulties ariſe, they withdraw, and leave to the French the honour of determining them.

The Author here takes up almoſt three pages, in telling a ſtory of a Janiſſary, Bravo to ſome Greek women, who kept a houſe for the entertainment of ſailors. The French Conſul finding it of very bad conſequence to his countrymen, forbad them going to the houſe; which exaſperated the Janiſſary ſo much, that he inſulted the French, wherever he met them. The government refuſed to meddle in the affair. The French, therefore, applied to the magiſtrates at Cairo, and procured a Sious * or black-head *(Tête-noire)* to be ſent, who baniſhed both the Greek women, and the Janiſſary. But the wives of the Bravo ſuppoſing that their husband was ſentenced to be drowned, gathered a mob, and attacked the Conſul's houſe. The Janiſſaries on guard there, could not protect it, till reinforced by others ſent by the Engliſh Conſul, and by the Sious. The commotion laſted till night; when, ſatisfied that the ſentence was only baniſhment, the rioters were appeaſed.

The Venetians and the Dutch had once an eſtabliſhment here; but the Conſuls themſelves became bankrupts. There are now but few veſſels that arrive from thoſe nations, or from the Swedes, who are likewiſe in alliance with the Porte; and they are all at the mercy of the perſon who farms the duties: except ſome Venetian veſſels which arrive under French colours, and are protected by the Conſul of that nation.

Our Author knew of no other Europeans who traded to Alexandria. The Turkiſh veſſels that arrive here belong to the Sultan, and come every year for the Grand Signor's *Carat*†, which is paid in merchandize. The Bacha of Cairo collects it, and ſends a Bey from Cairo to Conſtantinople with it.

* Sija ſignifies black in the Turkiſh language.

† *Charag* or *haraz*, ſignifies tribute, and by this name is always meant, the capitation, or poll-tax.

Whilſt Mr. Norden was at Alexandria, a Turkiſh fleet came there, for three thouſand men, which Egypt was to furniſh, as its contingent, during the war between the Porte and the Emperor of Germany. Theſe ſoldiers, conſiſting of Aſſaffs * and Janiſſaries, committed many and great outrages in the two months they ſtaid at Alexandria: they robbed and pillaged almoſt every body, and, in particular, a French merchant, of one thouſand Shequins, which the French Conſul tried, but in vain, to recover.

There are two ſorts of veſſels ſeen every day in the harbour; the larger, called Saiks, go to Damiette, and other ports of the Levant; the Vergues †, or other veſſels, are employed in bringing from Roſette, and Damiette, the merchandiſes of Europe, or carrying to thoſe ports the merchandiſes of Cairo, that are deſigned to paſs into Europe.

During the three weeks Mr. Norden ſtaid at Alexandria, he frequently repaired to certain places that lay at no great diſtance from the city, which enabled him to give ſix drawings of different views of towns, moſques, and caſtles, ſituate in or near *Delta*: but we can ſay no more of theſe copper-plates, than that the deſigns are finely executed by Tuſcher, who engraved them, as well as a conſiderable number of the leſſer ornaments: of which there are a great many in this work.

Before our Author departs from Alexandria, to go into Upper Egypt, he gives his advice to travellers into this country; that they take care to get a good Banker; that they dreſs in the habit of a Turk, get a pair of whiſkers, and aſſume an air of gravity and importance; and that they take into their ſervice a Janiſſary who talks Lingua Franka, knows the country, and will protect them againſt the inhabitants. As the Drogman belonging to the French is generally one that has been brought up in the country, and a perfect maſter of the language and cuſtoms thereof, he may be of great uſe to travellers. Three things they ſhould carefully avoid; not to attempt the going into moſques, forts, or other prohibited places; not to dig about, or break any ancient monument, as the Turks will believe your deſign is to carry off ſome great treaſure; not to indulge a paſſion for the other ſex: ſome young merchants having been murdered on that account; and others, who were aſſured by their Janiſſaries, that they had been favoured by women of great diſtinction, have met with diſeaſes they could never be cured of. They muſt alſo take care never to ſtrike

* *Azeb*, ſignifies a Centinel in the Turkiſh language.

† Perhaps *Barca* or Barks.

a Muſſulman; for if they eſcape with life, it will at leaſt coſt them all they are worth.

Cairo * the capital of Egypt, is ſituate to the eaſt of the Nile, a little above the place where the river divides to form the Delta. There are two towns, one called New, the other Old Cairo. As the deſcription of this great city is ſo well known, our Author contents himſelf with three remarks; the firſt relates to the opening the caliſh, or canal, which, during the time of the Nile's increaſe, conveys the water to Grand Cairo. As this canal paſſes through the country, it looks like a neglected ditch. In the city it has a better aſpect, but is not very broad any where; at the place where the waters of the Nile enter, it may be about 15 or 20 feet wide. When the Nile riſes, the paſſage which admits it into the caliſh is ſhut, by means of a bank of earth raiſed there, on which is marked the time for opening this, and all other canals in the kingdom. On the appointed day, the Baſha and Beys repair to this place, with a grand retinue, to aſſiſt at the ceremony of opening the canal. They are placed under a tent on one ſide, and the Copts and Jews are employed in cutting the dyke. Some dirty fellows, in a miſerable bark, throw nuts and melons, and other traſh, into the water, as it enters; and the Baſha flings away ſome parats (ſmall pieces of money) while a poor ſort of fire-work, conſiſting of about twenty rockets, is played off. The people on ſeeing the Nile riſen to that height which fertiliſes their fields, and inſures them an abundant harveſt, indulge in a thouſand extravagances. In particular, they expreſs their joy by the moſt laſcivious dances: moreover, the tumult is ſo great, that not a year paſſes, in which ſome one, or other, does not loſe his life. Thus ends this contemptible ceremony, which former travellers have deſcribed in very magnificent terms. Of this feſtival, our Author has given us a fine repreſentation among his deſigns.

Our Author next mentions the famous well of Joſeph. Its mouth is 18 feet wide, by 24 long; but the whole depth, 276, from the upper wheel, to the bottom of the water. This depth is divided into two parts; for at 146 feet from the top, is a reſting-place, to which height the water is raiſed by means of another wheel, with a chain of earthen buckets: this ſecond place is not ſo large as above, being but 15 feet long, by nine wide; its height alſo nine. The whole well is cut out in the rock, and ſo artificially performed, that the rock ſerves as a wall, or

* The Arabic name of this place is Maſſer. *Al Kebir*, from whence the Europeans have made Cairo, ſignifies ſimply, THE CITY; and is here uſed by way of pre-eminence for the metropolis of Egypt.

ram-

rampart, in going down on the ſide of the well; and at proper diſtances, paſſages are made for the admiſſion of light, which comes from the mouth of the well; and the oxen go down the ſame way to draw up the water by the ſecond wheel. From this place to the bottom, is another deſcent, in like manner as the firſt, only not ſo large, being but three or four feet wide, and ſix high, and without any parapet on the ſides. It is entirely open, which makes the deſcent very dangerous. At the bottom of this laſt deſcent is the ſpring, or baſon, which is about nine or ten feet deep. The water taſtes brackiſh, and therefore is not uſed for drinking, but in time of ſiege, or other diſtreſs.

His third remark relates to weights and meaſures, and merchandiſe: for which, as there is nothing very entertaining in names and numbers, we refer our readers to the book itſelf; and proceed with our Author to Old Cairo.

This antient city, of which Mr. Norden has three views, is ſituated on the edge of a great canal, which detaches the iſland of Rodda from the main land. Its length, reckoning from the machine that raiſes the water of the aqueduct to Baſar *, is about a quarter of a French league; and its greateſt breadth, taken from the Hoſpitium to the canal, is about 500 common paces; the reſt is very unequal, and its extremeties are bounded by common houſes. Moſt of the buildings, excepting thoſe in which the labouring people live, are receſſes for people of diſtinction, when the Nile overflows. There are many gardens; and date-trees, and arbors of vines, cover a great deal of the ground. The Turks have ſix moſques here, adorned with minarets; the Jews a ſynagogue; the Romaniſts a convent, or hoſpitium, occupied by the Fathers of the Holy Land; the Copts a diſtrict, with ſeveral churches, in one of which is the cave, where, as tradition will have it, the bleſſed Virgin repoſed, when ſhe went into Egypt: the Fathers of the Holy Land, pay a certain annual ſum to the Copts, for the privilege of ſaying maſs in this cave. The water-houſe is a work of the Saracens; and may once have been a palace. At preſent there are four mills, with chains of earthen pots: they are worked by oxen, and ſupply the aqueduct that conveys the water to the caſtle of Grand Cairo. One of the moſt remarkable edifices here, is Joſeph's Granary. It covers a great deal of ground, is encompaſſed with a wall, is divided into ſeveral apartments, and is the repoſitory of corn, collected from the ſeveral diſtricts in Egypt, as a tribute to the Grand Signior. As the top is open, the doves, and other birds, come daily, and in great numbers, to feed upon the corn. The doors are ſhut only with wooden bolts, but the Inſpectors of the granary, after they have ſhut a door, take

* Baſar is the market.

a handful of dirt, and put their ſeal to it. Some ſtone is uſed in this building, but, for the greateſt part, it is built of bad bricks, and mud; and therefore has no pretence to be deemed ſo antient, as the name it bears might import: it muſt have been a work of the Saracens.

The canal is of great antiquity: it reaches from Bazar to the water-houſe; is a quarter of a league long, and 200 common paces broad. When the Nile is low, you may paſs the whole length of the canal on foot, without being wet; but when the waters of the Nile riſe, you will ſee the canal covered with all ſorts of boats, and even barks.

The Mokkias, or Mikkias, is a work of the Saracens *, and derives its name, which ſignifies meaſure, from its uſe; which is, by means of a graduated pillar, to ſhew the degrees of the increaſe or decreaſe in the waters of the Nile, which are proclaimed, at different hours, in the city, by public criers. The baſon is in a ſquare tower, environed by a gallery, with ſeveral windows; the whole terminated by a vaulted roof, after the manner of the Arabians: our Author has given us a fine ſection of this building. The Arabic inſcription at the entrance, was thus explained to Mr. Norden: "The entrance into this "place witneſſeth, that there is no other God but one God, "and that Mohammed is his embaſſador." On one ſide of the Mokkias is a grand moſque, and on the weſt ſide of this moſque are ſtairs, leading down to the water: and here the people make their obſervations; for the mokkias itſelf is ſhut, and not readily opened to every one.

* It is called by the Greeks, Nilometron. Abdalaziz, brother of Caliph Abdalmalek, of the family of the Ommiads, erected one at Hulvan; but this was of no ſervice, and therefore Solomon the Caliph, who was ſon of Abdalmalek, built another in the iſland, where the river divides, one branch going to Cairo, the other to Gize. The Caliph Al-Mamon, of the family of the Abeſſides, built one in the Saïd, or Thebaid, near Banbenouda, in a place called Sourat, and repaired another in the city of Akhmim. In the 245th year of the Hejira, Motavakkel, ſon of Motaſſem, ninth Caliph of the family of the Abeſſides, hearing that the Nilometre erected in the iſland of Cairo, by Solomon, ſon of Abdalmalek, was ſpoiled, built one at Gizè, which is now called Mekias Algedid, or the New Nilometre: that by Soliman being called Mekias Alâtik, or the Old Nilometre. Moradi, an Arabian poet, ſitting on the banks of the Nile, near the Mekias, and reciting his verſes, was obſerved by an Egyptian, who ſuppoſing him to utter ſome incantation to hinder the increaſe of the Nile, threw the unfortunate poet into the river, and drowned him. See Herbelot's *Bibliotheque Orientale*.

Our Author, amongſt other deſigns, gives us a view of Gize, a large town on the weſt ſide of the Nile, oppoſite to Cairo, and the Iſle of Rodda. It is built of brick and mud, and has four or five minarets. This, according to ſome, was the very ſpot on which the antient Memphis ſtood; but it is not half ſo big as Old Cairo, and the plains about are overflowed by the waters of the Nile: a circumſtance the antient authors would have recorded of Memphis, if it had been ſituate in this place. Half a league to the ſouth of Grand Cairo is ſeen the great moſque of Otter-Ennabi; the Mohammedans have a great veneration for it, becauſe they believe, that the firſt Calif, Omar, in deſcending upon the ſpot where this moſque has ſince been founded in honour of him, left the impreſſion of his foot upon marble. Near this place is the town of Deir Etiin, which, as ſome pretend, ſignifies a convent of figs. Upon this occaſion Mr. Norden tells us, there are ſeveral kinds of figs in Egypt; but that which differs moſt from the common ſort, grows on the ſicamore, called giomez, in Arabic. This tree is as tall as the beech, and bears its fruit in a manner different from all other trees: for the figure, and further deſcription, of this tree, we refer to our Author. Here is alſo a print of Adam's fig-tree, commonly called bananas, and of two cypreſs-trees at Old Cairo: alſo of ſome other trees, and inſects, and utenſils, and inſtruments of huſbandry; with a plan of the ovens made uſe of in order to hatch chickens.

It is a great miſtake to ſuppoſe, that Egypt, by its natural fertility, and the annual overflowing of the Nile, requires, like Paradiſe, little or no labour to bring forth its productions; on the contrary, ſays our Author, 'I dare aver, from what I 'have ſeen with my own eyes, that there is no country where 'the land requires more culture, than the land of Egypt.' The beſt land is in Delta, becauſe it is more cultivated, and better inhabited, and from its low ſituation, receives greater advantage from the overflowing of the Nile. But this yearly inundation not proving ſufficient, the natives have contrivances for ſaving water. The antients ſucceeded wonderfully in their inventions for preſerving and diſtributing the waters of this river, to different parts of the country; witneſs their canals, aqueducts, lakes:—which, tho' now in ſo decayed a condition, are ſtill of prodigious advantage. They, however, approach ſo faſt towards ruin, that if the Arabs are not, by extreme neceſſity, obliged to work for their preſervation, in leſs than a century, Egypt will be reduced to as miſerable a ſtate as the leſſer Barbary, in the neighbourhood of the cataracts, where no one labours, or tills, beyond twenty or thirty paces from the ſides of the river. The proſperity of a province here de-

pends upon the care taken of the canals; but every one endeavours to gain what he can by them, inſomuch, that the Bey of Gize actually raiſes above 500 ‡ purſes, yearly revenue, on theſe canals; yet no body, it ſeems, takes any thought about keeping them in repair: ſo that they are continually decaying, and the fertility of the land decreaſes in proportion to their ruin*.

After this account of the natural and improved ſtate of Egypt, our Author proceeds to conſider the civil government of that country.

Selim I. Emperor of the Turks †, conquered Egypt in one compaign; and, to ſecure his conqueſt, he erected a Baſha, whom he made abſolute governor of all Egypt, accountable to none but the Emperor himſelf. Twenty-four Beys were alſo eſtabliſhed, to govern the provinces, with as abſolute power as the Baſha; to whom alone they were anſwerable for their conduct. One of theſe, as we obſerved before, was obliged to attend the Carats, or tribute, ſent every year to Conſtantinople; another to conduct the caravan to Mecca, and ſuch as were not otherwiſe engaged, were to aſſiſt once a week at the divan, or council of the Baſha, to receive the Grand Signior's orders, and to determine upon the moſt ſpeedy and effectual means of putting them in execution.

When Egypt ſupplies any troops for the ſervice of the Emperor, they are commanded by theſe Beys, or Begs, and the office of High Chancellor cannot be diſcharged but by one of them. The title of Bey they retain for life, but their continuance in any office depends upon the will of the Baſha. The power of theſe officers would be too great for ſubjects, but their charge ſeldom continues for more than one or two years, and the army is not at their diſpoſal. When Selim had defeated the Mamalukes, and eſtabliſhed this ſort of government

‡ About 30,000 l. ſterl.

* Mr. Norden might have compared Egypt with Holland. The preſervation of both depends upon the care they take of their dykes and canals; nor is there any work in the former, ſo great as the building ſuch a city as Amſterdam, upon piles in the ſea: but as both are againſt nature, ſhe, in the end, will get the better of them; and that ſoon of the latter, if the inhabitants depart but a very little more than they have already done, from that induſtry, honeſty, and concern for the public welfare, which at firſt made them what they are: and if the ſea returns upon them, their having exiſted, will be known only from tradition, and books.

† He was born in 1472, and conquered Egypt a few years before his death, which happened in 1519. He poſſeſſed many good qualities, and was as learned as he was brave. He was the ninth prince of the Ottoman family, and the firſt of the name of Selim.

already deſcribed, he put the militia upon the ſame footing as it was in other parts of the empire, mixing the natives with Turks drawn from other provinces: they were divided into different claſſes, called Portes; the two principal of which are the Janiſſaries and Aſſaffs, between whom there ſubſiſts great jealouſy, which ſeems to proceed from the inſolence of the former, who think the more highly of themſelves from the importance of their name at Conſtantinople. Every porte, or claſs, is commanded by an Aga, who is choſen by the corps, and receives his Caffetah, or commiſſion, from the Grand Signior. His power extends no farther than his own claſs, or diviſion. He aſſiſts at the divan, and preſides in all councils of his own corps; and has under him other officers, called Kiaja, or Kieche, and Sious; of the laſt, which are the loweſt in command, there may be ſome hundreds to each claſs, or porte.

They have no naval force here; and not more than ſix fortified places in all Egypt. The garriſons conſiſt of Janiſſaries, and Aſſaffs, commanded by an Aga, with ſubalterns, called Shorbaſhies. Their power is, ſtrictly ſpeaking, limitted to their fort; but they find the means of extending it to whatever paſſeth within their reach. In civil matters, the Cadi, as judge, determines all cauſes, without appeal; but not without apprehenſion that the parties may have powerful friends, who may call him to account for any injuſtice, before a higher tribunal. At Cairo, beſides the Cadi, is another officer, called Huali. The public markets, weights, and meaſures, fall under his cognizance. He traverſes the city day and night, attended with fifty officers; and has the power of life and death, without being accountable for any thing he does.

The government of provinces is generally committed to the Beys, but many places have only Caſheffs, or Caymakans *: the former have the care of three or four towns committed to them; the latter only one. Their power is the ſame as that of the Beys. In affairs of religion, Egypt is governed by the Mufti, and the Doctors of the law.

The Arabs in Delta, and higher up, beyond Cairo, are divided into Felacques and Bedouins. The firſt are peaſants, who live in towns, and are obedient to the Governors. The others live in tents, are divided into troops, each under the command of a chief they call Sheck, and every band forms a little camp. As they have no property, they often change their ſituation. When they continue any time, they agree with the Bey, or Cacheff, or Caimakan, at a certain price

* *Kajim Makâm*, locum tenens, a Lieutenant.

by the year, for leave to cultivate a quantity of land, ſufficient for corn, and for paſture for their cattle. Under this agreement they come and go into the towns, buy and ſell, and have all the privileges they can deſire; and are better uſed than the other ſubjects of the Grand Signior; for they have nothing to loſe, and, as military men, they can make themſelves feared. It would be well for Egypt if all the Arabs were to behave in this manner: the land would be better cultivated, and the officers receive greater, and more eaſy, tribute. But theſe Bedouins are of too roving a diſpoſition, and not honeſt enough to continue long in a place. When they have either done or received an injury, they decamp, and join other bands of Arabs, till they are become very numerous; and then, chuſing a good commander, they return to the country they left, and pillage it. Engagements of this ſort happen every year; in which the Bedouins often get the better; and then they pay no tribute, but carrying away whatever they pleaſe, greatly diſtreſs the people, particularly the Felacques, who, by this means, are not able to pay their tribute: which, therefore, the officers muſt make good; for the Baſha, and the Grand Signior, admit of no defaults. Beſides theſe Bedouins, there are other Arabs, who live upon the mountains oppoſite Ell-guzone. They are amphibious robbers, plundering all they can, both by land and water. The Bey of Girge is continually in purſuit of, but can not extirpate them.

The Arab Princes, called Shechs, command all that part of Egypt which lies on both ſides the Nile, between Girge and Eſuaan. They are tributary to the Grand Signior, and pay an acknowlegement to the Baſha, when they ſucceed upon the death of a former Shech, but not if he conveys his authority to them during his own life. They are exceedingly jealous of their power, and ſuffer not the Bey of Girge to enter their territories without aſking leave: which they never allow him, unleſs it be to go to Kene, where he aſſiſts at a feaſt; or to give his advice, when they think proper to aſk it. There are a great many of theſe princes, the chief of which are thoſe of Negadi, Achmin, Eſna, Farcinth, Nichee, Berdis, and Uladjeche. They frequently conſult together, for the common good of themſelves and their ſubjects, and generally agree; but if ſome are obſtinate, and diſagree, it ends in an open war. In theſe diſturbances they do not permit the Turk to aſſiſt either ſide with his troops: but then he often foments their diviſions, and by ſuch policy keeps them in proper ſubjection. When a Shech dies, and leaves ten ſons, without naming which of them ſhall be his ſucceſſor, the affair is re-

referred to the Baſha of Cairo, who is ſure to divide the inheritance among all the brothers. This ſentence not being agreeable to them, they fight it out, and he that conquers, muſt have recourſe to the Baſha again, and pay a large tribute to be confirmed in his dominions. It is not to be imagined, that all this is as ſoon done as ſaid; for theſe diſputes and proceſſes laſt ſometimes for two or three generations. Such of the Arab Princes as are moſt powerful, are moſt careſſed by the officers of the Porte; who being liable to be removed, take care to behave in ſuch manner towards theſe princes, that in caſe of neceſſity they may have a ſafe retreat among them.

We are now arrived at the concluſion of the firſt volume; the ſecond is come to hand, and next month, a view of its contents will be laid before our Readers. We make no apology for the length of this article; the work is new and curious; is written in a foreign language; and the remarks, and explanation of Arabic words, which we have added, may be of uſe to thoſe who ſhall read Mr. Norden's performance in the original.

Sh:

Concluſion of the Philoſophical Tranſactions, begun in our laſt. *See page 271, ſeq.*

Art. 22. *Extracts of two Letters to Thomas Holles, Eſq; concerning the late diſcoveries at Herculaneum.*

THESE Extracts are curious, but Art. 23. is more to our purpoſe, particularly Father Antonio's method of unfolding the paper ſcrolls lately diſcovered in the ſame ſubterraneous city.

This Friar, who is a writer at the Vatican, 'made a machine, with which, (by the means of certain threads, which being gummed, ſtuck to the back part of the papyrus, where there was no writing) he begins, by degrees, to pull, while, with a ſort of engraver's inſtrument, he looſens one leaf from the other, (which is the moſt difficult part of all) and then makes a ſort of lining to the back of the papyrus, with exceeding thin leaves of onion, (if I miſtake not) and with ſome ſpirituous liquor, with which he wets the papyrus, by little and little he unfolds it. All this labour cannot be well comprehended without ſeeing. With patience ſuperior to what a man can imagine, this good Father has unrolled a pretty large piece of papyrus, the worſt preſerved, by way of trial. It is found to be the work of a Greek writer, and is

'is a ſmall philoſophic tract (in Plutarch's manner) on muſic; 'blaming it as pernicious to ſociety, and productive of ſoft-'neſs and effeminacy. It does not diſcourſe of the art of mu-'ſic. The beginning is wanting, but it is to be hoped, that 'the author's name may be found at the end: it ſeems how-'ever to be the work of a ſtoic philoſopher; becauſe Zeno is 'much commended. The papyrus is written acroſs in ſo 'many columns, every one of about twenty lines, and every 'line is the third of a palm long. Between column and co-'lumn is a void ſpace of more than an inch. There are now 'unrolled about thirty columns, which is about half of the 'whole; this roll being one of the largeſt: the letters are diſ-'tinguiſhable enough. Father Antonio, after he has looſened 'a piece, takes it off where there are no letters, and places 'it between two cryſtals, for the better obſervation; and then 'having an admirable talent in imitating characters, he copies 'it with all the lacunæ, which are very numerous in this 'ſcorched papyrus; and gives this copy to the Canon Maz-'zocchi, who tries to ſupply the loſs, and explain it. The 'letters are capital ones, and almoſt without any abbreviation. 'The worſt is, the work takes up ſo much time, that a ſmall 'quantity of writing requires five or ſix days to unroll, ſo 'that a whole year is already conſumed about half this roll. 'The lacunæ, for the moſt part, are of one or two words, 'that may be ſupplied by the context. As ſoon as this roll is 'finiſhed, they will begin a Latin one. There are ſome ſo 'voluminous, and the papyrus ſo fine, that unrolled, they 'would take up an hundred palms ſpace. They tell me, that 'ſome of the Latin ones are in a running hand; which con-'firms the opinion of the Marquis Maffei, "That the cha-"racter by us abſurdly called Gothic and Lombard, is the "antient running hand corrupted by time." However, I 'have not ſeen any of theſe laſt. The curioſity of theſe pa-'pyri is, that there is no little ſtaff of wood, on which they 'were rolled.

'Thus have I told you all that I know concerning theſe 'papyri.

'We may comfort ourſelves, that the affair is in good 'hands; being under the care and conduct of ſo learned an 'antiquarian, as the Canonico Mazzocchi, and of this able 'and adroit Father Antonio.'

Gr.

Art.

Art. 25. *Letters of Henry Eeles, Eſq; concerning the cauſe of the aſcent of Vapour and Exhalation, and thoſe of winds; and of the general phænomena of the weather and barometer.*

There have been ſeveral hypotheſes propoſed, in order to account for the aſcent of vapours. Des Cartes was of opinion, that the particles of water, by the action of the ſun, are formed into hollow ſpheres, filled with the *materia ſubtilis*; by which means they are rendered lighter than an equal bulk of air, and conſequently muſt aſcend in it.

But as the *materia ſubtilis* could never be proved, this theory gave no ſatisfaction to thoſe who would not admit of any occult agent in accounting for the phænomena of nature. Inſtead of the *materia ſubtilis*, they had therefore recourſe to the air, and ſuppoſed, that by the action of the ſun on the ſurface of the water, the aqueous particles are formed into bubbles, filled with a flatus, or warm air, whereby they are rendered ſpecifically lighter than thoſe of air, and therefore muſt riſe therein.

Thoſe among the foreign philoſophers, who maintain fire to be a particular ſubſtance, ſuppoſe, that the rays of the ſun, or the particles of fire ſeparated from them, adhere to thoſe of the water; by which means the aqueous particles are rendered lighter than an equal bulk of air, and conſequently, by the laws of hydroſtatics, muſt aſcend in it.

Dr. Deſaguliers, aware of the objections made to the above hypotheſes, advanced another. He ſuppoſed, that the particles of water are ſo far ſeparated by heat, as to be without the ſphere of each other's attraction, when they begin to repel each other, and by that means riſe from the ſurface of the fluid in form of a vapour, or body of particles, which are at equal diſtances from each other; and becoming thus ſpecifically lighter than the ſame bulk of airy particles, they will riſe in the fluid body of air, till they come to that part of it which has the ſame gravity: where they will form what we call clouds, and will move with the current of the air in thoſe regions.

Such are the principal hypotheſes which have been advanced to account for the aſcent of vapours; but all of them are liable to ſo many objections and difficulties, that ſome have, with very good reaſon, declared, they 'can think of no way of accounting for the riſe of vapours, according to the received 'principles of philoſophy *.

As

* See Rowning's Syſtem of Philoſophy, Vol. I. p. 138. where the reader will find the ſeveral objections brought againſt theſe hypotheſes.

As therefore, neither impulſion, rarefaction of the air, or any alteration of the watry particles, by expanſion, is ſufficient to account for the aſcent of vapours, our Author has advanced a new hypotheſis: that of electricity. He obſerves, that there is but one way of altering the ſpecific gravity of the particles of vapour and exhalation, to render them lighter than air; which is, by adding to each particle a ſufficient quantity of ſome fluid, whoſe elaſticity and rarity are exceedingly greater than that of the air. That the electric fire is ſuch, will be eaſily granted; but how far it is adapted to this purpoſe, can only be determined by experiments; by the help of which Mr. Eeles has found, 'that all fumes ariſing from fire, whether 'blazing or otherwiſe, and all ſteams ariſing from boiling or 'warm water, and from all other fluids, and the breath of 'man, and of all other animals, and all the effluvia thrown off 'by perſpiration, are ſtrongly electrified.' And well known experiments have ſhewn, 'Firſt, that deſultory motion by 'which it flies off from an electrified body to any number of 'non-electrics, which are brought within the ſphere of its 'activity and affection, until it be equally diffuſed through all.

potheſes. With regard to that hypotheſis which ſome have advanced, namely, That a body divided into minute particles, will aſcend in a fluid ſpecifically lighter than itſelf, it is too evidently falſe to need a refutation: for tho' it be admitted, that the ſolidity of a globular particle increaſes as the cube, but the ſurface only as the ſquare, of the diameter, and conſequently very ſmall bodies will have much larger ſurfaces, in proportion to their ſolid contents, than larger bodies will; yet this increaſe of ſurface, whilſt the ſpecific gravity remains the ſame, will as much retard its aſcent as its deſcent; and the proportion between the weight of a particle of one body or fluid (water for inſtance), and the weight of a particle of the ſame dimenſions of another fluid (as air) will be the ſame as between the weights of larger maſſes of theſe fluids. Thus, leaf gold, for inſtance, immerſed in a baſon of water, will not riſe to the ſurface; but, on the contrary, ſink to the bottom. Some caution, however, muſt be uſed in making this experiment; for leaf-gold being ſo very tenuous, is apt to fold in immerſing it in the water, and by that means confine ſome particles of air, which muſt render it lighter than water, and conſequently it will then riſe to the ſurface. It is therefore neceſſary, after the gold is immerſed, that theſe folds be entirely taken out, and the leaf preſſed with the finger againſt the bottom, till all the particles of air are diſcharged, and the water brought in contact with every part of its ſurface; after which it will no longer aſcend to the ſurface of the water, but, on the contrary, if raiſed to it, will immediately ſink to the bottom by its own gravity.

'&c.

'Secondly, that the ſphere of its activity is increaſed by heat. 'Thirdly, that this fire does not mix with air. Fourthly, 'that it intimately pervades water, and many other bodies, 'covering their ſuperficies to a certain diſtance; which diſ-'tance is not in proportion to the bulk of the body electrified, 'but in proportion to the ſtate of activity of the electrical 'fluid.' To this our Author adds, that he found by experiment, 'Fifthly, that this electrical fluid readily joins with 'any fire which fumes, or rather with the blaze or fumes of 'any fire; but will not mix or fly off with the fire of red hot 'iron, or any other metal which does not fume.—

'Now to ſhew that this electrical fire, or fluid, is the 'principal cauſe of the aſcent of vapour and exhalation, we 'need only prove, that it attends all vapour and exhalation, 'and that in ſuch quantity, as is neceſſary to render them 'ſpecifically lighter than the lower part of the atmoſphere.

'I ſhall not undertake to determine, by what cauſe vapour 'and exhalation are detached from their maſſes, whether by 'the ſolar or culinary fire, or by the vibrations of the elec-'trical fluid, rendered more active by thoſe fires; tho' I am 'led to think the latter. But it is evident, that they are 'emitted in exceeding minute diſtinct particles, and that 'theſe particles muſt paſs through that electrical fluid which 'ſurrounds the ſurface of the maſs; and that, by that means, 'they muſt be equally electrified with the maſs; that is, they 'muſt be covered with the electric fluid to as great a diſtance 'from their ſuperficies as the maſs is covered, which muſt al-'ways be in proportion to the ſtate of activity of the electrical 'fluid. In which ſtate, when they have paſſed the ſurround-'ing fluid, they muſt be repelled by it, and alſo repel each 'other; and if each particle of vapour, and its ſurrounding 'fluid, occupy a greater ſpace than the ſame weight of air, 'they muſt be fitted to aſcend till they come in equilibrium 'with the upper and rarer part of the atmoſphere; where 'they muſt float until their ſpecific gravity is altered. As it 'is very difficult to aſſign the magnitude of each particle of 'vapour and exhalation, and that of the ſurrounding fluid, 'and to ſhew, that both taken together occupy a greater por-'tion of ſpace, than the ſame weight of air, we can only 'apply to experiment, to ſhew that it is poſſible that it may 'be ſo; and that will ſhew, that in all probability it is ſo; 'ſince it is evident, that every particle muſt be endued with 'a portion of this electrical fire, or fluid, and that there is 'not any other ſufficient cauſe aſſigned for their aſcending.

'It

'It is evident, that, upon electrifying any light matter, 'ſuch as down, or the downy parts of feathers, their ſpeci- 'fic gravity is much leſſened; and that by holding another 'electrified body under them, they may be driven upwards at 'pleaſure. It is alſo evident, from experiment, that the 'more you divide the parts of ſuch bodies, the more of their 'ſpecific gravity they will loſe by being electrified; and by 'dividing them into very minute parts, I have found, that 'they aſcended to a conſiderable height after they were elec- 'trified. From whence I think it highly probable, that the 'exceeding ſmall particles of vapour and exhalation may be, 'and are ſufficiently electrified to render them ſpecifically 'lighter than the lower air; and that they do aſcend by that 'means. And that they will aſcend proportionably higher, 'as the ſurrounding fluid is proportionally greater than the 'particle which is carried up.'

Our Author next proceeds to ſhew, that the aſcent and deſcent of vapour and exhalation, attended by this electrical fire or fluid, is the cauſe of all the regular and irregular motions we find in the atmoſphere. And alſo, 'Firſt, 'why it generally rains in winter while the wind is ſouth, 'ſouth-weſt, and weſterly. Secondly, why north-weſt winds 'are generally attended by ſhowers in the beginning, and be- 'come more dry as they are of longer continuance. Thirdly, 'why north and north-eaſt winds are generally dry. Fourth- 'ly, why the eaſt wind continues dry and dark for a conſi- 'derable time together. Fifthly, why ſqualls precede heavy 'and diſtinct ſhowers; and why a calm enſues for ſome little 'time after they are paſſed. Sixthly, why ſtorms and high 'winds ſeldom happen in a ſerene ſky, without clouds. Se- 'venthly, why the vapours, in warm ſeaſons, coaleſce to 'form thoſe diſtinct denſe clouds, which produce thunder and 'heavy ſhowers. Eighthly, why the barometer falls loweſt in 'long continued rains, attended by winds; and why it riſes 'higheſt in long continued fair weather; and why the inter- 'mediate changes happen. Ninthly, of land-breezes, and 'ſea-breezes, and water-ſpouts.'

It would extend this article too far, to ſhew in what manner Mr. Eeles has accounted for theſe phænomena; we ſhall therefore only add the experiments by which our Author found all aſcending vapours and exhalations to be electrified.

'I extended,' ſays he, 'a fine ſtring of ſilk eight feet ho- 'rizontally, and from the middle ſuſpended two pieces of ſuch 'down as grows upon our turf-bogs, by two pieces of fine 'ſilk, about twelve inches each in length; and then, by rub-

'bing

'bing a piece of ſealing-wax on my waiſtcoat, over my ſide, I 'electrified the pieces of down; and then brought ſundry burn-'ing things under them, ſo as to let the ſmoke paſs in great 'plenty thro' and about them, to try whether the electric fluid 'would run off with the ſmoke; but I had the pleaſure to ſee, 'that the down was but a little affected by the paſſage of the 'ſmoke, and ſtill remained electrified. I then brought ſundry 'ſteams from the ſpout of a boiling tea-kettle, and otherwiſe, in 'the ſame manner, and ſtill found that the down remained elec-'trified. I then breathed on them in great plenty, but found 'that the down ſtill remained electrified. I then joined the 'palms of my hands together, with the fingers extended per-'pendicularly under the down, which ſtill remained electrified, 'altho' the ſubtile effluvia, thrown off by perſpiration, paſſed 'in great plenty through the down; as may appear by hold-'ing one or both the hands in the ſame manner, under any 'light matter floating in the air, which will be driven up-'wards thereby, with as great velocity as an electrified feather 'is, by any electrified body held under it. In ſhort, I tried 'all the vapours and exhalations I could think of, in the ſame 'manner, and with the ſame ſucceſs.

'I then warmed a wine-glaſs, and with the ſkirt of my 'coat held inſide and outſide, the glaſs between my fingers 'and thumb: I rubbed the glaſs briſkly about, and electrified 'the down, and found all experiments anſwer in the ſame 'manner as they did with the wax. I mention this particular 'becauſe ſome writers on electricity have ſaid, that there were 'two kinds of electrical fire, the one reſinous, and the other 'vitreous; becauſe light bodies, electrified by glaſs, are at-'tracted by electrified wax, &c. and thoſe electrified by reſins 'are attracted by glaſs. But I think theſe different effects 'muſt ariſe from ſome differing qualities in the reſin and glaſs, 'which have power to actuate this fire differently. For if 'there were really two diſtinct ſpecies of this fire, oppoſite in 'their nature, the aforementioned experiments would have 'a very different conſequence from what appears. For if the 'vapours were impregnated by the vitreous fire, they muſt ab-'ſorb, or ſome way diſturb the reſinous fire, which electri-'fies the down, and ſo *vice verſa*: but we find, that the 'ſame vapour, with its electric fire, paſſes through the electri-'fied down, in the ſame manner, whether it be electrified by 'glaſs or reſin.—

'The electricity remaining in the electrified down, after 'theſe experiments made it appear, that the ſmoke and ſteams 'muſt be either electrics, or non-electrics electrified, it was 'eaſy to ſuppoſe them non-electrics, as they ariſe from non-

'electric bodies; and the more, becauſe the higheſt electrics, 'by a diſcontinuity and comminution of their parts (long be- 'fore they come to be as minute as the particles of aſcending 'vapour) become non-electrics, or conductors of electricity. 'For glaſs, reſin, wax, &c. all become non-electric, even 'in fuſion. But to try whether the ſteams, &c. were non- 'electrics, I only bedewed the wax and glaſs with my breath, 'ſteams, &c. from my hand, to the end of the wax and 'glaſs; and then touching the electrified down with the end 'of the glaſs or wax, I found that the electrical fire imme- 'diately paſſed from the down into my hand, through the 'ſteams, &c. which reſted on the wax and glaſs. Which I 'think ſufficiently proves the ſteams, &c. to be non-electric; 'and I think, that it as plainly appears, that they are all elec- 'trified while aſcending, becauſe the electrical fire in the down 'does not join with them in their paſſage through it; which 'otherwiſe it would do with them, or any non-electric not 'electrified.'

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Art. 27. The Abbè Sauvages, of the Royal Society of Montpelier having diſcovered, that the juice of the *Toxicodendron Carolinianum foliis pinnatis, floribus minimis herbaceis* tinged linen with a deeper black than any other known preparation, and without the leaſt acrimony; the Abbè Mazeas, F. R. S. informs Dr. Hales, that it indeed is an excellent black, but that the juice of the *Toxicodendron triphyllum folio ſinuato pubeſcente*, T. 611. which is a native of Virginia, ſtruck a finer and ſpeedier black than the former, which however was exceeded by the juice of the *Toxicodendron triphyllum glabrum*, T. 611. Neither boiling water with ſoap, nor a ſtrong lye of the aſhes of green wood, diminiſhed in the leaſt the depth and ſplendor of theſe colours.

As the blacks of our painted cloths, prepared from iron and nut-galls, grow ruſty after a certain number of waſhings, and in time wear out, this American, and more laſting, varniſh, may be an improvement. Mr. Philip Miller, however, informs the ſociety, that it is no diſcovery of the Abbè's, as Kæmpfer mentions the black-tinging quality of the Carolina *Toxicodendron*; and we know, that the Japaneſe ſtain all their utenſils, and that the Calicuts paint themſelves, with it.—This varniſh is obtained by wounding the tree (*a*). It is white, and clammy, at firſt, but ſoon turns black when expoſed to the air; and needs no preparation, unleſs ſome dirt ſhould mix with it, and

(*a*) When the ſhrub is ſufficiently drained of its juices, they cut it down to the ground. New ſtems ariſe from the root, which in three years are again fit for wounding.

then

then the Japaneſe ſtrain it through a coarſe gauſe, and putting it into wooden veſſels, doubly ſecure it from evaporating, with oil, and a ſkin over it. A good varniſh is alſo made of the juice of the Caſhew-nut-tree.

The firſt ſpecies, the inhabitants of Carolina, and the Bahama iſlands, call poiſon-tree, and poiſon-aſh; and the other two ſorts are named poiſon-oak, in Virginia and New England. Theſe appellations are expreſſive of their properties; for the varniſh emits a poiſonous vapour, which occaſions violent head-achs, and ſwellings of the lips, of thoſe who handle it, unleſs they tie a handkerchief over their noſe and mouth.

As the Toxicodendrons are common in our northern, and the Caſhew-nut-trees in our ſouthern colonies of America, it were to be wiſhed, concludes Mr. Miller, that the inhabitants of both would make ſome experiments to collect this varniſh, as it may not only produce much profit to themſelves, but alſo become a national advantage.

Art. 28. *A Letter to the Right Hon. the Earl of Macleſfield, Preſident of the Royal Society, concerning the method of conſtructing a table for the Probabilities of Life, at London; from the Rev. William Brackenridge, D. D. and F. R. S.*

The generally aſſumed data, employed by political arithmeticians in their calculations, have, when ſeparately taken, been often found uncertain, and ſometimes manifeſtly erroneous; nevertheleſs, that, in conjunction, there is more than a probability of making ſome uſeful deductions from them, this article pretty clearly evinces. The number of diſſenters, of various denominations, as well foreigners as natives, of whoſe baptiſms no account is taken, Dr. Brackenridge juſtly obſerves, renders the London bills of mortality very incompetent regiſters of births: he alſo takes notice that, in computing the probability of life, there is no better dependence on the numbers of burials therein delivered, eſpecially above the age of twenty; as about that period there is a continual acceſſion of multitudes of ſtrangers to this metropolis, on different occaſions: whereby our burials are always in a fluctuating ſtate. Hence he concludes, that thoſe who have formed their calculations upon the London bills only, have been led into ſeveral miſtakes and inconſiſtencies.

Dr. Halley, whoſe table has ever been eſteemed the moſt exact, and uſeful, of any thing of this kind, founded his computations on the bills of mortality at Breſlau; but the difference of country, and way of living, having been objected

againſt Dr. Halley's ſcheme, with reſpect to London, Dr. Brackenridge propoſes to rectify the errors that have ariſen from the ſeparate conſideration of theſe bills, by making uſe of ours, ſo far as the age of twenty years, and thoſe of Breſlau for the ſubſequent periods of life.

Upon this principle our learned calculator endeavours to determine the annual number of births here; in order to which, ſays he, 'we muſt have the number of burials known, at leaſt 'in the ſeveral periods, till the 20th year; viz. under two, 'between two and five, between five and ten, and between 'ten and twenty. And it is evident, if we ſuppoſe no acceſ-'ſion of ſtrangers, that the number of the living, in any one 'year, will be equal to the difference between the births and 'the ſum of all the ſubſequent burials at each age till that year. 'The number of the living in any one year is eaſily known, 'if we ſuppoſe the probability of life to be the ſame as at Bre-'ſlau; for then the number of dead there, will be to the 'number of the living, as the dead at London to the living. 'Thus in the 20th year, the dead and living at Breſlau are as '6 and 598, and the dead at London are 73, or more exact-'ly 72,88; therefore the living muſt be 7263. The dead 'in the intermediate years at London may likewiſe be found, 'by means of Dr. Halley's table. For, by proportion, if the 'dead at Breſlau, from the age of ten to twenty complete, 'be 61, and in the 20th year 6, and the dead at London for 'the ſame period be 741; then will the dead in the 20th year 'be 73. And therefore if the living at London, in the 20th 'year of their age be found to be 7263; this muſt be equal to 'the number of births, having ſubſtracted from them all the dead 'in each of the preceding nineteen years. And conſequently, 'if we put x for the number of births, we ſhall have this 'ſimple equation: $x-8819-2006-805-741$ * $+73=$ '7263; and thence the number of births $X=19561$. And 'the ſame number would have been produced from any inter-'mediate age, between twelve and twenty. So that, if we could 'be certain of the number of the dead, there could be no doubt, 'but that 19561, would nearly, at an average for ten years, be 'the whole of the births yearly. And this is greater than the 'number of baptiſms known, 14626, taken likewiſe at a me-

* Dr. Brackenridge has, in the beginning of the article, given a table of the number of burials, at the ſeveral ages, taken upon an average, from the bills of mortality, for ten years, from 1743 to 1753: to which he has annexed the numbers of the dead at the reſpective periods at Breſlau. From this table theſe numbers are taken.

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'dium, for the ſame ten years, from 1743 to 1753 inclusive, 'by the number 4935.

'From which, by the way, we may ſee, as this difference 'between the births and baptiſms muſt be occaſioned by diſſen- 'ters, that the number of ſuch, of all denominations, both 'proteſtant, and popiſh, with the Jews, do not make above 'one fourth of the whole of the people within the bills of 'mortality; and conſequently that the proteſtant diſſenters, 'excluſive of Quakers and Jews, are not above an eighth 'part of the whole. And we may alſo obſerve, that as the 'difference between the births, 19561, and burials, 24867, 'is 5306, there muſt be a conſtant ſupply, yearly, of at leaſt '5000 ſtrangers, to keep up the people within the bills, to their 'preſent number: and the births are to the dead, yearly, about 'four to five.—

'Now, from the births found, 19561, and the numbers of 'the dead in the different periods known by our bills, it will 'be eaſy to form a table of the decrements of life; becauſe 'the dead in the intermediate years may be found by what has 'been ſaid above. And accordingly I have computed the 'following, which is conſtructed from the London and Breſ- 'lau bills together; which I think is a ſurer method of com- 'puting for us at London, than from either of them alone. 'The firſt part, to the 21ſt year, is done from our bills, and 'the other part from the Breſlau; but it is formed in ſuch a 'manner, that it goes on, as if from the bills of one place 'only. For after the age of twenty it is continued by propor- 'tion, by making the dead at London in the decennial periods, 'to have the ſame ratio to one another, as the dead at Bre- 'ſlau. It ſuppoſes one thouſand perſons born in one year, and 'ſhews the annual decreaſe of them by death till eighty-ſeven 'years of age, which may be conſidered as the utmoſt period 'of life. The intermediate numbers marked *d*, ſhew the dead 'in each year. The uſe of this table is well known to all 'who can compute the value of annuities for lives.

Age	*Perſ.*	*Age*	*Perſ.*	*Age*	*Perſ.*	*Age*	*Perſ.*
1	1000	6	447	11	406	16	386
	323 *d.*		13 *d.*		4 *d.*		3 *d.*
2	677	7	434	12	402	17	383
	127 *d.*		9 *d.*		4 *d.*		4 *d.*
3	550	8	425	13	398	18	379
	45 *d.*		7 *d.*		4 *d.*		4 *d.*
4	505	9	418	14	394	19	375
	32 *d.*		6 *d.*		4 *d.*		3 *d.*
5	473	10	412	15	390	20	372
	26 *d.*		6 *d.*		4 *d.*		4 *d.*

Age	*Perſ.*	*Age*	*Perſ.*	*Age*	*Perſ.*	*Age*	*Perſ.*
21	368	38	288	55	181	72	75
	4 *d.*		6 *d.*		6 *d.*		7 *d.*
22	364	39	282	56	175	73	68
	4 *d.*		5 *d.*		6 *d.*		7 *d.*
23	360	40	277	57	169	74	61
	4 *d.*		6 *d.*		6 *d.*		6 *d.*
24	356	41	271	58	163	75	55
	4 *d.*		6 *d.*		6 *d.*		6 *d.*
25	352	42	265	59	157	76	49
	4 *d.*		6 *d.*		6 *d.*		6 *d.*
26	348	43	259	60	151	77	43
	4 *d.*		6 *d.*		6 *d.*		6 *d.*
27	344	44	253	61	145	78	37
	4 *d.*		6 *d.*		6 *d.*		6 *d.*
28	340	45	247	62	139	79	31
	5 *d.*		6 *d.*		7 *d.*		5 *d.*
29	335	46	241	63	132	80	26
	5 *d.*		6 *d.*		6 *d.*		4 *d.*
30	330	47	235	64	126	81	22
	5 *d.*		6 *d.*		6 *d.*		4 *d.*
31	325	48	229	65	120	82	18
	5 *d.*		7 *d.*		6 *d.*		3 *d.*
32	320	49	222	66	114	83	15
	5 *d.*		7 *d.*		6 *d.*		2 *d.*
33	315	50	215	67	108	84	13
	5 *d.*		7 *d.*		7 *d.*		2 *d.*
34	310	51	208	68	101	85	11
	5 *d.*		7 *d.*		6 *d.*		2 *d.*
35	305	52	201	69	95	86	9
	6 *d.*		7 *d.*		6 *d.*		2 *d.*
36	299	53	194	70	89	87	7
	6 *d.*		7 *d.*		7 *d.*		
37	293	54	187	71	82		
	5 *d.*		6 *d.*		7 *d.*		

The above table having been, at firſt, erroneouſly printed *, and ſince haſtily retailed with all its errors, tho' ſome of them could not well have eſcaped a critical reader, induced us to believe the inſertion of it, perfectly correct, would not be unpleaſing. Hence the preceding calculation became the more neceſſary, for the readier underſtanding of the table: which we the rather mention as an apology for having allowed ſo much room to this article.

* The Society have ordered the leaf to be re-printed, with the neceſſary corrections, with which the poſſeſſors of this volume may be ſupplied by the publiſher.

Art. 29. *Some account of a Sheep ſhewed alive to the Royal Society, in November* 1754, *having a monſtrous horn growing from his throat; the ſtuffed ſkin of which, with the horn, in ſitu, is now in the Muſeum of the Society. By James Parſons, M. D. and F. R. S.*

This preternatural horn meaſured two feet ſeven inches on its convex, or anterior ſurface, and two feet, one inch, on the concave ſide; its greateſt circumference, two feet, two inches; middle circumference, one foot, ſix inches; and near the apex, one foot; and weighed ſixteen pounds, averdupoiſe. But what was ſtill more ſurpriſing, 'upon opening 'the ſheep, there was found, in the top of the horn, next 'the throat, which is hollow half way down, a ſkull, of a 'contracted round form, with blood-veſſels running upon it, 'and a bag filled with grumous blood, among which was a 'ſubſtance like a ſheep's liver and lungs, and a perfect ſound 'kidney, like that of a freſh loin of mutton.' B

Art. 30. In this article Monſ. Daviel, Conſulting Surgeon in ordinary, and Oculiſt to the French King, ſhews, that the cancers of the eye-lids, noſe, great angle of the eye, and its neighbouring parts, called the *noli me tangere* (*b*), deemed hitherto incurable, both by antients and moderns, are as curable as other diſtempers.

Mr. Daviel lays it down as a rule, that thoſe cancerous tumours have their ſeat in the Perioſteum and Perichondrium, from whence they ſometimes ſhoot into the bones, &c. themſelves; and aſſerts, that unleſs the diſeaſed membranes, &c. are removed by total exciſion, the diſorder regenerates, which cauſtics only irritate. This theory is backed by ten inſtances of its ſucceſs. C—P

Art. 32. *Some Obſervations upon an American Waſp's Neſt, ſhewn to the Royal Society. By Mr. Iſrael Mauduit, F. R. S.*

In the memoirs of the Royal Academy of Paris, for the year 1730, page 243, Paris edition, M. Reaumur has given a very curious deſcription of one of theſe neſts. The outſide of the neſt is a kind of paper, compoſed of the fibres of wood in its firſt ſtage of decay; when, by having been long expoſed, in the air, to the action of the ſun and rain, its external parts begin to ſeparate, and give theſe inſects an opportunity to tear off certain ſmaller filaments, which are then

(*b*) There is an impropriety in this term, as ſurgeons do not call thoſe tumours *noli me tangere* till they are in their ulcered and ſpreading ſtate, which none of M. Daviel's caſes were.

looſened, and which they collect together into a little ball; and having moiſtened it into a kind of paſte, ſpread it out with their talons and four feet, into its preſent form. Theſe neſts are ſuſpended on the lower kinds of trees, in the thickeſt parts of the American woods. 'The figure is that of a conoid, or 'accumulated oval: its longeſt diameter is twenty inches, the 'ſhorter, near the baſe, is twelve.

'It is perforated on both ſides, for the inhabitants to enter 'or go out at.' Mr. Reaumur adds, that the waſps always enter at one hole, and come out at the other; and tho' each hole will admit but one waſp at a time, yet by this regulation their motion is never retarded.

B

Art. 33. *An Extract of a Letter written by the Magiſtrates of the City of Maſcali, in Sicily, and ſent from their public office to Naples, concerning a late eruption of Mount Ætna. Tranſlated from the Italian.*

'On Sunday the 9th of March 1755, about noon, Mount 'Ætna began to caſt from its mouth a great quantity of flame 'and ſmoke, with a moſt horrible noiſe. At four of the clock 'of the ſame day, the air became totally dark, and covered 'with black clouds; and at ſix, a ſhower of ſtones, each of 'which weighed about three ounces, began to fall, not only 'all over the city of Maſcali, and its territory, but all over 'the neighbourhood. This ſhower continued till a quarter 'after ſeven; ſo that by the darkneſs of the air, the fall of 'ſtones, and the horrible eructations of the mountain, the 'day of judgment ſeemed to ſome to be at hand. After the 'ſtones had ceaſed falling, there ſucceeded a ſhower of black 'ſand, which continued all the remainder of the night. The 'next morning, which was Monday, at eight o'clock, there 'ſprung from the bottom of the mountain, as it were, a ri-'ver of water; which, in the ſpace of half a quarter of an 'hour, not only overflowed, to a conſiderable diſtance, the 'rugged land that is near the foot of the hill, but upon the 'water's ſuddenly going off, levelled all the roughneſs and in-'equalities of the ſurface, and made the whole a large plain 'of ſand. A country fellow, who was preſent at ſo ſtrange a 'ſight, had the curioſity to touch this water, and thereby 'ſcalded the ends of his fingers. The ſtones and ſand, which 'remain wherever the inundation of the water reached, differ 'in nothing from the ſtones and ſand of the ſea, and have 'even the ſame ſaltneſs. This account, however fabulous it 'appears, is moſt exactly true. After the water had done 'flowing, there ſprung from the ſame opening a ſmall ſtream

'of fire, which laſted for twenty-four hours. On Tueſday, 'about a mile below this opening, there aroſe another ſtream 'of fire, which being in breadth about four hundred feet, like 'a river began to overflow the adjoining fields, and actually 'continues with the ſame courſe, having extended itſelf about 'two miles, and ſeeming to threaten the neighbourhood.' B

Art. 34. *Some account of the Charr fiſh, as found in North-Wales. In a letter from the Rev. Mr. Farrington, of Dinas, near Cærnarvon, to Mr. Thomas Collinſon, of London. Communicated by Mr. Peter Collinſon, F. R. S.*

Mr. Farrington tells, that the charr is called in Welch, *torgoch*, a compound of *tor*, the lower part of the belly, and *goch*, red; in Engliſh, red-belly: and that it greatly reſembles the trout, but is much more elegant and delicate. 'They 'appear to us,' ſays Mr. Farrington, 'but at one ſeaſon of 'the year, about the winter ſolſtice: their ſtay is but of ſhort 'continuance, as if an act of neceſſity, and they were in 'haſte to be gone to ſome more remote and private habitati-'ons. Three lakes, or large pools, at the foot of Snowden, af-'ford being and ſubſiſtence to this remarkable finny race.— 'They never wander far from the verge of theſe lakes, or the 'mouths of the rivers iſſuing from them; but traverſe from 'one end to the other, and from ſhore to ſhore indifferently, 'or perchance as the wind ſits, in great bodies; ſo that it is a 'common thing to take in one net, twenty or thirty dozen 'at a night in this place; and not above ten or a dozen fiſh 'in all at any other. Thus in winter froſts and rigours, they 'ſport and play near the margins of the flood, and probably 'depoſit their ſpawn, and continue their kind; but in the 'ſummer heats, they keep to the deep and center of wa-'ter abounding in mud and large ſtones, as the ſhoaler parts 'do with gravel.' Mr. Farrington adds, the whole number of the charrs annually taken in the two pools of Llanberris, does not amount to an hundred dozen. B.

Art. 35. *A method propoſed to reſtore the hearing, when injured from an obſtruction of the Tuba Euſtachiana. By Mr. Jonathan Wathen, Surgeon.*

This is done by injection. Mr. Wathen gives ſome inſtances of its ſalutary effects. He acknowleges, in a note, that he had the firſt hint of this method from Mr. Douglas, the Surgeon; and we could have wiſhed, that Mr. Douglas, himſelf, had communicated it to the Society; Mr. Wathen's anatomy of the parts being far from accurate; nor has he aſcertained

thoſe diſeaſes of the Tuba Euſtachiana in which this method can be of moſt ſervice: ſome other objections, too, may be made, both to his quotations and caſes. G—r

Art. 36. *Tentamen Chemicum de calcis vivæ actione in ſalem volatilem alcalinum. Auctore Johanne Alberto Schloſſer, Ultrajectino, M. D.*

Dr. Schloſſer obſerves, that there is no difference in volatile alcaline ſalts; but by the admixture of quick-lime, great part of their qualities are deſtroyed; and therefore it is neceſſary to diſtinguiſh a ſalt thus prepared, by a different name. Boerhaave calls it an igneous ſpirit, from a kind of igneous property he imagined was communicated to it from the quick-lime; and this name our Author has adopted.

Hoffman, Boerhaave, Pott, Duhamel, Macquer, Malouin, Alſton, and Whytt, have made a great variety of experiments on quick-lime, from a careful compariſon of which, particularly thoſe of Boerhaave and Pott, the Doctor is perſuaded, That quick-lime is a true ſimple alcaline earth, brought to its utmoſt purity by the force of fire; that the ſalts extracted from quick-lime do not properly belong to its original compoſition, but are derived from various acids, attracted from the atmoſphere, and united with quick-lime, as a real alcaline earth; and therefore, that the pureſt and ſtrongeſt quick-lime water, is a ſimple and well ſaturated ſolution of this alcaline earth. Adding, that if ſome of the above authors had read Pott, their experiments would have probably been conducted in a different manner.

In order to diſcover the nature and properties of the igneous ſpirit, our Author took a drachm of very pure volatile, alcaline ſalt, extracted from ſal amoniac, by a fixed alcali, which he diſſolved in a little diſtilled rain-water. Into this ſolution he poured twelve ounces of ſtrong quick-lime water filtrated; the mixture immediately became opaque and milky, and white flocculi precipitated to the bottom and ſides of the veſſel. As theſe flocculi precipitated, the milkineſs diſappeared, and the liquor recovered its tranſparency. The ſame quantity of lime-water was again added, and the ſame phænomena followed. In this manner the addition was repeated, till fifty-four ounces of lime-water was poured into the volatile alcaline ſolution; the ſame phænomena ſucceeding each affuſion of the lime-water, but in a leſs degree, ſo that the laſt affuſion produced hardly any alteration.

On examining the liquor, the flocculi were found adhering ſo faſt to the bottom and ſides of the veſſel, as not to be ſeparated

parated by agitating the liquor, ſo that our Author was obliged to make uſe of a ſmall ſtick. The liquor was then filtrated through paper, by which means it was again rendered tranſparent, and the flocculi remained in the paper cone.

The filtrated liquor retained a ſmall taſte of the lime, but was not the leaſt ſaline. It had a ſtrong ſmell of an igneous ſpirit. Syrup of violets being mixed with it, ſcarce indicated any change to green. A very ſtrong vitriolic acid mixed with it cauſed no effervescence; nor was there any effect produced by adding a fixed alcaline ſalt.

The flocculi in the paper cone being thoroughly and carefully dried, were found to have increaſed one drachm, ſix grains, in weight; but had neither ſmell nor taſte. A drachm of the powder of theſe flocculi was put into a clean crucible, and the fire gradually increaſed till it attained a perfect ignition. It was then ſuffered to cool, and on examination it was found to have loſt almoſt ſixteen grains of its weight, and to have acquired an igneous taſte, reſembling quick-lime. Some pure diſtilled rain water being poured upon a few grains of this calcined ſalt, was immediately turned into a real quick-lime water, as ſufficiently appeared from its taſte and precipitating effect on the addition of ſome volatile alcaline ſalt.

Dr. Schloſſer made ſeveral other experiments, both on the liquor and flocculi, from whence he concludes, 'that the ig-'neous ſpirit is produced from the real volatile alcaline ſalt of 'the quick-lime.'

B

Art. 37. Fifty-ſeven inches of inteſtine, which had been forced out at the anus of a boy of 13 years of age, by the fall of a cart upon him, after various attempts to replace and keep them in their natural ſituation, were cut off by John Nedham, Surgeon, of North Walſham, in Norfolk. This extraordinary fact, with the boy's entire recovery, is witneſſed by another ſurgeon.

Art. 38. In this article Dr. Brockleſby confirms ſome of Haller's experiments, with regard to the ſenſibility and irritability of the ſeveral parts of animals.—He alſo recommends the long continued rubbing in of ſallad oil, as a remedy in rheumatiſms.

C—F

Art. 41. *A ſhort account of ſome new Aſtronomical and Phyſical Obſervations, made in Aſia; and communicated to Matthew Maty, M. D. F. R. S. by his Excellency Mr. Porter, his Majeſty's Ambaſſador at Conſtantinople, and F. R. S.*

This Gentleman has determined the latitudes of Aleppo, Mount Caſſius, Seleucia in Syria, Antioch, Diarbekir, and Bag-

Bagdad; and obſerved an occultation of a ſtar in Virgo, marked ω in Bayer's catalogue, by the moon, on June 10, 1755. He is perſuaded, that the vaſt number of ſtars imagined to be ſeen in Europe, in a clear winter's night, are not, as generally ſuppoſed, mere ſcintillations, but real ſtars. He ſays, that nitre is produced by a combination of the univerſal acid with the natrum of the antients; that aſſa fœtida is drawn from a ferulaceous plant of the thapſia kind, very common in Media, &c. that he has had the good fortune to find the Nardus Indica, a gramineous plant, of which ſome bear ſpicaceous flowers, both male and female, and others only female ones: and that the country is ſo dry, that electrical experiments often ſucceed, without any ſtand of bitumen, pitch, ſilk, glaſs, &c. B

Art. 42. *Some obſervations proving, that the fœtus is in part nouriſhed by the liquor amnii. By Malcolm Fleming, M. D.*

From hairs being conſtantly found in the meconium of ripe calves, Dr. Fleming concludes, that the liquor amnii, which detaches them from the ſkin of the calf, contributes in part to the alimentary ſupport of the fœtus. Beſides the liquor is concretable by heat, like the white of an egg; a farther proof of its alimentary nature.—As chance led the Doctor to a diſcovery of theſe hairs, he has ſince found, that Swammerdam, in his *Biblia Naturæ*, and Slade, an Amſterdam phyſician, under the feigned name of *Aldes*, in his *Epiſtola contra Harveium*, had obſerved the ſame phænomenon, but without making any phyſiological applications. G—r

Art. 45. This article is no improper ſupplement to one by the ſame author (Dr. Brackenridge) in the laſt volume of the Tranſactions *.—From the number of houſes, and quantity of wheat uſed in England, the Doctor concludes, that this kingdom contains rather leſs than ſix million of inhabitants; of whom, according to Dr. Halley's rule, fifteen hundred thouſand are capable of bearing arms; but that if properly cultivated, the country could cloath and feed, with the help of fiſhing, nine millions, independent of trade, and our American colonies.

Ireland contains only a million, but were it fully cultivated, it might maintain three times that number.

Scotland has a million and an half of inhabitants; but if all its arable acres were cultivated, it might ſupport half a million more.

* See Review, Vol. XIII. p 428.

The

The whole globe, if fully improved, might maintain twenty-ſix times its preſent inhabitants.

The annual increaſe of the people of England is computed not to exceed 18,000; which, tho' ſmall, is not unreaſonably ſuſpected to be much diminiſhed, by the emigrations of great numbers to our American colonies, and other ſettlements; and by our wars, and loſſes at ſea; whence the Doctor pertinently infers, 'that if it was not for the acceſſion of foreigners, and 'thoſe who come from Scotland and Ireland, the increaſe 'would be very inconſiderable, if any at all; which, by the 'way, ſhews the reaſonableneſs and good policy of encou-'raging foreigners to ſettle among us.'—This is an ingenious paper, and the calculations, as well as data, ſeem very juſt.

Art. 48. Informs us, that the exact repreſentation of the fiſh, called an Old Wife, in the Weſt Indies, was found in the heart of a ſtone, dug out of a quarry on the ſide of a mountain in Antigua, two miles from the ſea, and 300 yards higher than high water mark. The ſtone was ſent over to England, and we have here an engraving of it.

Art. 51. *Electrical Experiments, made in purſuance of thoſe by Mr. Canton, dated December* 3, 1753. *With explanations, by Mr. Benjamin Franklin, communicated by Mr. Peter Collinſon, F. R. S.*

The ingenious Mr. Franklin has given a ſeries of curious and well adapted experiments, to ſupport the three following principles.

'1. Electrical atmoſpheres, that flow round non-electric 'bodies, being brought near each other, do not readily mix 'and unite into one atmoſphere, but remain ſeparate, and re-'pel each other.

'2. An electric atmoſphere, not only repels another elec-'tric atmoſphere, but will alſo repel the electric matter con-'tained in the ſubſtance of a body approaching it; and with-'out joining or mixing with it, force it to other parts of the 'body that contained it.

'3. Bodies electrified negatively, or deprived of their na-'tural quantity of electricity, repel each other, (or at leaſt ap-'pear to do ſo, by a mutual receding) as well as thoſe elec-'trified poſitively, or which have electric atmoſpheres.

Art. 52. *Extract of a letter concerning Electricity, from Mr. B. Franklin, to Monſ. Delibard, incloſed in a letter to Mr. Peter Collinſon, F. R. S.*

In this letter Mr. Franklin obſerves, that his meaning with regard to the effect of points in drawing the electric matter from the clouds, and thereby ſecuring buildings, &c. has been but imperfectly underſtood. 'I have mentioned it in ſeveral 'of my letters,' ſays he, 'and except once, always in the '*alternative*, viz. That pointed rods erected on buildings, 'and communicating with the moiſt earth, would either *pre-* '*vent* a ſtroke, *or*, if not prevented, would conduct it, ſo as 'that the building ſhould ſuffer no damage. Yet whenever my 'opinion is examined in Europe, nothing is conſidered but 'the probability of thoſe rods *preventing* a ſtroke, or explo- 'ſion; which is only a *part* of the uſe I propoſed from them; 'and the other part, their conducting a ſtroke, which they 'may happen not to prevent, ſeems to be totally forgotten, 'tho' of equal importance and advantage.'

That pointed rods are of great uſe in conducting the ſtroke of lightning, appears from an accident which, Mr. Franklin tells us, happened at Newberry, in New England. And alſo from another, which happened at Darking, in Surry, related in article 53. B

Art. 57. *Extract from a Letter of Thomas Barker, Eſq; to the Rev. James Bradly, D. D. Aſtronomer royal, and F. R. S. concerning the return of the Comet expected in* 1757, *or* 1758.

This article is illuſtrated with a copper-plate, on which a circle, repreſenting the Orbis Magnus, is divided into degrees, and the parabolic path of the Comet delineated; by which means the Comet's place, at any time, may be found. To this Mr. Barker has added a table, ſhewing where the Comet may be expected to begin to appear in any month, as the theory of Comets is not yet brought to ſuch perfection as to enable us to calculate exactly, the time of the returns of theſe planetary bodies. B

Art. 58. *An account of an extraordinary and ſurpriſing Agitation of the Waters, tho' without any perceptible motion of the earth, obſerved in various parts of this iſland, both maritime and inland, November* 1, 1755, *chiefly about the time that the more violent commotions of both earth and waters ſo extenſively affected many very diſtant parts of the globe. In ſeveral Letters tranſmitted to the Society.*

Art.

Art. 59. *An account of the Earthquake, November* 1, 1755, *as felt in the Lead-mines in Derbyſhire.*

This laſt article is followed by a ſeries of accounts tranſmitted to the Society, of the terrible effects of this dreadful calamity, in Portugal and Barbary; alſo how far it was felt in Spain, Switzerland, Madeira, New-York, Pennſylvania, &c. But, for theſe, we are obliged, for brevity's ſake, to refer to the Collection itſelf; as well as for the articles paſſed over, without any mention, in the courſe of the foregoing Summary: See the Apology for ſuch Omiſſions, in our laſt, p. 271.

Eſſays and Obſervations, Phyſical and Literary, read before a Society in Edinburgh, and publiſhed by them. Vol. the IId. 8vo. 6s. Printed at Edinburgh, by Hamilton and Balfour.

IN our account of the firſt production* of this Literary Society, we took notice of the occaſion of their eſtabliſhment, and the views they propoſed in it to themſelves; how diligently, and judiciouſly, they have purſued their plan, may be collected from the volume now before us, which contains thirty-ſix articles, moſt of them curious and inſtructive.

The firſt is an account of a new plant; by Dr. Alexander Garden, of Charles-town in Carolina. As we would not willingly paſs over unnoticed, any thing that may contribute to the honour of the fair ſex, we think it neceſſary to mention, that the diſcovery of this plant is aſcribed to a young Lady†, a moſt ingenious Botaniſt, who has named it Gardenia, in compliment to Dr. Garden.

Art. 2. Is a deſcription, accompanied with a plate, of the Matrix, or Ovary, of the Buccinum Ampullatum; by Robert Whytt, M. D. F. R. S. &c. &c. And,

Art. 3. Gives the Drawings of ſome very large Bones, by George Clerk, Eſq; ſuppoſed to be the remains of an Elk, or ſome other foreign animal, found in a ſhell marlpit near the town of Dumfries.

* Review, vol. IX. p. 169.

† Miſs Jenny Colden, daughter of Cadwallader Colden, Eſq; a Gentleman well known, and as well reſpected, in the Commonwealth of Literature.

Art.

Art. 4. *Observations on Light and Colours. By Thomas Melvill, M. A.*

The Editors of this volume, in a Note, inform us, that the ingenious Author of this article died in 1753, at the age of twenty-seven. 'Had he lived,' say they, 'to have 'put the finishing hand to it, he would, probably, have added many things, and, perhaps, retrenched some others, by 'which it would have been rendered still more deserving the 'approbation of the public. Mr. Melvill used to observe, that 'as, of all Sir Isaac Newton's discoveries, those relating to 'Light and Colours were, perhaps, the most curious; it was 'somewhat remarkable, that few, if any, of his followers had 'gone one step beyond him on these subjects, or attempted to 'complete what he had left unfinished. Our Author, there-'fore, proposed to have applied himself particularly to the 'farther illustration of the theory of Light and Colours.'

It is certainly a loss to the learned world, that so ingenious a Gentleman did not live to prosecute this curious branch of science, as he was certainly very well qualified for the task, of which the Essay before us is an undeniable proof. It is divided into eight sections, viz. 1. On the mutual Penetration of Light. 2. On the Heating of Bodies by Light. 3. On the silver-like appearance of drops of Water on the leaves of Colewort. 4. On the change which coloured bodies undergo in different Lights. 5. A Remark on Euler's *Nova Theoria Lucis et Colorum.* 6. Concerning the cause of the different Refrangibility of the Rays of Light. 7. On the Imperfection of our Knowlege concerning the Inflexions of Light. 8. Queries, consisting of doubts, difficulties, and conjectures, concerning Light, Colours, and Coloured Bodies.

As a regular abstract of this Essay would too much extend this present article, we shall only give a few extracts from some particular parts of it, and refer our Readers, for further satisfaction, to the Essay itself; which highly merits an attentive perusal: tho' in some particular passages, we apprehend our Author is mistaken; which will not appear at all surprising, if we consider the many difficulties attending this curious subject. What Mr. Melvil observes, in the third section, concerning the silver-like appearance of the drops of water on the leaves of Colewort, is very curious, and, at the same time, shews, the extensive utility of Optical Principles, in leading to the knowlege of things otherwise inaccessible.

'It is common,' says Mr. Melvill, 'to admire the volubility and lustre of drops of rain that lie on the leaves of cole-

'wort,

'wort, and ſome other vegetables; but no philoſopher, as 'far as I know, has put himſelf to the trouble of explaining 'this curious phænomenon. Upon inſpecting them narrow-'ly, I find, that the luſtre of the drop ariſes from a copious 'reflection of light from the flattened part of its ſurface con-'tiguous to the plant: I obſerve further, that when the drop 'rolls along a part which has been wetted, it immediately 'loſes all its luſtre; the green plant being then ſeen clearly 'thro' it: whereas, in the other caſe, it is hardly to be diſ-'cerned.

'From theſe two obſervations laid together, we may cer-'tainly conclude, that the drop does not really touch the plant 'when it has the mercurial appearance, but hangs in the air at 'ſome diſtance from it, by the force of a repulſive power; for 'there could not be any copious reflection of white light from 'its under ſurface, unleſs there were a real interval between 'it and the ſurface of the plant.

'If that ſurface were perfectly ſmooth, the under ſurface of 'the drop would be ſo likewiſe; and would therefore ſhew 'an image of the illuminating body by reflection, like a piece of 'poliſhed ſilver: but, as it is conſiderably rough and unequal, 'the under ſurface becomes rough likewiſe; and ſo by reflect-'ing the light copiouſly in different directions, aſſumes the 'reſplendent white colour of unpoliſhed ſilver.

'After it is thus proved by an optical argument, that the 'drop is really not in contact with the plant which ſupports it, 'we eaſily conceive whence its wonderful volubility ariſes, and 'why it leaves no tract of moiſture where it rolls.'

This explanation of our Author will help us to account for that common phænomenon, the ſuſpenſion of the drops of dew on the very ſummits of the blades of graſs, &c. and their aſſuming that pearly, or reſplendent white colour, obſerved by our Author, in the drops on the leaves of colewort.

In the ſixth ſection our Author is inclined to think, that the differently coloured rays are projected with different velocities from the luminous body: but this, from accurate experiments made on eclipſes of Jupiter's Satellites, ſince our Author wrote the Eſſay before us, appears to be falſe.

In the laſt ſection, Query 15, our Author endeavours to ſhew, that the various colours reflected by the clouds, in the morning and evening, are not ſeparated from the rays by the clouds themſelves, as Sir Iſaac Newton believed they were, but in paſſing through the horizontal atmoſphere.

'Is not,' ſays he, 'the opinion which Sir Iſaac Newton 'ſeems to have had, and, ſince him, the generality of philoſo-

'phers,

'phers, concerning the cauſe of the various colours reflected 'by the clouds, at ſun-riſing and ſetting, liable to great diffi-'culties? For, why ſhould the particles of the clouds be-'come, at that particular time, and never at any other, of 'ſuch magnitude as to ſeparate theſe colours? and why are 'they rarely, if ever, ſeen tinctured with blue and green, as 'well as red, orange, and yellow? Is it not more credible, 'that the ſeparation of rays is made in paſſing through the hori-'zontal atmoſphere? and that the clouds only reflect and 'tranſmit the ſun's light, as any half tranſparent colourleſs 'body would do in their place? For, ſince the atmoſphere, 'as was ſaid in the laſt query, reflects a greater quantity of 'blue and violet rays than the reſt, the ſun's light tranſmitted 'through it, ought to draw towards yellow, orange, or red; 'eſpecially when it paſſes through the greateſt tract of air: 'accordingly, every one muſt have remarked, that the ſun's 'horizontal light is ſometimes ſo deeply tinctured, that ob-'jects directly illuminated by it, appear of a high orange, or 'even red; at that inſtant is it any wonder that the colourleſs 'clouds reflect the ſame rays in a more bright and lively man-'ner? It is obſervable, that the clouds do not commonly 'aſſume their brighter dyes till the ſun is ſome minutes ſet; 'and that they paſs from yellow to a flaming golden colour; 'and thence, by degrees, to red; which turns deeper and 'deeper, tho' fainter and fainter, till the ſun leaves them al-'together. Now, it is plain, that the clouds, at that time, 'receive the ſun's light through a much longer tract of air 'than we do at the inſtant of ſetting, perhaps by the differ-'ence of a hundred miles or more; as may be computed 'from their height, or the duration of their colours. Is it 'not, therefore, natural to imagine, that, as the ſun's light 'becomes always ſomewhat yellowiſh, or orange, in paſſing 'through the depth of the atmoſphere horizontally, it ought 'to incline more and more from orange towards red, by 'paſſing through a ſtill greater length of air; ſo that the 'clouds, according to their different altitude, may aſſume all 'the variety of colours obſerved in them at ſun-riſing and ſet-'ting, by barely reflecting the ſun's incident light as they re-'ceive it? I have often obſerved with pleaſure, when in 'Switzerland, that the ſnowy ſummits of the Alps turn more 'and more reddiſh after ſun-ſet, in the ſame manner as 'the clouds. What makes the ſame colours much more rich 'and copious in the clouds, is their ſemi-tranſparency joined 'with the obliquity of their ſituation.

'Does

'Does it not greatly confirm this explication, that theſe co-
'loured clouds immediately reſume that dark leaden hue which
'they receive from the ſky, as ſoon as the ſun's direct rays
'ceaſe to ſtrike upon them? For, if their gaudy colours
'aroſe, like thoſe of the ſoap-bubble, from the particular ſize
'of their parts, they would preſerve nearly the ſame colours,
'tho' much fainter, when illuminated only by the atmoſphere.
'About the time of ſun-ſet, or a little after, the lower part
'of the ſky, to ſome diſtance on each ſide from the place of
'his ſetting, ſeems to incline to a faint ſea-green, by the mix-
'ture of his tranſmitted beams, which are then yelloviſh,
'with the ethereal blue: at greater diſtances, this faint green
'gradually changes into a reddiſh brown; becauſe the ſun's
'rays, by paſſing through more air, begin to incline to orange:
'and, on the oppoſite ſide of the hemiſphere, the colour of
'the horizontal ſky inclines ſenſibly to purple; becauſe his
'tranſmitted light which mixes with the azure, by paſſing
'through a ſtill greater length of air, becomes reddiſh; as
'we have ſaid above.

'To underſtand diſtinctly why the ſun's rays, by paſſing
'thro' a greater and greater quantity of air, change by de-
'grees from white to yellow, thence to orange, and laſtly to
'red, we have only to apply to the atmoſphere, what Sir Iſaac
'ſays (book I. of his Optics, part II. prop. 10.) concerning
'the colour of tranſparent liquors in general.' B

Art. 5. *An eaſy method of computing the Parallaxes of the Moon. By* ——

The greateſt difficulty and labour attending the calculation of Solar Eclipſes, reſults from the tedious methods of finding the Moon's Parallax, and therefore whoever diſcovers an eaſy and conciſe method of finding it, does great ſervice to Aſtronomy; ſuch a method we have in this paper, and which cannot fail of being kindly received by Aſtronomers. Some time ſince a pamphlet intitled, *A new and compendious Method of inveſtigating the parallactic Angle, without regard to the Nonageſimal Degree*, was publiſhed, (See Review, vol. XI. p. 33.) in which a method nearly ſimilar to that in the Eſſay before us was given; but this is much eaſier, and rather more accurate. B

Art. 6. *A Solution of Kepler's Problem. By Matthew Stewart, Profeſſor of Mathematics in the Univerſity of Edinburgh.*

If the ſun were placed exactly in the center of the earth's orbit, and the earth deſcribed equal angles in equal times, then the ſun's apparent motion in the ecliptic, would be al-

ways equable, and, at all times, equal to the mean motion; whence the place of the ſun being known at any certain time fixed, his place, at any other time aſſigned, would be readily computed. But Aſtronomers, by comparing together the places of the ſun deduced from obſervation, have found, that the apparent motion of the ſun through the ecliptic is unequal, and that he moves ſwifter through ſome parts of it than through others; that his apparent motion is, ſometimes, 61 minutes nearly, at others, ſcarce 57 minutes; and that he is nearly ſeven days longer in moving from the firſt point of Aries through the northern half of the ecliptic, to the firſt point of Libra, than from thence through the ſouthern half of the ecliptic, to the firſt point of Aries.

The ancient Aſtronomers, who allowed of no other motion in the heavens than what were circular and equal, that they might account for theſe inequalities in the ſun's motion, and adjuſt the ſeveral quantities of it in ſeveral parts of the orb, ſuppoſed that the ſun moved round the earth in a circular orb, but excentrical; that is, whoſe center was at ſome diſtance from the center of the ecliptic, in which they placed the earth; and that this circular orb was deſcribed by an equal motion, ſo that a line or ray drawn from the center of the orb to the ſun, deſcribed equal areas in equal times.

But the great Kepler, by comparing the obſervations of the famous Tycho together, diſcovered, that Mars was not carried round the ſun in a circular, but in an elliptic orb; that the ſun was placed in one of the foci of that ellipſis, and that in moving round the ſun his motion was ſo regulated, that a ray of light drawn from the ſun to the planet, deſcribed an elliptic area, or ſpace, always proportionable to the time. This induced him to examine whether the motions of the other planets were regulated by the ſame law; and having ſatisfied himſelf that they were, he concluded, that it was reaſonable to ſuppoſe, that the earth alſo obſerved the ſame law, and moved round the ſun in an elliptic orb; and this having been confirmed by all obſervations made ſince his time, there is no room left to doubt of the truth of it.—And, therefore, as the earth in her annual motion round the ſun, is governed by the equal and uniform deſcription of areas, which increaſe and decreaſe uniformly with the time, it is impoſſible ſhe can every where move with the ſame uniform velocity, but it muſt be conſtantly changed; and that in every different part of her orb ſhe will acquire different degrees of velocity; wherefore, to determine her true place at any given time, we muſt find the poſition of a right line, which paſſing through one of the foci

of

of the ellipſis, will cut off a trilineal area deſcribed by its motion, to which the whole area of the ellipſis ſhall have the ſame proportion that the periodical time of the earth has to any other given time: which poſition being found, we ſhall have the place of the earth, at the given point of time.

This problem was firſt propoſed by Kepler, after he had diſcovered the laws of uniform areas, and hence called by Aſtronomers *Kepler's Problem*, the ſolution of which Mr. Stewart has given in the paper before us. Several Mathematicians have, however, ſolved it before Mr. Stewart, but not without having recourſe to the higher Geometry, or very operoſe methods of calculation; both which this Gentleman has avoided and ſolved the problem in an eaſy, perſpicuous, and ſtrict geometrical method. B

Art. 7. *Of the Cold produced by evaporating Fluids, and of ſome other means of producing Cold. By Dr. William Cullen, Profeſſor of Medicine in the Univerſity of Glaſcow.*

From ſeveral experiments made by Dr. Cullen, it appears, that the power of evaporating fluids in producing cold, is nearly according to the degree of volatility in each; and that the cold produced, is the effect of evaporation. L

Art. 8. Contains *experiments upon* Magneſia, Quick-lime, *and ſome other alcaline ſubſtances. By* Joſeph Black, *M. D.*

This Gentleman's motive for undertaking theſe experiments, and candid acknowlegement of his diſappointment, appear truly laudable. 'My curioſity,' ſays he, 'led me, 'ſome time ago, to enquire more particularly into the nature 'of Magneſia, and eſpecially to compare its properties with 'thoſe of the other abſorbent earths, of which there plainly 'appeared to me to be very different kinds, altho' commonly 'confounded together under one name. I was, indeed, led to 'this examination, partly by the hope of diſcovering a new 'ſort of lime, and lime-water, which might poſſibly be a 'more powerful ſolvent of the ſtone, than that commonly 'uſed; but was diſappointed in my expectations.'——

The following proceſs is given to prepare Magneſia. 'Diſ-'ſolve equal quantities of Epſom ſalt and of pearl aſhes, ſepa-'rately, in a ſufficient quantity of water; purify each ſolu-'tion from its dregs, and mix them accurately together by 'violent agitation; then make them juſt to boil over a briſk 'fire.

'Add now to the mixture three or four times its quantity of 'hot water; allow the Magneſia to ſettle to the bottom, and 'decant off as much of the water as poſſible. Pour on the

'ſame quantity of cold water; and after ſettling, decant it 'off in the ſame manner. Repeat this waſhing with the cold 'water ten or twelve times; or even oftner, if the *magneſia* 'be required perfectly pure for chemical experiments.

'When it is ſufficiently waſhed, the water may be ſtrained 'and ſqueezed from it in a linnen cloth; for very little of 'the *magneſia* paſſes through.'

As a proof of the medicinal efficacy of *magneſia*, the Doctor informs us, that he 'made a neutral ſalt of *magneſia* and 'diſtilled vinegar; chuſing this acid, as being, like that in 'weak ſtomachs, the product of fermentation.' Six drachms of this being diſſolved in water, was given to a middle-aged man, with directions to take it by degrees. 'After having 'taken about a third, he deſiſted, and purged four times in 'an eaſy and gentle manner. A woman of a ſtrong conſtitu-'tion got the remainder as a briſk purgative, and it operated 'ten times, without cauſing any uneaſineſs. The taſte of 'this ſalt is not diſagreeable, and it appears to be rather of the 'cooling, than of the acrid kind.'

From hence Dr. Black proceeds to an inveſtigation of the chemical properties of *magneſia*. His experiments to this purpoſe are well planned, and ſeem to have been accurately conducted; but they are ſo numerous, as to extend to upwards of ſixty pages, and at the ſame time ſo mutually dependent on each other, that we muſt refer the inquiſitive reader to the original.

L

Art. 9. *Of the Analyſis and Uſes of Peat; by Alexander Lind, Eſq;*

This is far from being one of the leaſt important articles in this collection: the particular deſign of it is, to render the ſubject treated of more extenſively uſeful. Beſides the purpoſes for which it has been commonly employed, Mr. Lind conceives it might be advantageouſly uſed for ſmelting iron and other ores. The method he recommends is, 'to bring them to be 'as ſolid and compact a ſubſtance as poſſible. The denſeſt 'bodies,' he obſerves, '*cæteris paribus*, when thoroughly 'heated, are the hotteſt: hence it is, that metals, as they 'are the heavieſt bodies, ſo they reach the greateſt degree of 'heat. The ſame holds in fewel; the hardeſt woods are made 'choice of when a ſtrong heat is wanted; and even in com-'mon peats I have ſhewn you how far preferable the hard and 'ſolid are to the light and ſpungy. By ſome experiments 'which I have made, I find it to be no difficult matter to bring 'peat to a conſiderable degree of ſolidity, as you yourſelves

'may

'may ſee, by the ſpecimen I now ſhew you. The ſimple 'operation of grinding does the buſineſs; and as a peat, when 'taken out of the moſs, is a ſoft body, and eaſily *grinded*, a 'machine may be eaſily contrived to grind, at a moderate 'expence, ſeveral tons in a day. The charge of digging 'peats, cutting them into ſquares, or the form of bricks, when 'of a proper dryneſs, will be little different from that of mak-'ing peats in the ordinary way. The ſolidity of peat prepar-'ed in the manner mentioned, is ſurprizing; its ſpecific gra-'vity being ſomewhat greater than that of pit-coal.'

The advantages of peat-aſhes and peat-duſt, for manure, are pretty well known in South, as well as North Britain. But as this gentleman has propoſed another method of uſing peat, for the melioration of land, what he has advanced on this ſubject may prove a ſerviceable hint to ſuch as have ſandy farms, and are ſituated in the neighbourhood of this commodity.—'Peat-moſs,' he ſays, 'being wholly a vegetable matter, muſt, if reduced 'to a thorough ſtate of putrefaction, anſwer the ſame purpoſes of 'fertilizing ground, as other putrified vegetables. While it 'lies in the moſs, there is too great a quantity of water, to 'raiſe a ſufficient degree of heat, to bring the vegetables of 'which peat-moſs is compoſed, whether actually growing, 'decaying, or decayed, to a complete degree of putrefaction. 'But if it were taken out of the moſs, and laid in heaps, like 'other vegetables, to rot, with a degree of moiſture ſuit-'able for that purpoſe; and if, to begin, and alſo quicken, 'the putrefaction, green, freſh, ſucculent plants were employ-'ed in a ſufficient quantity firſt to raiſe a heat; this I make 'no doubt would, by communicating it to the moſſy ſub-'ſtance, in a ſuitable time, and by right management, reduce 'the whole maſs to the ſtate deſired.'

The mention of two other uſes of peat concludes this article; the one is, 'that peat-duſt ſtrewed upon ground where peas, 'or other ſeeds are ſown, in order to have an early crop, is 'an excellent preſervative of ſuch vegetables from the froſt; 'as it keeps the ground warm.' The other is, 'that there is 'nothing properer than peat to ſtop water, and to confine it, 'in the making of fiſh-ponds,' &c.

Art. 10. *The Effects of Semen Hyoſciami Albi, by Dr. Archibald Hamilton, Phyſician in Edinburgh.*

The effects here deſcribed, are ſuch as might naturally be expected from an over-doſe of any narcotic vegetable: but what makes this caſe the more remarkable, is, that the patient

had accuſtomed himſelf to the uſe of white hen-bane ſeed; in order to procure ſleep, for two years before, and that the quantity at this time taken, did not exceed twenty-five grains. L

Art. 11. *The effects of the Thorn-apple, by Dr. Abraham Swaine, Phyſician at Brentford.*

In this caſe the *ſtramonium* was gathered, and taken, inſtead of the *fruit* of the Burdock, which is ſaid to have been adviſed as a remedy for the gravel. The conſequence that happened is not near ſo unaccountable, as that ſuch a miſtake could be made. It alſo is not impoſſible, that the patient might further miſunderſtand his adviſer, and look for *fruit*, inſtead of a *root*; the latter being a common preſcription for complaints of that ſort. L

Art. 12. *The effect of Muſk in curing the Gout in the Stomach; by James Pringle, Eſq; late Surgeon to the third regiment of foot-guards.*

The caſe is thus related. 'A gentlewoman aged forty-'three years, naturally of a delicate conſtitution, who has 'been for ſeveral years ſubject to *hyſteric* fits, attended with a 'dry aſthma, which her ſhape much contributed to; was fre-'quently attacked, to a violent degree, with the gout in her 'head and ſtomach, as well as in all her extremities; and 'with which ſhe was lame the moſt part of Summer, 1745. 'On the 3d of November following, ſhe was violently ſeized 'with it in her ſtomach, which occaſioned violent *hiccups* and '*convulſions* of the part. The deſcription ſhe gave of it was, 'that as ſoon as theſe fits ſeized her, there came on a violent 'working of her ſtomach, and ſo great an agitation of her 'back, that her maid was not able to keep her hand on it. 'By degrees it roſe to her *throat*; when ſhe was almoſt *ſtran-'gled*. She could by no means lie down, but was forced to 'ſit night and day in an eaſy chair; and even then, if ſhe 'leaned her head to the one ſide or the other, it gave her 'great pain, ſo that ſhe was obliged to ſit in an erect poſture. 'Her legs were very much ſwelled, which ſubſided a little on 'laying them on a chair; but as ſoon as that happened, the 'aſthma returned.'

In this condition Mr. Pringle found his patient on the 21ſt of November; when he ordered her the following bolus:

℞ *Cinnab. nativ.*
Antimon. ana. gr. xxv.
Moſch. opt. gr. xvi.
Syr. balſ. q. ſ. F. Bolus.

Half

Half of this was directed to be taken immediately, drinking after it a cup of brandy; and the other half in ſix hours after. The conſequence was, that after the firſt doſe, her ſtomach was no more convulſed, and ſhe was in general much better. By a more frequent repetition of the ſame medicine, in larger quantities, a profuſe ſweat was obtained, which continued for two days; and by the 4th of December the patient was able to go abroad.—But may not a medical critic be inclined to aſk, How are we to be aſſured, that the diſorder here deſcribed was really the *gout* in the ſtomach, ſeeing moſt of the ſymptoms are perfectly *hyſterical*? And again, it may be enquired, What ſhare of merit ought to be allowed the cinnabar in the above compoſition?

Art. 13. *An account of an uncommon effect of antimonial Wine, by Dr. James Walker, Surgeon, and Agent for the Navy, at Edinburgh.*

Dr. Walker having, on account of a cold, ordered ſome whey to be made for himſelf, the antimonial wine, inſtead of Liſbon, was by a miſtake, made uſe of. Of this whey he drank a full Engliſh pint, in which was contained about a gill and a half of the wine. But inſtead of producing the effect that might naturally be expected from ſuch a preparation, it brought on an unuſual propenſity to ſleep, with a laſſitude and numbneſs of his limbs. Two apprentices, who had eat the curd, were affected in the like manner. Half an ounce of the ſame antimonial wine was afterwards found to vomit a patient very well.—*Query*, If its combination with milk ſhould be found not only to deprive the antimonial wine of its emetic quality, but even to render it, in ſome degree, narcotic, may not ſome uſeful hints be drawn from this caſe, to extend the uſe of that preparation in practice? At leaſt the experiment may be ſafely tried, in proper quantities.

Art. 14. *An obſtinate Dyſentery cured by Lime-water; by James Grainger, M. D. Phyſician at London.*

After the diſtemper before mentioned had, without intermiſſion, affected the unhappy patient for upwards of twelve-months, and had baffled all the efforts of judicious practice, it manifeſtly appears to have been cured by the uſe of lime-water only, in the ſpace of ſix weeks. Another inſtance is alſo mentioned, where the ſame medicine was equally ſerviceable in the ſame diſorder.

Art. 15. *The anthelminthic virtue of the Wild Cabbage, or Bulge-water Tree; by the late Mr. Peter Duguid, Surgeon, in Jamaica, in a letter to Alexander Monro, ſenior, M. D. and Profeſſor of Anatomy.*

Mr. Duguid has juſtly obſerved, that the writers on the diſeaſes of the Weſt-Indies have paid too little attention to worms; to which, eſpecially in Jamaica, may be aſcribed by far the greateſt part of the maladies that occur there, in perſons of each ſex, and of every age, rank, and colour. Nature, indeed, has provided that iſland with many excellent vermifuges, tho' with none of more efficacy than that recommended by this gentleman, who informs his correſpondent, that he was then 'making experiments for aſcertaining the doſe to patients of different 'ages.' But from this he was prevented by an immature, and much-lamented death.—However, we ſhall endeavour to ſupply the loſs of his communication, by mentioning the obſervations of a gentleman, who reſided ſome time there, and whoſe profeſſion was phyſic: according to whom, the ſafeſt and moſt effectual way of adminiſtring this remedy is in decoction, allowing two drachms of the bark, to about twelve ounces of water; to be boiled till about four ounces are conſumed. The remaining liquor, after ſtraining, may be ſweetned to the palate of the patient. Of this, one large ſpoonful is ſufficient for a child of four years old, and ſhould be taken two or three times a day.

Art. 16. *The deſcription of a monſtrous Fœtus; by Mr. John Mowat, Surgeon, at Langholm, in a letter to Alexander Monro, ſenior, M. D. &c.*

Art. 17. *The Diſſection of the ſame Monſter, continued by Alexander Monro, junior, M. D. and Profeſſor of Anatomy in the Univerſity of Edinburgh.*

Art. 18. *Bones found in the Ovarium of a Woman, by Dr. George Young; and communicated to the Society by Dr. John Boſwell, Fellow of the royal College of Phyſicians, in Edinburgh.*

The three articles above-mentioned, are illuſtrated by plates, without ſeeing which, any extract will convey but an imperfect idea of the ſeveral ſubjects.

Art. 19. *Proofs of the Contiguity of the Lungs and Pleura; by Alexander Monro, ſenior, M. D. &c.*

This ingenious Anatomiſt here directs the following as eaſier methods of proving the non-exiſtence of air in the thorax, than that propoſed by Lieberkuhn, and practiſed by Haller. '1. Diſ-

'ſect

'ſect the teguments and intercoſtal muſcles from the pleura 'of either a dead man, or quadruped, without wounding this 'membrane, in which there is no difficulty; then pull up, and 'depreſs, alternately, the ſternum and ribs, as often as you 'will, the lungs are ſeen contiguous all the while to the 'pleura; but on making a ſmall puncture through this mem- 'brane, the lungs, if they are not grown to the pleura, which 'is often the caſe in the human ſubject, fly from the pleura, 'and are no more ſeen.

'2. This connection of the lungs and pleura, more or leſs 'of which is ſeen in moſt human bodies, implies ſtrongly a 'natural contiguity of theſe two parts.

'3. Lay bare the pleura, without wounding it, between 'two ribs of any living quadruped, which requires no great 'dexterity; and then the contiguity of the lungs and pleura 'may be ſeen, tho' the lungs are conſtantly ſliding and chang- 'ing place along the pleura, and tho' this membrane is in dif- 'ferent ſtates: while the creature inſpires, it is concave; 'during exſpiration, it is convex, and prominent outwards, 'for this plain reaſon, that while inſpiration is performing, 'the air does not paſs ſo quickly at the narrow glottis, as to 'fill the lungs at once with air, of denſity and weight equal 'to the atmoſphere; and during exſpiration the air cannot 'eſcape ſo faſt at the glottis, as to prevent its more than or- 'dinary condenſation and expanſibility in the lungs, than the 'external air has.'

Art. 20. *An account of ſome Experiments made with Opium, on living and dying animals, by Robert Whytt, M. D. F. R. S. &c. &c.*

Moſt of theſe experiments are cited by the Doctor in his obſervations on ſenſibility and irritability againſt Haller. The deſign of them may be ſeen in our abſtract of that work. Review, Vol. XIV. p. 139.

Art. 21. *The hiſtory of a complete Luxation of the Thigh, in a letter to Dr. John Rutherfoord, Preſident of the Royal College of Phyſicians, and Profeſſor of Medicine in the Univerſity of Edinburgh; by James Mackenzie, M. D. late Phyſician at Worceſter.*

The method uſed for reducing ſo uncommon a diſlocation appearing to us well worthy a place in a literary regiſter, we ſhall not ſcruple to give it at length. 'After mature deli- 'beration*, it was agreed, that in caſe the uſual extenſion

* There were four phyſicians and three ſurgeons in the conſultation, and the luxation appears to have been clearly aſcertained.

'did

'did not ſucceed, the *vis percuſſionis* (which is well known to 'increaſe the force to a ſurprizing degree, by accelerating the 'motion) ſhould next be tried. In order to both, therefore, 'we provided a large ſtrong table, of a proper length and 'height, which we faſtened with ſcrews to the floor, and co-'vered with ſuch blankets and bolſters as we wanted; a piece 'of ſtrong cloth was alſo laid upon the blankets, under the 'patient's back, of ſufficient length to turn up between his 'thighs, and paſs over his ſhoulders down to the floor, where 'both ends were ſecurely fixed, with a view to reſiſt or coun-'ter-act the neceſſary extenſion. We provided alſo two towels 'of a convenient length and thickneſs; one of which, at the 'middle, was tied with a tight, but eaſy, knot, above the 'patient's ankle, and the two ends, twiſted together, were 'given to three ſtrong men to hold. The other towel was, 'in the ſame manner, faſtened above the knee, and the dou-'ble end given to three more; while the ſurgeons ſtood rea-'dy, one with his hand on the ball of the diſlocated bone, 'to direct it into the ſocket; one at the knee, and another at 'the foot, to turn them inwards.

'When all things were ready, the extenſion was begun in 'the common method, by the towel-men; but tho' they ex-'erted their utmoſt ſtrength, the head of the bone was not 'moved in the leaſt, and their effort ſerved only to increaſe 'the poor man's torture to an intolerable degree.

'Finding thus the extenſion of no ſignificancy, and the 'patient's courage reviving after ſome reſpite, the *vis percuſ-'ſionis* was carried into execution after the following manner: 'the towel-men were directed to ſlacken their towels to a 'certain point, to ſtand with their feet firm, their arms 'ſtreight, and their bodies bending a little forward; and, 'upon a certain ſignal agreed on, were ordered to pull with 'a vehement and quick jirk, throwing themſelves back with 'all their might.

'After every thing was in good order, and the aſſiſtants 'appriſed of the nature and neceſſity of the operation which 'they were about to perform, the ſignal agreed on was at laſt 'given. The towel-men pulled in a moment with a ſtrong 'and ſudden ſpring; the ſurgeons performed their parts dex-'terouſly; and inſtantly there was a loud craſh heard, which 'made one of the phyſicians call out, *Alas! the table is bro-'ken*; but at the very moment the patient, with a thunder-'ing voice, cried, *It's in, it's in, it's in.* And ſo it really 'was, for we immediately found the limb reſtored to its na-'tural poſition, length, and flexibility. The patient was put

'to

'to bed, and, by a proper diet and care, recovered his former 'health, and could walk perfectly well in three weeks.'—

Art. 22. *Some obſervations on the new Method of curing the Cataract, by extracting the chryſtalline humour; by Thomas Young, Surgeon, in Edinburgh.*

Mr. Young's ſucceſs in ſix patients, on whom he performed this operation, induces him to recommend it to further experience: the manner of performing it is here accurately deſcribed; and the neceſſary inſtruments are delineated in a plate.

Art. 23. *A Hernia from the Omentum falling down into the Scrotum; by Thomas Livingſtone, M. D. Phyſician at Aberdeen.*

We find nothing ſo very remarkable in this caſe, as to make any further mention of it neceſſary here.

Art. 24. *A Child brought forth at a Rent of the Belly.*

Extraordinary as this fact muſt appear, the truth of it ſeems well atteſted. In the ſame article, Dr. Monro, ſenior, has added an inſtance of a child's eſcaping at a rent of the womb into the abdomen.

Art. 25. *A preternatural Collection of Waters in the Womb with Twins; by Stephen Fell, Surgeon, in Ulverſtone.*

The quantity of water evacuated in this delivery, is ſaid to be not leſs than ſix wine gallons.

Art. 26. *Hiſtories of tophaceous Concretions in the alimentary Canal, by Alexander Monro, ſenior, M. D. &c.*

Theſe hiſtories, to ſay the leaſt of them, may ſerve as proper cautions againſt ſuffering any indigeſtible ſubſtances, as the ſtones of fruit, &c. to paſs into the ſtomach.

Art. 27. *Remarks on Procidentia Ani, Intuſuſceptio, Inflammation, and Volvules of the Inteſtines; by the ſame.*

Several curious and neceſſary obſervations on the above diſorders are here illuſtrated by appoſite hiſtories, and a drawing of a remarkable intuſuſception. The following we cannot but particularly recommend as generally uſeful premonitions: 'The common practice of taking ſpirituous liquors, or the 'warm carminatives, when people feel cholic-pains, is often 'unlucky, and public warning ſhould be given againſt it; 'for the relief is found from ſuch things in the windy or 'ſpaſmodic cholics, which is not a deadly diſeaſe, yet they 'hurry on the inflammatory ones ſo faſt, that they ſoon prove 'mortal.

'mortal. I muſt likewiſe think, that writers on the inflam-
'mation of the inteſtines do not repreſent ſtrongly enough the
'languor and low ſmall pulſe which ſuch patients generally
'have, more than in moſt other diſeaſes. It is ſuch, that I
'have ſeen ſeveral caſes, where people of ſkill, deceived by
'theſe ſymptoms, have been afraid to order blood-letting, leſt
'the patient had not ſtrength to bear it, and thereby neglect-
'ed this evacution till it was too late. When there is a fixed
'pain in the ſtomach, or inteſtines, with a quick, tho' ſmall
'pulſe, no time is to be loſt; blood ought immediately to be
'let plentifully, and venæſection ſhould be repeated till the
'pulſe become full and free, which is a hopeful ſign of a cure's
'being made, tho' neither pain nor fever have yet ceaſed.'

Art. 28. *A hiſtory of a genuine Volvulus of the Inteſtines; by Alexander Monro, junior, M. D. &c.*

Dr. Monro, ſenior, in the preceding article had obſerved, that the Volvulus, or twiſting a part of the inteſtines into a knot, was a very rare caſe; but, as an inſtance that it is not impoſſible, he quotes this hiſtory, which was communicated to him by his ſon.

Art. 29. *A deſcription of the American Yellow Fever, in a letter from Dr. John Lining, Phyſician at Charles-Town, in South-Carolina, to Dr. Robert Whytt.*

The dreadful ravages this fatal viſitor makes, wherever it comes, renders it an object of univerſal concern. Dr. Lining has fully and accurately deſcribed it, but his deſcription will not admit of any abbreviation.

Art. 30. *Anſwer to an objection againſt Inoculation, by Ebenezer Gilchriſt, M. D. Phyſician at Dumfries.*

The objection is this: "The ſmall-pox in the ordinary way
"is deſigned by nature as a drain, to clear the conſtitution of
"ſome groſs humours, which, if not carried off in this way,
"would bring on other dangerous diſeaſes; and, for the moſt
"part, end in death, before perſons arrive at middle age. Now,
"ſay the objectors, the ſuppuration, where the ſmall-pox is in-
"oculated, is ſo inconſiderable, that it cannot be ſuppoſed ſuf-
"ficient to clear the body of thoſe humours which are the pa-
"rent of other deſtructive diſtempers. Beſides, ſay they, this
"theory is juſtified by facts and experience. Upon enquiry, it
"is found, that in thoſe places where inoculation has moſt
"prevailed, *particularly in and about Dumfries*, there are as
"many that die in childhood, and before they arrive at the
"age of twenty, as formerly, even including thoſe who are

" cut off by the ſmall-pox. If this is the caſe, then inocula-
" tion is to no purpoſe."

With reſpect to the facts, Dr. Gilchriſt replies, 'In order 'fully to ſatisfy myſelf and others, I have not truſted wholly 'to my own opinion; but converſed with all who have been 'long and principally concerned in inoculating, through an 'extenſive country: and we can affirm, that of the inoculat-'ed, few are dead. Two or three of an hundred are the 'moſt we can recollect; but ſuppoſing them more, it is far 'ſhort of the number that in ordinary circumſtances die be-'fore twenty. Nor are we miſtaken, do we think, when we 'ſay, that they are uncommonly healthy; which the ſmall 'proportion that are dead will readily ſuggeſt to every one. It 'is impoſſible to be very exact; but it is ſufficiently evident to 'us, that the ſtate of the inoculated is much the reverſe of 'what is objected. If this is true every where, as here it 'certainly has been hitherto, we are led to a very material 'diſcovery; and that which was intended as an unanſwerable 'objection, by giving occaſion to a pretty careful enquiry, 'has accidentally furniſhed a new argument in favour of 'inoculation, and a further proof of the great benefit of it. 'Long uſe has ſhewn it to be a real ſecurity againſt the pre-'vailing malignity of a very mortal diſtemper; and the pre-'ſent inſtance affords a ſtrong preſumption, that it is, in its 'conſequences, no leſs a preſervation from many diſeaſes in-'cident to a period of life the moſt fatal to mankind.

'As to the theory in the objection, it is more philoſophi-'cal, perhaps, to argue thus: The fever of the ſmall-pox, 'communicated in the infant ſtate, not only deſtroys, or ex-'pells the latent ſeeds of diſeaſes, before they are by time and 'accidents perfected, and put into action; but cauſes ſuch an 'alteration of the humours, as may make them leſs ſuſcep-'tible of any morbid impreſſions: and the veſſels being ſo ſoon 'accuſtomed, before they become rigid, to certain motions 'and extenſions, the body is rendered ever after more paſſive 'to the impulſes of any ſubſequent diſtemper; which there-'fore will be attended with leſs danger. This is agreeable to 'experience; for, one who has ſuffered an acute illneſs, will 'bear ſickneſs better than another, who never had the like 'diſtemper, and be leſs overcome by it.'

Art. 31. *A propoſal of a new Method of curing obſtructed Menſes; by Dr. Archibald Hamilton, Phyſician at Edinburgh.*

The method here propoſed, is by a mechanical compreſſion of the external Iliacs; the utility of which is evinced by an inſtance of its ſucceſs.

Art.

Art. 32. *A Dropſy unexpectedly cured; by Thomas Livingſton, Phyſician at Aberdeen.*

This paper may ſerve as a proper admonition to all practitioners in phyſic, not to be too precipitate in their prognoſtics, nor ever to deſert a patient, without making uſe of every means for recovery. L

Art. 33. *Hiſtory of a Patient affected with periodic nephritic Convulſions; by Cornwell Tathwell, M. D. Phyſician at Stamford.*

Art. 34. *Hiſtory of a Fever after child-bearing; by the Same.*

Art. 35. *Hiſtory of a Fever with bad ſymptoms; by the Same.*

In the firſt of theſe caſes, conſidering the period of the fit's acceſſion was previous to, but near the time of menſtruation, it may perhaps be doubted whether the diſorder was not rather hyſterical, than nephritic. With reſpect to the two latter caſes, it may be ſufficient to take notice, that they were attended with imminent danger, and that the preſcriber's ſagacity met with ſucceſs. L

Art. 36. *Accounts of extraordinary Motions of the Waters in ſeveral places of North Britain, and of a ſhock of an Earthquake felt at Dumbarton.*

As theſe accounts contain nothing more remarkable than what appeared in the public papers relative to theſe convulſions of nature, happily uncommon in Great Britain, we ſhall, without particularizing them here, cloſe this article. L

A. Cornelius Celſus of Medicine, in eight books. Tranſlated, with Notes critical and explanatory. By James Grieve, M. D. 8vo. 6s. Wilſon and Durham.

AS it muſt be ſuperfluous to ſay any thing of an author ſo juſtly admired as Celſus is, by all medical perſons of ſufficient literature, we ſhall confine ourſelves to the conſideration of this tranſlation, which may well be called a Work, and was not a very eaſy one.

Dr. Grieve acquaints us (Preface, p. 15) 'that he has 'tranſlated from the editions of Linden, or of Almeloveen' who, he obſerves, has almoſt literally followed him. By this it appears, that he has carefully compared them, ſelecting undoubtedly what he judged the beſt readings, where they differed. And indeed it is obvious, both from the preface, and from many notes, occurring throughout the tranſlation,

that he has omitted no pains in examining the various editions of his original, nor in conſulting his beſt annotators; particularly the celebrated Morgagni. To Dr. Arbuthnot's two tables of Roman meaſures of capacity, for dry and liquid ſubſtances, the Tranſlator has added a third, of his own, by which the weights of Celſus are adjuſted to, and compared with, apothecaries weights, with an exemplification of its uſe, exhibiting the proportion of the different ingredients in the plaiſter of Philotas. This was entirely neceſſary to a clear comprehenſion of what may be called Celſus' Diſpenſatory, as well as to aſcertain the quantities of wine, &c. which he ſometimes allows and ſpecifies in the cure of various diſeaſes.

We have read on this occaſion, with pleaſure, the tranſlation of that excellent preface of Celſus, in which he ſo happily manifeſts the medical ſcholar and gentleman, with that fund of diſtinguiſhing capacity, independently of which no phyſician was ever truly excellent, whatever fortuitous reputation and experience might have fallen to his ſhare. On comparing a conſiderable part of the Engliſh with the Latin, the ſenſe of Celſus appeared to us well preſerved, and, in general, juſtly expreſſed. Dr. Grieve had informed us in his preface, 'that it was his principal care to convey the preciſe meaning 'of his Author, and alſo to preſerve the genius of his ſtile, 'where the Engliſh idiom would allow.' The addition of *it* after *allow* would have read more idiomatically to us here; and poſſibly, indeed, a pretty ſtrict attention to this point of imitating his Author's ſtile, may, in a very few inſtances, have led the Doctor into expreſſions not ſo accurately idiomatical, or, at leaſt, leſs elegantly ſo, than his diction generally is. Thus, in tranſlating that judicious obſervation of his Author, p. 20, 'Ideoque cum par ſcientia ſit, utiliorem tamen medi-'cum amicum quam extraneum,' into the following words, (which are ſufficiently juſt and exact) 'and therefore, where 'the knowlege is equal, yet a friend is a more uſeful phyſi-'cian than a ſtranger,'—the particle *yet* ſeems to us more expletive, and leſs elegantly redundant, in our language, in this place, than *tamen* appears in the Latin; ſuch is the different manner, and, as it were, mein, of different languages! It is confeſſed, however, that this is not ſtrictly a tranſgreſſion of idiom, but may rather depend on that diverſity of ear among individuals, which is ſometimes variable, however minutely, even in the ſame perſon, at different times. The following paſſage in the chapter on madneſs, Book III. ſeems a little more material. Celſus is mentioning the diet appropriated to a particular ſpecies of it, in which he recommends

that

that of a middling nouriſhment, *ex media materia*, and forbids none but the ſtrongeſt, in theſe words—*valentiſſimam tantummodo eſſe removendam*; which our Author tranſlates into —'that only the ſtrongeſt is to be *refrained*.' We apprehend here, that this final word is not true Engliſh idiom, without annexing the particle *from*, which it ſeems to require as indiſpenſibly, as *abſtained* would in the ſame ſenſe, or as the verb and participle *to deſpair*, and *deſpaired*, require *to*, or *of*, after them. Poſſibly *forborn*, or *avoided*, might have anſwered the purpoſe, if it had been thought ungraceful to terminate the period in *from*, it having been, undoubtedly, Dr. Grieve's deſign to give ſo elegant an author a ſuitable tranſlation: but the queſtion is, if the utmoſt elegance, in any language, does not neceſſarily include a conſtant attention to its ſtrict and genuine idiom.

We acknowlege at the ſame time, with pleaſure, that theſe are minute blemiſhes; which we have quoted, not more in ſupport of our obſervation, and from a principle of impartiality, than as a hint to the ingenious Tranſlator, of what may be very eaſily altered, or avoided, on any ſubſequent occaſion: we have met with none that produces any doubt of the Author's ſenſe, nor that prevent the general eaſe and fluency of his diction. As a ſhort ſpecimen of its correſpondence to the original, we have given the little chapter on Abſtinence, Book II. in the Latin and Engliſh.

Abſtinentiæ verò duo genera ſunt: alterum, ubi nihil aſſumit æger: alterum, ubi non niſi quod oportet. Initia morborum primùm famem ſitimque deſiderant: ipſi deinde morbi moderationem, ut neque aliud quam expedit neque ejus ipſius nimium ſumatur: neque enim convenit juxta inediam protinus ſatietatem eſſe. Quod ſi ſanis quoque corporibus inutile eſt, ubi aliqua neceſſitas famem fecit, quanto inutilius eſt infirmo, nedum ægro? Neque ulla res magis adjuvat laborantem,

There are two kinds of abſtinence: one, when the patient takes no food at all; the other, when he takes only what is proper. The beginnings of diſeaſes call for faſting and thirſt: after that, in the diſtempers themſelves, moderation is required, ſo that nothing but what is proper be taken, and not too much of that; for it is not fit, after faſting, to enter immediately upon a full diet. And if this be hurtful, even to ſound bodies, that have been under the neceſſity of wanting food for ſome time, how much more is it ſo to a weak, not to ſay a diſeaſed one? And there is no one thing more relieves an indiſpoſed perſon than a ſeaſonable abſtinence. Intemperate men,

tem; quàm tempeſtiva abſtinentia. Intemperantes homines apud nos, ſibi cibi tempora, modum curantibus dant. Rurſus alii tempora medicis pro dono remittunt, ſibi ipſis modum vendicant. Liberaliter agere ſe credunt, qui cætera illorum arbitrio relinquunt, in genere cibi liberi ſunt; quaſi quæratur, quid medico liceat, non quid ægro ſalutare ſit: cui vehementer, nocet, quoties in ejus quod aſſumitur, vel tempore, vel modo, vel genere peccatur.

men, amongſt us, chuſe for themſelves the ſeaſons of eating, and leave the quantity of their food to the phyſicians. Others again compliment the phyſicians with the times, but reſerve the quantity to their own determination. Thoſe fancy themſelves to behave very genteely, who leave every thing elſe to the judgment of the phyſicians, but inſiſt upon the liberty of chuſing the kind of their food; as if the queſtion was, what the phyſician has a right to do, not what may be ſalutary for the patient; who is greatly hurt, as often as he tranſgreſſes in the time, meaſure, or quality of his food.

Whoever has ſufficient leiſure, and diſpoſition, for an attentive peruſal of this work, muſt perceive it has coſt the Tranſlator much time, care, and ſtudy; while the competent, the candid, and unprejudiced, we imagine, will admit, upon the whole, that Dr. Grieve has ſhewn himſelf a gentleman of literature and application. How neceſſary an Engliſh tranſlation may be thought by ſome phyſicians and ſurgeons of our days, is a different conſideration: Since we may reaſonably ſuppoſe, that from the addition of a few important articles to our Materia Medica; from the diſcoveries in natural philoſophy and anatomy; and from the augmented experience of time itſelf, phyſic and ſurgery are arrived at a ſtate of greater maturity, than they had attained in the time of Celſus. We may venture, however, to affirm, that as many can now recur to him, who could not in the original, ſo even ſome phyſicians may find many of thoſe difficulties removed, or leſſened, which have formerly rendered him leſs current. And as ſome reaſonable practitioners may undoubtedly have experienced inconveniences from a more limited education, ſuch will enjoy an opportunity of obſerving the ſtate of phyſic and ſurgery, at, and before, his time; while every ſenſible and ingenious reader muſt admire his candour and manlineſs, his excellent and diſtinguiſhing judgment, (as often as it intervenes on diſputable points) and his unaffected elegance. Neither can we ſuppoſe a tranſlation of him as uſeleſs as ſome may have ſuggeſted; ſince we have accidentally learned, that an ingenious and emi-

nent operator has declared Celſus's method of reducing the luxated *humerus* (ſee p. 510, 511) very adroit and eligible. For ourſelves, as we have a pretty adequate notion of the difficulty of this work, (which is extended to 519 pages, excluſive of the preface, contents, and index) and as we always intend that impartial and diſintereſted inveſtigation of truth, which Celſus himſelf happily profeſſes, in his *Sine ambitione verum ſcrutantibus*, we cannot forbear giving Dr. Greive our atteſtation of his having competently tranſlated a truly valuable book, which has been deſired by ſome, may be uſeful to many, and which can injure no one, except its conſequences ſhould fail to reward himſelf, ſufficiently. But if inſtead of this, he ſhall hereafter rencounter any cavilling brethren, who, regardleſs of its merit, ſhall ungenerouſly inſiſt on, or even aggravate, a few trivial inaccuracies, he may refer them to the difficulties which the ſeveral reputable Editors of Celſus have confeſſedly experienced. He may pretty ſecurely invite even themſelves to effect a better Engliſh tranſlation than his own, entirely independent of it, and conclude, with Martial,

Carpere vel noli noſtra, vel ede tua.

K.

The Cadet. A Military Treatiſe, by an Officer. 8vo. 5s. Johnſton.

SINCE the example of other European nations ſeems to have rendered a ſtanding army neceſſary in our own, every attempt to improve on the diſcipline of our ſoldiers, ought to meet with a candid reception. True, indeed, it is, that *ill-diſciplined* forces may prove leſs dangerous to a free ſtate, than a well-trained army; they may plague and injure particular perſons, but they will hardly be able to introduce a Stratocracy: yet, where the number of national troops is not great, and where men of *independent fortunes ſhare in the command*, a ſoldier cannot know his duty too well, nor can ſubordination be too much inculcated: as the conſtitution will then run the leſs riſk.

To enforce a ſtricter diſcipline, and reform ſome parts of the exerciſe at preſent practiced by our regiments, is the ſcope (or, as our Author would call it, the *point de vue*) of this treatiſe; which, in every reſpect, greatly ſurpaſſes another, and much larger (*), work, lately publiſhed, pretty much on the ſame ſubject. For our Author has not only made ſome pertinent obſervations himſelf, but has ſelected, from the beſt mi-

(*) The Target.

litary

litary books, in French, many valuable remarks: all which he has tranſlated with a competent freedom of ſpirit. An elegant (*a*) writer has ſaid, 'That Politicians and Generals have appeared in all ages;' yet, tho' the Britiſh nation has never been exceeded in the career of glory, the Author of the Cadet obſerves, that 'a diſappointed ſearch for books of this kind, in our language, exonerates him from the guilt of plagiariſm from his countrymen.' The liſt of Engliſh writers on military diſcipline is, indeed, not numerous; probably the *juſt diffidence* which we have always entertained of a ſtanding army, has occaſioned their unfrequency; yet are we not ſo deſtitute of compoſitions of this ſort, as our Author would inſinuate; for, beſides General Bland's excellent treatiſe on military diſcipline, he would have found ſome good materials in Lord Orrery's Art of War. The laſt-mentioned book, indeed, is ſcarce; but it is to be met with (*b*).

Nor has our Author confined his martial reſearches to the moderns only. He has invaded the Roman territories, and brought ſome claſſic ſpoils from Vegetius: yet would his performance, which may be conſidered in the light of a military trophy, have loſt nothing of its value, had it been enlarged with ſome materials from Frontinus, Ruffus, Modeſtus, Anonymus (*de Rebus Bellicis*), and particularly from Ælian. And tho' the French have wrote more on Tactics than any other nation, (Lewis XIV. being the firſt who put ſtanding armies on their preſent eſtabliſhment) yet had our Officer traverſed the Pyrenees, and the Alps, he would have met with Spaniſh and Italian works, to recompence his labours: for, not to enumerate the military writings of Ludovicus Melzus, Flaminius a Croce, &c. General Count Baſta's *Maeſtro di Campo Generale*, and his *Governo della Cavalleria Leggiadra*, have not yet been exceeded.

But tho' every military writer has not been conſulted by our Author, many have; and when we mention, that a pretty judicious ſelection has been made from the works of Puyſegur, Vauban, Follard, Turenne, the Duke de Rohan, and Marſhal Saxe (*c*), need more be ſaid to recommend the Cadet to the gentlemen of the army? The quotations are, in general, appropriated to the titles of the chapters, where our Author has poſted them; and have a reference to our military

(*a*) Voltaire.

(*b*) There was a little pamphlet publiſhed ſome years ago, by Capt. M——, now Major M——, on the exerciſe of a battalion, which might alſo have been of ſervice to our Compiler.

(*c*) We wonder our Author omitted Feuquiere's Memoirs.

A Wars animadverſions of war, fol. 1639; Four Military Eſſays, Folio, and 1683, and

manœuvre (*d*): ſometimes however they are wanting in both theſe reſpects. Thus, for inſtance, the following quotation from Marſhal Puyſegur, (p. 52.) 'Moſt regiments have a peculiar method (viz. of exerciſe) of their own, which muſt 'neceſſarily be, when they have no fixed and written regulation, to reform their different opinions,' has no connection with us, who have ſtated regulations for our exerciſe: Again, the paſſage from Vegetius, (p. 60) 'If the well-trained 'ſoldier is arduous for engagement, ſo does the untaught 'fear it. Who will deny that diſcipline is ſuperior to ſtrength? 'If we neglect or deſpiſe that diſcipline, where will be the 'difference between the ſoldier and the peaſant?' had better have been arranged under his chapter, *Of the neceſſity of military diſcipline*, than where it is. Beſides, ſince his book was to be a collection of quotations, why ſelect a paſſage from a modern, in which ſome antient practice is recommended, and then quote the claſſic afterwards (*e*), who has preſerved that practice? Might not either of them have ſufficed? Or rather, ſhould not the antient have ſtood ſingle? There is another thing, likewiſe, which we wiſh had been attended to;—where quotations are pretty much detached from each other, ought not authorities to have been placed according to ſeniority? Yet, on the contrary, we here ſee that great antient maſter of tactics, Vegetius, poſted in the rear of a Monſ. Bombelles, or a Monſ. d' Eſpagnac.

But waving theſe ſmall improprieties, which are, indeed, no material objections to the work, we ſhall briefly conſider that part of the Cadet which is more immediately our Author's own. It has often been remarked, that many of the Britiſh evolutions are not only inſignificant, but impracticable, before an enemy: that ſome of our methods of loading and locking-up, are ſcarce to be preſerved, even at a review: and that the ſquare is very defective in its order, both ſtanding and marching, and dangerous for a retreat. To remedy theſe inconveniences, our Officer, in chap. vi. has propoſed a new ſcheme of exerciſe, 'which ſhall better wear the face of reality, by 'ſuppoſing an enemy in front, and varying the diſpoſition, as 'neceſſity, or the ſuppoſed *manœuvre* of the enemy ſhall re-'quire:' It would lead us too far from our purpoſe, and might not be be over acceptable to the generality of our readers, to give the whole of our Author's plan; we ſhall there-

(*d*) We adopt this word with reluctance, for want of one equally expreſſive in our own language.

(*e*) See inſtances of this, p. 54, 55.

fore only obſerve, that we have read it with pleaſure; that it looks well upon paper; but that we fear, it cannot be put in practice in the day of battle. Two, or perhaps more, regiments, fighting by the ſame ſignals, might engage in our Author's manner; but the noiſe, ſmoke, and unavoidable confuſion of a general battle, muſt, forever, render his new plan, at leaſt in our opinion, leſs practicable than it may ſeem to the ingenious author. Beſides, experience informs us, that defeats have been the conſequence of a line's advancing (as this gentleman directs) when the enemy has fallen (perhaps purpoſely) back: and is it military, that one line ſhould retreat, when the enemy advances? One part of the ſcheme, however, we think highly rational; which take in our Author's own words: 'To this exerciſe, I would, on every opportunity, add the cavalry in their different diſpoſitions, and by that means, endeavour to diveſt both horſe and foot of thoſe unnatural prejudices they too often entertain againſt each other. I would let them know, and practice, how eſſentially neceſſary their mutual aſſiſtance is, and in what manner they are to depend on each other, in the face of an enemy.

'At preſent our infantry are not at all acquainted with the benefit ariſing from the aſſiſtance of the cavalry; nor are the latter conſcious of the ſecurity and advantage they acquire by the former. They are exerciſed by themſelves, and are for ever, during peace, ignorant of their connection. Should this be approved, I could recommend a ſcheme, by which it might be put in execution. Tho' our Author has not yet communicated this ſcheme, we have the pleaſure to inform our Readers, that the Generals who commanded at Blandford, this ſummer, mixed our cavalry and foot in imaginary fights, retreats, &c. Any future publication, therefore, on this ſubject, will be the leſs neceſſary.

The laſt part of this ſixth chapter, is employed in enumerating the inconveniences of the preſent hollow ſquare; and the ſeventh exhibits a new plan for performing that military movement, both in words, and by a plate. It is, indeed, leſs exceptionable than the old method: but we have often heard even ſome *Martinets* acknowlege, that the ſquare ought to be aboliſhed; and if we are not miſinformed, it was not once uſed at Blandford: the Reviews at that camp were expreſs repreſentations of a battle.

Chap. viii. is introduced with ſome ſenſible quotations from Puyſegur, recommending the Roman practice of officers commanding and charging at the head of their own companies. This is very practicable in the battalion, and would be pro-

ductive of the many good conſequences our Author modeſtly enumerates. But how can this be done in detachments? ſince by the *Roſter* ſome regiments may give an Officer, and ſome not; ſome may ſend more men, and others fewer.

We agree with our Author in his ſentiments (chap. ix.) of the advantages that would redound from each regiment's having ſo many field-pieces to attend it, to be managed by the regimental officers and ſoldiers. Toward the end of the laſt war, each battalion, by the Duke's orders, had artillery; and ſome of the battalion-men were inſtructed in the management of the great guns.

In chapter x. are ſome good hints with regard to the inſtitution of a regimental Gunſmith; and to lighter accoutrements*: and in chapters xi. and xii. the duties of a Corporal and Serjeant are pretty fully deſcribed. For theſe our Author has been moſtly obliged to M. Bombelle's *Service de l' Infanterie*. The xiiith chapter begins with an accurate deſcription of the academy founded by the Empreſs-Queen at Neuſtadt, under the ſuperintendence of Counts Daun and Theirheim. We ſhould be ſorry to ſee ſuch a ſchool eſtabliſhed in Britain: that Athenian was wiſe, who reproved the joy his countrymen expreſſed, for the finiſhing a fort at the pyreum, by telling them, that what they then were ſo glad of, would, in the end, be turned to their deſtruction.—The remainder of this chapter is very important, and ought to be read by, at leaſt, all young Officers; for much we fear, that the deſcription given by the late Marſhal Saxe, of the manner in which the French Officers paſs their time in country quarters, is but too applicable to our own,—with the addition of drunkenneſs: a vice to which the French Officers are no ways addicted.

It is a very falſe and dangerous notion, that the profeſſion of arms, has nothing to do with books. The ſoldier has much time on his hands, and if he does not read, it is either waſted away in idle ſauntering, or diſſipated in debauchery. Study, therefore, ought, in a particular manner, to be recommended to our military Gentlemen. Books have ſometimes formed, and always have improved, the General. One who peruſes the great actions of a Xenophon, or a Cæſar, and catches the ſpirit of thoſe illuſtrious writers, can hardly ever prove a daſtard. One that reads the ſtratagems of a Polyænus and

* In time of war, our ſoldiers carry each near 90 pounds weight! which, ſurely, is too much for a march of any length.

Frontinus,

Frontinus, will learn to form in his mind, all poſſible contingencies, and will never be at a loſs for expedients. Our Author is aware of this; and, from Santa Cruz, and Buonamici, recommends the Muſes to the ſoldier. They, indeed, humanize ferocity, and make that to flow from principle which was formerly brute impulſe. We are ſorry, however, to find, that our Author thinks the knowlege of the Greek tongue unneceſſary to an Officer. Had he been as well acquainted with that language, as he is with the French, he would have talked in another ſtrain: it was the language of free-born Heroes, and, therefore, ſhould ſeem better ſuited to the genius of a Britiſh Officer.

But to proceed; there are ſome good things in his chapters entitled, Of Captains, of Majors, of Lieutenant-Colonels, of Colonels, of General-Officers.—We wonder he did not aſſign a chapter alſo to that neceſſary Officer an Adjutant.—What he cites from Monſ. de Eſpagnac, upon Honour and Courage, (chap. 20, 21.) cannot be read with too much attention: and if his inſtructions for Officers commanding detachments on a march, (chap. 22.) had been punctually practiſed on a late occaſion, Britain had ſaved much expence of blood, and her ſoldiers had not fled before an inferior, and ſavage enemy.

Nor are his precautions with regard to Convoys, Ambuſcades, Out-Guards, Garriſon-Towns, and the method of Fortifying a Church, Village, &c. leſs important. Theſe are marked with inverted Commas: (his own obſervations, too, are diſtinguiſhed in that manner) but our Author honeſtly owns, that he is indebted for what he has delivered on theſe ſubjects, to Santa Cruz, and the *Ingenieur de Campagne.*

The laſt chapter, on Caſtrametation, is chiefly extracted from Le Blond's *Arithmetique*, and *Geometrie de l' Officier*; and concludes with the Meaſurement of a Camp for a Battalion, as practiſed in 1755, by Lord Rothes, in Ireland: where this book was firſt publiſhed.

Upon the whole, it appears to us, that tho' this gentleman is a modeſt, he is not the leſs an intelligent, writer;—and that there is no doubt but his work will be found uſeful to every rank of military men.

G—r

MONTHLY CATALOGUE

For *OCTOBER*, 1756.

POLITICAL.

I. *AN Appeal* to the Senſe of the People, on the preſent Poſture of Affairs. Wherein the Nature of the late Treaties are enquired into, and the Conduct of the M—ry, with regard to M-n—ca, &c. is conſidered; with ſome Remarks upon the Light in which theſe, and other public Affairs, have been lately repreſented. 8vo. 1s. Hookham.

As the free diſcuſſion of public affairs is the privilege, we had like to have ſaid the prerogative of every free nation, ſo there never was a period, perhaps, when it was exerciſed in a more ample manner, than at preſent in England. After a deep ſleep, and dead ſilence, for a conſiderable interval, the groans of the preſs are heard from every quarter, and the pamphlet-ſhops filled with the products of its labours: every meaſure, and every miſcarriage is publicly arraigned, by perſons pleading, or pretending to plead, the Cauſe of their Country; and what muſt contribute greatly to the diſcovery and eſtabliſhment of Truth, the friends and followers of the Adminiſtration, condeſcend, at length, to reply. Of this we had one proof in our laſt, and the piece now before us, preſents us with another: the Author of which is not only well inſtructed, but well qualified to make the moſt of his cauſe; his ſtile being eaſy and natural; his manner, for the general, temperate; his method well adapted to his purpoſe; his expedients ingenious and acute, and his ſubject matter of ſo conſolatory a nature, that one cannot help wiſhing every word he writes to be true.

What he undertakes, is to ſhew the whole ſcheme of our operations, ſo far as a private man may comprehend it; and that, from the whole ſo laid together, all the objections which have been raiſed to the detached parts, (and which could not have been raiſed, were they not induſtriouſly ſeparated, ſhewn out of their natural order, and confounded with other things, wholly foreign to them) will vaniſh of themſelves.

He then gives his own conception of the firſt part of our ſcheme, in the following terms:

'To bind down the arms of France on the Continent, by a 'chain of judicious alliances.

'Secondly, To cut off the reſources of our enemy, by de'ſtroying their trade and ſeizing their ſeamen.

'Thirdly, To ſecure ourſelves from an invaſion, by a powerful 'ſquadron in our own ports; and, at the ſame time, to block 'up the French navy in their ports, to prevent more effectually 'their deſigns either on Ireland or America.

'Fourthly,

'Fourthly, To ſend ſuch a force into America as might conclu-
'ſively turn the ballance in that part of the world in our fa-
'vour.

'Theſe, I conceive, were the grounds upon which our Admi-
'niſtration intended to form the whole fabric of their deſigns;
'and if, as I ſuppoſe, very little can rationally be objected to the
'ground-work, the ſuperſtructure will appear well built; and
'the whole taken together, will make one entire well imagined
'piece.'

Deſcending then to particulars, he further ſhews the grounds and reaſons of our late treaties, and that they were not more the reſult of neceſſity than of wiſdom and policy, juſtifies the captures of the French trade, as a blow directed at the heart of the French affairs; and, having put the loſs accruing to the enemy thereby, into the ſcale againſt Minorca, pronounces, that the former out-weighs the latter. He alſo juſtifies the care taken, and preference ſhewn to the defence of Britain and Ireland againſt an invaſion, to the relief of Minorca; and argues, that of four choices which might have been made with regard to the laſt of thoſe ſervices, we took the beſt; namely, 'to let Minorca con-
'fide in the known ſtrength of St. Philip's Fort, and the expe-
'rienced courage and fidelity of the Commander, until a fleet
'could be got ready which, without deſtroying the other parts
'of the plan, might baffle that of the French, defeat their fleet,
'and relieve the place.' What he ſays, further on, concerning the miſcarriage of Mr. Byng's expedition, the preſent inflamed ſtate of that controverſy, requires to be given in his own words; which are as follow.

'If we knew, as a ſimple view of the plan might have made
'us know, that Fort St. Philip's was a place hardly ſecond to any
'in Europe for ſtrength, and fortified by every advantage of Na-
'ture, and every contrivance of Art; if we knew the nature of
'the country of Minorca, which laid the beſiegers under innu-
'merable difficulties; if we were convinced of the honour and
'capacity of the Governor, what error was committed in not
'ſtripping our own coaſt, to ſend Mr. Byng's fleet before the
'middle of March, for ſo ſoon was he appointed to the Com-
'mand, when the French fleet did not ſail till the 12th of April,
'did not land before the 18th, nor opened the trenches, to be
'afterwards carried on with infinite difficulty, before the 25th?
'It is agreed upon all hands, that Mr. Byng, notwithſtanding
'his delay here till the 9th of April, might have reached Minor-
'ca on the 5th of May with great eaſe; now what ſcheme was
'ever yet accuſed of delay, which was calculated to relieve a
'place of the moſt immenſe ſtrength, attacked under ſo many
'diſadvantages, ten days after the trenches were opened before
'it? Or ſuppoſing, as the fact was, that the relief did not ar-
'rive even for fourteen days after this time; and that this was
'foreſeen, which no human prudence could foreſee, who could
'blame a relief as delayed, which ſubjected a place of ſuch firſt-

'rate

'rate ſtrength, and at beſt of ſecondary conſideration, to a ſiege 'of twenty-four days; to ſecure the very Being of a nation, and 'the moſt valuable objects of the war? But in reality the place 'held out thirty days longer than this furtheſt unforeſeen period 'of its relief: and ſuppoſing the relief ſo contrived as to arrive 'no earlier than this period, is it a very extraordinary preſump-'tion to reckon upon ſuch a place's holding out only half the 'time it was actually maintained? And longer the fleet, even 'under this Commander, could not have been delayed: But that 'the fleet performed no effectual ſervice; that the place was not 'relieved, and that the Admiral did not act conformably to his 'country's expectations, is but too true. But what had this to 'do with the original Deſign? certainly nothing.

'But why, ſay they, ſhould this man at all been employed? 'Let me in my turn aſk, why he ſhould not have been employ-'ed? Who of all thoſe Gentlemen who are now grown ſo wiſe 'by the event of things, then objected to him? Why ſhould 'not he have been employed, who was bred from his infancy to 'maritime affairs, had a ſkill undiſputed, a courage unqueſtion-'ed, and an honour untainted, till that fatal day? who had his 'own reputation, the example of an heroic father, and the ho-'nour of a noble family, before his eyes to excite him to his du-'ty, in a command which he himſelf had ſollicited? Had his 'ſollicitation been rejected; had this command been given to an-'other, and had he unhappily failed; as this man has, the tide 'of declamation had run more violently the other way; and 'theſe promiſing circumſtances, which ſeemed to mark him out 'for playing a noble part on a theatre, where his father had 'acted ſo glorioufly, had been ſounded every where to the diſ-'grace of a Miniſtry which had the blindneſs to neglect ſuch an 'apparent deſignation. But objections of the weakeſt kind are 'admitted againſt expeditions which want ſucceſs; ſuch is that 'of Mr. Byng's not having had a ſufficient force: But it muſt 'never be allowed, that we ought not to reckon on Mr. Edge-'combe's ſquadron as next to certain; for we muſt always reck-'on that an Officer will do his duty, as Mr. Edgcombe did his; 'and that, therefore, he would, in all probability, quit Mahon 'as early as poſſible, to join the ſquadron he muſt have expect-'ed, and did expect, to ſail to its relief: But if ten of the 'ableſt, beſt appointed ſhips, that ever ſailed out of Britain, 'with this reinforcement, are not able to engage with aſſurance 'of ſucceſs, twelve French, foul, and but indifferently equipped, 'I do not know what men can depend upon.'

Having alſo, in his way, aſſured us, that by adhering ſteadily to the plan, the enemy will be ſo waſted by degrees, that we may look forward with *Confidence*, to make France yield up Minorca, with the reſt of her encroachments; he proceeds to ſhew, that the ſame conſiſtency of meaſures has been obſerved with relation to our American concerns, tho' as injuriouſly, and violently complained of, as to thoſe relating to Mahon; and he promulges the following

following glad tidings, which we hope will be verified by every advice that is coming, or ſhall come, from that part of the world.

'It is we, in fact, that have made the moſt material advantages, 'and removed the falſe land-marks with which the ambition 'of France had bounded us, even long before the war: we have 'ſtopped their moſt certain communication with their Colonies, 'and we have driven them from Forts of which they had been long 'in poſſeſſion; beſides, that the advantages of France are paſſing 'away, whereas ours are daily increaſing. Our Colonies united, 'their diſſentions quieted, and their preſent Concord confirmed, 'and made effective by a good body of troops, headed by an 'unexceptionable Commander, and every part of our military 'operations under a ſuperintendance which promiſes us every 'thing.'

Nor ought it to paſs unobſerved, that taking occaſion to touch on that inſidiouſly abuſive performance, called, * Reaſons humbly offered to prove, that the Letter printed at the end of the French Memorial, was a French Forgery, he juſtly taxes the Writer with taking up with a Tranſlation of a Tranſlation, becauſe the original could not have been ſo eaſily perverted to his malicious purpoſes. And moreover, that having the egregious Letter-writer, or rather Dictator to the People of England, alſo under his diſcipline, he charges him with two ſuper-eminently falſe facts, namely, the quoting a letter from Mr. Blakeney, which was never written by him; and a ſecret article in the treaty of Aix, prohibiting our ſending any ſhips of the line into the Mediterranean, which never had being.

* See Review for laſt Month. Rev.

II. *A Timely Antidote* againſt a late deadly Poiſon, or Six Pennyworth of Recollection; humbly offered to the Common Senſe of all the People of his Majeſty's Britiſh Dominions. In a ſhort Epiſtle from a Country Gentleman to all his fellow Subjects; but principally addreſſed to thoſe in a middle Station, &c. to Country Gentlemen, Rectors, Curates, Magiſtrates, Merchants, Artiſts, Manufacturers, Farmers, Freeholders, &c. 4to. 6d. Payne.

This piece is written in the character of a Country Gentleman, profeſſing himſelf not only to be *uninfluenced*, and *unbiaſſed*, but *unacquainted* with the *ſpecious art of writing*. The declared purpoſe of it is, to reſcue the public out of the hands of the malevolent hungry *ſcribbling tribe*, who have meanly taken advantage of our *caſual ill ſucceſs* in the Mediterranean, to aſperſe, ſlander, and throw dirt at the greateſt characters in the kingdom, or, perhaps, in all Europe. And to convince us there is not a word of truth in any thing they ſay, that the adminiſtration of power never was, or will be, in abler hands than it is at preſent.

preſent. That there is not any one great Officer of State (except the two Secretaries muſt be underſtood, becauſe they are not in his liſt) who, as above, is not one of the greateſt men in Europe.

That if our affairs ever go amiſs, Fortune ought only to be blamed for it. That we have a thouſand bleſſings to be thankful for, and not one grievance to complain of.

'Shall then,' ſays he, 'little accidents of ſtate or war alarm 'you? Shall every daring ſcribbler who writes for bread, againſt 'his own conviction, diſcompoſe you? Shall the cowardice of 'one, and the miſtake of another, be the objects of ſuch extra-'vagant diſſatisfaction? Shall one unlucky event abroad ſwal-'low up in oblivion all the merits of your ſafety at home? 'Shall no praiſe nor applauſe be given to that vigilance, and at-'tention, that diverted the ſtorm that hung over you?

'The moſt determined invaſion, the moſt vengeful purpoſes 'of an enraged enemy, backed by the moſt ſerious preparations; 'to have been conducted by the moſt reſpectable General, ac-'companied by the young Chevalier, menaced, at a very ſmall 'diſtance, your happy ſhores.

'Prudent conduct, wiſe meaſures, and that Providence, that 'has ſo remarkably watched over you, prevented its execution; 'the leaſt miſchief of which, would have been, to have brought 'the war to your own doors. Was this a time to weaken your 'marine guard? Mortification and rage filled every French 'heart; when they found themſelves baffled in their deſigns in 'the Channel; they attacked Minorca; ſuch ſuccours were im-'mediately ſent, as could be ſafely ſpared, and ſuch, as were 'ſufficient to have done the buſineſs they were deſtined for, if 'accidents, impoſſible to be foreſeen, had not rendered them 'abortive. Minorca has been ſnatched from you, it is true; but 'Britain has remained ſafe and quiet. Defending, guarding your 'Vitals; you have received, indeed, a wound in your extreme 'parts; that will, I hope, ſoon be cured.'

And having made another courtly tranſition to the ſeveral Boards of Buſineſs, to ſhew us they are all filled by perſons ſelected for their abilities, integrity, morals, and property, he makes the following *pleaſant diſtinction*.

'The very *Competitors* for power, the riſing generation of Pa-'triots and Stateſmen, are many of them, Noblemen and Gen-'tlemen of moſt promiſing parts, of application, of virtuous 'abilities; like young and generous Courſers, they ſhake, in-'deed, their riſing creſts; they ſnort, they paw the ground, 'they pant with impatient ardour to enter the political Courſe; 'and when time and experience ſhall have knit their nerves and 'fibres, you may have the pleaſure to be aſſured, they alſo will 'greatly take the Lead. But I am perſuaded (my dear fellow 'ſubjects) you deſire fair play, no jockying, no croſſing.

'Which of you, having a race to run, would depend upon a 'young colt, preferable to an aged horſe? Which of you, hav-

'ing

'ing a match to fight, would prefer a raw ſtag to a tried cock? 'But it is not theſe laudable Competitors for power and places 'that do the miſchief. I muſt declare to you the truth; theſe 'mean you, nor their country, no harm: they now and then 'tread on the heels of an older Miniſter, and poſſibly wiſh to 'trip him up: This does not affect the public. For what is it 'to you and me, who does the public buſineſs, provided it be 'well done? Whether Lord H. and Mr. F. or Lord E. and 'Mr. P. write your letters and diſpatches? It is not theſe, nor 'ſuch as theſe, that I accuſe. I wiſh there was room for them 'all; I am ſure, you nor I, cannot envy any political Threſhers; 'their brows do not ſweat leſs than ours; their days are not 'paſſed in greater pleaſure; nor their nights in more tranquillity 'and peace. It is a ſet of low ſcribblers I complain of.'

He concludes with giving us to underſtand, that tho' thus adroit in *feathering* the former, he is ready to take up his *Flail* againſt the latter. So that, even in political matters, it ſeems, one man may plead privilege for ſtealing a horſe, and another be hanged for only looking over the hedge. R.

III. *Remarks* on the late Conduct of our Fleet in the Mediterranean. In a Letter to a Member of Parliament. 8vo. 6d. Exeter printed for A. Tozer.

The Author expatiates on the ſuppoſed cowardice of our late Commander, or Commanders, in the Mediterranean; pathetically laments the ill conſequences of their miſbehaviour; ſhews the neceſſity of our doing ſtrict juſtice upon the guilty; cites the precedent ſet us in the caſe of Kirby and Wade; and gives a ſummary of the defence made by thoſe Captains, on their tryal, with the reſolutions of the Court-Martial, and the exemplary execution of the ſentence. After hinting the probability that ſome ſuch defence may be made by the delinquents of George the ſecond's time, and the ſame arguments uſed, that the criminals in the reign of Queen Anne had recourſe to,—and pointing out the fitneſs of a like conduct, on the part of a future Court-martial, with that which was obſerved by the Judges who condemned Kirby and Wade; our Remarker obſerves, that 'the people of Eng-'land are not ſo fooliſh and unreaſonable, as to deſire any puniſh-'ment without a fair and open trial:—but that, if this matter be 'huddled up in the dark, all the powers in Europe will regard 'it as a national diſgrace, and will never more treat us in that 'reſpectable manner they have heretofore done.'

He goes on to mention ſome other inſtances of puſillanimous behaviour in our Officers, particularly thoſe who ſo baſely fled from a few Scotch Highlanders, in the time of the late Rebellion; and thoſe who, after Braddock's defeat in America, in a ſingle moment, were ſo ſtruck with a pannic, or fit of cowardice, as to blow up one hundred and fifty waggons, loaded with ammunition, and proviſions for the ſupport of the army; and this at a time when no enemy was within forty-ſeven miles of them. From

this,

this, and many other inſtances of the like nature, the Author concludes, we fear with too much reaſon, that there muſt be 'ſome fundamental error in the conſtitution of our army and navy, and that the preſent manner and methods of preferment, is 'extremely wrong, and has, in its own nature, a more natural 'aptitude and tendency to depreſs than to exalt the human mind, 'and to inſpire them with fear and cowardice, rather than with 'the true principles of honour, bravery, and courage.'

To evince this, he aduces the character and behaviour of Cromwell's troops. He obſerves, that no Prince, no General, in the world, was ever more circumſpect in the diſpoſal of preferments in his army and navy, than Cromwell; who would often remark, that "his ſucceſs was chiefly owing to having a "proper ſet of Officers*." 'In his private converſation,' continues our Author, 'and epiſtolary correſpondence with his Officers, he would be ſtrongly inculcating to them, the extreme 'care that was neceſſary to fill up the vacancies in the army, and 'recommending it, above all things, to prefer men of ſober, 'virtuous, and religious lives; and that his own experience had 'taught him, that ſuch men would face danger with great firmneſs and ſtability of mind: for that men of wicked lives, were 'always horribly afraid of dying, and would fly at the firſt approach of danger.'——

Tho' our Author ſeems to think that our preſent race of Officers, both in the army and navy, are not altogether of the Cromwelian complexion; he does juſtice, however, to the American troops, who conquered Cape-Breton, in the laſt war; and quotes the anſwer made by Sir PETER WARREN to a Gentleman who told him, he did not take the place by the uſual methods of powder and ball, but by Prayer and Faſting. *Don't banter my praying ſoldiers*, replied Sir Peter, *I will at any time take two thouſand of them, and fight them againſt four thouſand of your God damme ſoldiers, and beat them alſo.*

Our Author likewiſe cites the example of Lewis XIV. the Czar Peter, and Kouli Khan, to ſhew in what high eſteem they held men of true virtue and honour, and of what importance Officers of that character always proved to thoſe Princes and States by whom they were employed; and he particularly, and ſtrongly, recommends the obſervance of this rule, viz. to *bang well, and pay well.* This, ſays he, 'has in all nations of the 'world, ever been deemed one of thoſe primary laws, without 'which no nation ever did, nor ever will, exiſt long. All the 'diſgraces that have fallen upon this poor nation of ours, for 'theſe fifty years paſt, have been owing to the non-obſervance of 'this one ancient maxim. I will grant, that in the article of '*paying* we have been too abundant, but in the article of *hanging* we have been too ſparing, and negligent: and unleſs this

* The ſame may be now ſaid of the French.

'ſunda-

× theſe are the author's own words

'fundamental law be more ſtrictly adhered to, in time to come, 'we are all ruined.—If at any time it ſhould occur, that any 'criminal, or number of criminals, ſhould, in themſelves, or by 'their alliances or connexions, become ſo conſiderable, that the 'government has not ſufficient power and ſtrength to bring thoſe 'criminals to tryal, and puniſhment, it is an infallible proof of 'its imbecility, and carries indubitable marks that ſuch a go-'vernment is in a declining way, and drawing towards its final 'period.'——

On the other hand, 'Let us ſuppoſe,' ſays this Letter-writer, 'in any government, two or three Admirals, two or three Sea-'Captains, and two or three Land-Officers, were to be hanged 'up, I am perſuaded it would be of great benefit to the conſti-'tution of that government, a great addition to its real ſtrength 'and ſtability, and would naturally tend to make it more reſpect-'able at home and abroad; yea, many of our politicians go 'much higher than this, and ſay, that the truſſing up a great 'and all-powerful Miniſter, once in fifty or a hundred years, 'would be of vaſt ſervice, and invigorate the conſtitution to a 'ſurpriſing degree.'

Towards his concluſion, our Author touches upon the nature of the preſent rupture between Great-Britain and France, and obſerves, that we are not now diſputing who ſhall be Emperor of Germany, or King of the Romans,—but who ſhall have the dominion of the ſea;—and that our *all* depends on the Event.

IV. *A Bill* for the better ordering of the Militia Forces, in the ſeveral Counties of that Part of Great Britain called England; abſolutely neceſſary to be peruſed by all People at this Juncture. 8vo. 6d. Hookham.

This is ſaid to be a genuine copy of the Bill that was rejected by the Lords, laſt ſeſſion.

V. *Some ſhort Obſervations* on the late Militia-Bill: To which is annexed, a more ſimple and practicable Scheme. Folio. 4d. Robinſon.

As a National Militia is a point at preſent ſo warmly contended for, and yet ſo far from being fixed, it is ſcarce to be ſuppoſed that any ſenſible expedient to ſettle the fluctuating opinions of the public concerning it, can eſcape ſome degree of public notice. The Author of this little treatiſe, is expreſs, that in our preſent critical ſituation, the arming the people, by eſtabliſhing a Militia, is undoubtedly a means of attaining the great and ſalutary end of providing for the public ſafety; but then he raiſes ſtrong objections to the late bill for that purpoſe: aſſerts, that if King Charles I. had been armed with ſuch a bill, he would have carried his point; would have governed without a parliament; and our liberties would have been irrecoverably loſt;—that it ſets out with an abſurdity, in ſuppoſing ſuch a number of Officers, as were to be appointed by this bill, could be found to do the duty

duty required in it, without fee or reward; that the nomination of theſe Officers being left to the Lord-Lieutenant of each county, it was ſuch an acceſſion to their power, as might enable them to make uſe of an undue influence in elections; that the preferences, unavoidable on theſe occaſions, would excite heart-burnings, animoſities, and feuds, and deſtroy what hoſpitality and good-will was ſtill left amongſt us; that, as no body could be ſuppoſed ſo partial to Militias, as to believe, that with but one Officer of experience in a whole regiment (namely the Colonel) the commonwealth would be ſafe in ſuch keeping, without the *aſſiſtance* of ſome *veteran*, *regular*, and *well-diſciplined* troops; ſo it would unavoidably follow from the mixture of both, that as often as theſe regulars and the militia did duty together, the ſubaltern men of ſervice among the firſt, would diſdain to take orders from thoſe of ſuperior rank among the laſt; or, if forced to ſubmit, it would produce ſuch diſguſts and diſſentions, as, in the end, might be of the moſt fatal conſequence. And, laſtly, having touched on the loſs ariſing to the country, upon the head of labour, by taking 70,000 men once a year from their ſeveral occupations, and giving them thereby a habit of idleneſs, he pronounces, it would be one ſtep towards converting us from a *trading* to a *military nation*. Contending, nevertheleſs, for the expediency, and practibility of a Militia, and the regard due to the voice of the people, now crying aloud for it, he proceeds to ſubjoin the plan of one, as often mentioned in his hearing, by the noble Author of it: which, he tells us, is liable to none of the objections brought againſt the other; and which, in a courſe of years, would accuſtom the whole nation to the uſe of fire-arms, and thereby anſwer all the purpoſes deſired.—For, preſuppoſing, that we are always to have an army on foot, the Militia here recommended, is ſo modelled as to ſerve as a perpetual nurſery of recruits for it: All between eighteen and forty, are to have leave to regiſter themſelves in their ſeveral pariſhes, as Militia-men, if they *will*, (for compulſion, in the firſt inſtance, is left out of the queſtion) but then as they are to be ſupplied with arms from the Ordnance Stores, ſo their names are to be alſo entered at the War-Office: a regimental coat, hat, cockade, and 26*s.* per annum, at the rate of 6*d.* per Sunday, are preſumed to be ſufficient inducements to obtain a ſufficient number of theſe half ſoldiers. A Sunday's exerciſe, after ſervice, throughout the year, under the direction of a Chelſea-Hoſpital Out-penſioner, is underſtood to convey military practice enough, to make them ſuch. The uſe and application of all, is contained in the following article.

'That, on any occaſion, when the government want an in-
'creaſe of the army, it ſhall be augmented in the manner follow-
'ing: The regiſtered men ſhall be ſummoned; and if any vo-
'lunteer offer to liſt, for any number of years, not leſs than
'four, they ſhall be liſted regularly for ſuch term, and ſent up as

'recruits

'recruits for the army. And if no volunteers, or not a ſuffici-
'ent number, offer, then thoſe who do not offer, ſhall draw lots
'in this manner: Suppoſe the whole number of regiſtered men
'to be 100,000, and the government want to raiſe 20,000, eve-
'ry fifth man ſhall be obliged to ſerve by lot. The men to
'whom the lots ſhall fall, ſhall again draw lots, one fifth ſhall be
'obliged to liſt for three years, another fifth for four years,
'another for five, and another for ſix, and the remaining fifth
'for ſeven years. The men diſcharged at the end of their re-
'ſpective terms, ſhall be replaced out of thoſe who have not yet
'ſerved, till the whole have thus taken their turn of ſervice.
'The men who are thus liſted to replace the diſcharged men,
'ſhall be liſted for five years certain; ſo that after the firſt three
'years, one fifth part will every year be new men, and a con-
'ſtant rotation of five years ſervice, will take place regularly.' Ra.

VI. *A Letter* to the Livery-Men of the City of London, on account of their late Choice of a Lord-Mayor. 4to. 4d. Robinſon.

This is a warm, and not altogether unjuſt, invective, againſt a certain raſh, buſy, wrong-headed faction in the city, who, rather than not gratify their malignity, have choſen to expoſe their folly, and impotence, by attempting what was not in their power to perform: and the Author has, at leaſt, ſhewn, that he knows how to make the proper uſe of a victory. Ra.

VII. *Motives* which have obliged his Majeſty the King of Pruſſia, to prevent the Deſigns of the Court of Vienna. 4to. 1s. E. Owen.

This pamphlet is printed in both French and Engliſh. We need ſay nothing more of it, as it hath been retailed in every News-paper.

VIII. *A full and particular Anſwer* to all the Calumnies, Miſrepreſentations, and Falſhoods, contained in a Pamphlet called, A *Fourth* Letter to the People of England. 8vo. 1s. Harris.

As it was the cuſtom of the famous Daniel de Foe, to write Anſwers to his own pamphlets, in order to raiſe, or keep up, their ſale; ſo the *worthy* Author of the Letters to the People &c. has thought fit to imitate the practice of his great predeceſſor, and has begun with publiſhing his Anſwer to his own *Fourth* Letter. If this attempt ſucceeds, we may, in time, be entertained with mock Replies to the *other three*; and, perhaps, into the bargain, with Acknowlegements, and a Retractation, of all the Calumnies, and Scurrility contained in his *Marriage-Act*, *Lydia*, and *Defence of Popery*; i. e. fictitious Letters of a Jeſuit, under the name of *Angeloni*.

'Tho' the ſtile of our modern De Foe, on the preſent occaſion, is ironical, he ſeems, however, in one place, to have been, tho'

but for a moment, ſeriouſly touched with Remorſe, and an inclination to pull off his maſk in good earneſt. Speaking of the preſumption of low, ignorant, would-be-politicians, he thus, honeſtly, for once, ſtands forth, ſelf-detected, and ſelf-condemned. 'We frequently,' ſays he, (p. 2) 'ſee a *Tradeſman* ſally from behind his counter, and excel, or think he does, Plato and Ariſtotle, in legiſlative knowlege, and with as much judgment as Lord Bolingbroke has exhibited in his Idea of a patriot King, criticiſe, and canvaſs the whole ſyſtem of the Ad———n, confident as if the whole Clue of the Cabinet had been delivered into his hands, and the deſtination of fleets and armies had been entruſted to the knowlege and direction of his brain only.

* S—bb—e, himſelf, was bred a Tradeſman.

IX. *The School-Boy in Politics.* 8vo. 6d. Hooper.

This initiatory diſcourſe is founded on the old plan of a Political Catechiſm; and as it refers chiefly, if not wholly, to the preſent ſyſtem of public affairs, may not improperly be called, The Leſſon for the Day. The hand that holds the leſſon, like that in the frontiſpiece of Mr. Dodſley's OEconomy of Human Life, is, nevertheleſs in the clouds; and, conſequently, it is not eaſy to aſcertain the body it belongs to. The queſtions put in it, as, What is Pruſſia about? What alliance do you recommend to Britain? What do you judge on the report of 40,000 Pruſſians to be taken into Britiſh pay? &c. are manifeſtly intended to be ſuch as will beſpeak the moſt ſtriking anſwers; and which, tho' malevolent enough to thoſe in power, are not overfavourable to thoſe in oppoſition; mock patriotiſm being as ſeverely handled in them, as feeble and corrupt adminiſtration. Rea.

X. *A Ray of Truth* darting through the thick Clouds of Falſhood: or, the Lion, the Foxes, the Monkey, and the Game-Cock. A Fable. Folio. 6d. Pamphlet-ſhops.

The Lion, is Britain; the Foxes, our M——y; the Monkey, France; the Game-cock, Ad——l B—g. The Monkey invades the Lion's territories; the Foxes, being corrupted by a preſent of delicious fowls, ſend out the Game-cock to oppoſe him: but, in order to favour the enemy, they file off the claws, and clip the wings of the *courageous* Chanticlear, and thereby render him inferior to the Monkey. The latter prevailing, in conſequence of this treachery, the Foxes lay all the blame on the unhappy Cock, and reſolve to ſacrifice him, in order to cover, and expiate, their own baſeneſs.—This deſpicable pamphlet is one of the many pieces daily iſſuing from the preſs, in behalf of Mr. B. none of which, however, touch the main point;—his not fighting with *all* the force he was ſent out with. There is ſomething very abſurd in a complaint of weakneſs, when, at the ſame time, the complainant has double the ſtrength he chuſes to exert.

XI.

XI. *A Letter to a Member of Parliament in the Country, from his Friend in London*; relative to the caſe of Admiral Byng: with ſome original papers and letters, which paſſed during the expedition. 8vo. 6d. Cooke.

So much had been writ, ſaid, and believed, againſt this unfortunate gentleman, that it was high time for his friends to ſet forth what palliatives they had to ſet forth, in caſe they entertained any hope of ſucceſs from them: and that this expurgatory letter could come from no other quarter, is palpable; not only becauſe none but his friends would chuſe to expoſe themſelves, by taking part in his quarrel, but becauſe the materials it is founded upon, are ſuch as none but thoſe in the ſecret of his caſe, could have communicated to the public; unleſs we can ſuppoſe, what is impoſſible, that the admiralty would play booty with itſelf. Theſe materials are, certain paſſages in the Admiral's account of the action, not inſerted in the Gazette; his letter of intelligence, of May 4, from Gibraltar-bay; the order of the admiralty-board for ſuperſeding him; the Admiral's anſwer; and liſts of the Engliſh and French ſquadrons at the time of the engagement, calculated to ſhew the ſuperior force of the latter, and expoſe thoſe liſts inſerted in the Gazette.

The Letter-writer affects the character of a convert; and as if, like St. Paul, ſome new light from Heaven had tranſformed him from a perſecutor to an advocate, he ſays, 'No one 'was more clamorous in their exclamations againſt the cowardice 'of the Admiral; no one exulted more in the flames of his 'effigy.' But this is a maſk he aſſumes, to give his plea an air of impartiality, and beſpeak the more credit to his arguments. The bias of a man more than ordinarily intereſted for his client, appears in every paragraph he delivers; and it follows, that proper allowance ought to be made for his prejudices accordingly: under which caution, we ſhall venture to ſubjoin the Admiral's letter to the board, on his being ſuperſeded, with the writer's comment upon it, as a ſpecimen of the whole thing, which is at once both a ſmart and a ſlight performance.

"Gibraltar-bay, July 4, 1756.

"SIR,

"By Sir Edward Hawke I have received their Lordſhip's or-"ders, and your letter of the 8th of June, which I have im-"mediately complied with, and have only to expreſs my ſur-"priſe at being ſo ignominiouſly diſmiſſed from my employ-"ment, in the ſight of the fleet I had commanded, in ſight of "the garriſon, and in ſight of Spain, at ſuch a time, in ſuch a "manner, and after ſuch conduct, as I hope ſhall ſhortly appear "to the whole world. It is not now for me to expoſtulate; I "flatter myſelf, that Mr. Weſt and I ſhall make evident the in-"jury done to our characters, which I know of nothing in the "power of any Being whatever that can attone for; ſo high an

" opinion I have of that, which was ever unſullied before, and " which I hope to make appear has been moſt injuriouſly and " wrongfully attacked now, on the grounds of a falſe *goſconade* " of an open enemy to our King and country, and which would " have evidently appeared, had the poſſible time been allowed " for my own expreſs's arrival, in which there was nothing falſe, " nothing vaunting, nothing ſhameful, nor any thing which " could have prevented our receiving his Majeſty's royal appro- " bation, for having, with a much inferior force, ſought, met, " attacked, and beat the enemy: of this it is needleſs for me " to ſay more at preſent, than that I am ſorry to find Mr. Weſt, " with the captains, lieutenants, and officers of the ſhips we had " our flags on board of, are to be ſufferers for what I alone, as " Commander in chief, am anſwerable: but it is ſo much of a " piece with the whole unheard-of treatment I have met with, " that neither they, the fleet, or myſelf, can be more aſtoniſhed " at that particular than at the whole.

" I am, SIR,

Your very humble Servant,

To the Hon. J—n C———d, Eſq; J. B.

The Comment.

' You, Sir, who are ſo diſcerning a judge of human nature, ' will find no difficulty to diſcover, whether this is an unaffected, ' unſtudied remonſtrance, or a diſguiſed artifice in the author: ' the time, the occaſion, and the circumſtances under which it ' was wrote, muſt manifeſt them to be the expoſtulations of a ' man, rather conſcious of *injury* than *guilt*; the dictates of a ' heart jealous of honour, not of a head ſtudious of ſecurity: ' and tho' it does not amount to a *poſitive* exculpation of guilt, ' muſt afford every unprejudiced perſon a *preſumptive* evidence of ' innocence;—yet by a peculiar fatality attending the Admiral, ' this very letter was to draw on him an accumulation of ven- ' geance; its *ſmartneſs* (to uſe the phraſe of his adverſaries) was ' deemed a kind of treaſon againſt their dignity; and a modeſt ' vindication of his own conduct, was conſtrued into an inſolent ' impeachment of theirs; nor, indeed, do they ſeem to be much ' out in this conſtruction; ſince ſuch is the alternative, that what ' tends to exculpate the one, will be no very favourable article ' towards the juſtification of the other; and to this CRITICAL ' ALTERNATIVE, I fear, it is, we may impute the *whole un-* ' *heard-of treatment* Mr. Byng complains to have met with.

XII. *An Appeal to the People:* containing the genuine and entire letters of Admiral Byng to the Secr. of the Ad———y: obſervations on thoſe parts of it, which were omitted by the writers of the Gazette: and what might be the reaſons for ſuch omiſſions. Part the firſt. 8vo. 1s. Morgan.

This

This is apparently another arrow out of the ſame quiver, (vid. the foregoing article) as being founded on the ſame materials, and directed to the ſame ends; namely, to exculpate the Admiral, and to ſubſtitute the great men in power, as far greater delinquents, in his ſtead. The author of this piece affects alſo to be a convert, like the author of the former; and affirms no man could be more irritated againſt the Admiral's conduct than he was.—But then he enters much deeper into the controverſy; is much more minute and circumſtantial in his diſcuſſion of every point which comes before him; and carries his ſuppoſitions (it would not be fair to call them concluſions) much farther: ſome people, indeed, ſeem to think this treatiſe as much too long, as the other is too ſhort; as that the topics, being too much wire-drawn, the whole chain is thereby proportionably weakened. The truth is, That for the ſake of a ſecond part, he has been rather a better huſband of his ſubject-matter, than in ſtrictneſs he ought to have been; to ſay nothing of frequent repetitions, which, inſtead of enforcing his arguments, ſerve only to diſguſt his readers.

Having, however, already given ſome extracts out of the pieces juſt publiſhed, to prove the rectitude of our miniſterial conduct, it is incumbent on us to adjoin a ſhort ſpecimen of the many ſtrange, and it is to be hoped, unwarrantable things, here urged againſt it; and ſo much the more, as a total ſuppreſſion would, now more eſpecially, be conſtrued into a tacit acknowlegement, that the doing juſtice to one party, would be condemnation to the other.

'Had the planners of the expedition been truly animated with 'the intereſt of their country, why, during this preparation at 'Toulon, when all England, and all Europe, was exclaiming 'againſt their delay, did they continually give out to you, that 'there was no fleet preparing at Toulon? that the French had 'no ſailors, nor military ſtores? was not this to be the palliating 'ſpeech to the people, to countenance their proceedings? Was 'it not to give the *air of* relieving St. Philips only, that the 'Engliſh fleet ſet ſail a few days before the French, and before 'a certain intelligence of it was given to the public? Tho' the 'day for leaving Toulon by the latter, muſt, beyond all doubt, 'be known by thoſe who prevented its relief, in ſending a fleet 'from hence ſo inferior to the undertaking.

'When the popular clamour now began to be very loud a-'gainſt this ſhameful behaviour, were not ten thouſand ſtories 'invented, to draw off the public attention from the planners of 'the expedition, and to throw it on him who commanded, and 'who they concluded would miſcarry? Was it not owing to a 'deſign of ill ſucceſs in them, that the fleet was ſent out ſo 'ſmall, and that he was aſſured, the French armament could 'not poſſibly exceed ſeven ſhips, and probably would not be 'more than five? Was it not conſtantly aſſerted, that no fleet

'was ever ſo well manned, equipped, and powerful for the 'number, as this Engliſh fleet? And that the French conſiſted 'of old ſhips, not fit for ſervice, ill manned, and worſe provid-'ed; whereas one moment's thought would have told them, 'that a fleet, however ill furniſhed with men when it left Tou-'lon, muſt be abundantly provided with hands from two hun-'dred tranſports, which after landing the troops and ammuni-'tion, and at anchor, could very well ſpare two thirds of their 'crews; as to the ſhips being feeble, or ill fitted out, the falſe-'hood of that aſſertion is now perfectly well known. Was not 'this ſtory of great deficiency in the French fleet, propagated to 'create a believe in you, that La Galliſſonniere was inferior to 'Mr. Byng; as the extolling the ſtrength of our fleet, was to 'make the latter appear ſuperior? To thoſe ſpurious accounts 'of the different ſtrength of the two fleets, was it not conſtantly 'added, that Mr. Byng could blow the French out of the water? 'With what intent could this be propagated, but to aggravate 'the miſcarriage of the Admiral, by creating an opinion of his 'ſuperior force, and to animate your expectations with views 'of ſucceſs, the more effectually to inflame your reſentment 'againſt him, when the ill news of his not-prevailing ſhould ar-'rive, and which they muſt foreſee?

'The citadel of Mahon being attacked, it now became the 'common converſation amongſt the planners of the voyage, that 'the fortification could not hold out a week, with a deſign to 'leſſen the ſurprize of its being taken; or if it was defended 'any conſiderable time, to give an idea of its being well pro-'vided; does it not therefore ſeem evident, from the fleet of 'England being appointed ſo inferior, ſo long delayed after it 'was ready, ſent ſo late, without a ſoldier, but thoſe who acted 'as marines, without an hoſpital-ſhip, fire-ſhip, tranſports, or 'tenders, that no battle was intended to be fought, nor St. Phi-'lips relieved? But by this delay, to give time to Marſhal Rich-'lieu to take the fortification, return with his fleet, and leave 'Mr. Byng to cruize ineffectually round Minorca.'— R&:

XIII. *Impartial Reflections* on the Caſe of Mr. Byng, as ſtated in an Appeal to the People, &c. and a Letter to a Member of Parliament. 8vo. 1s. Hooper.

This, with due deference to the high opinion every Author entertains of himſelf, and his works, is but a trivial, indigeſted performance.

By a ſtrange fatality the caſe of Mr. Byng is come into queſtion before its time; and ſuch an attention has been raiſed to it, that almoſt any thing will ſell, which but promiſes to throw any additional lights upon it. The lights communicated in this, do not, however, deſerve the name of revelations: they are ſuch as any man of common underſtanding might have communicated;

ed; and the ſtile and manner of communication, is not the cleareſt that ever was made uſe of. Then as to the Author's impartiality, it conſiſts more in being ſevere on both ſides, than candid towards either.

To ſay all in few words, tho' a man may reaſon impartially on partial premiſes, ſo far as they go, any defect in them will render his comment (as to the whole of a caſe) defective too. Now Mr. Byng, and his advocates, profeſs to have their reſerves: and thoſe on the other ſide, have not, except by way of parentheſis, been heard at all: ſo that it is reaſonable to think, a man, who had not the market in his eye, would have choſen to poſtpone the diſplay of his impartiality, till he was furniſhed with all the materials requiſite for diſplaying it to ſome purpoſe.

MEDICAL.

XIV. *A Diſſertation on Bleeding.* Shewing the neceſſity of it in many caſes where it is generally condemned; and the uſefulneſs of it, if taken away in ſmall quantities; ſerving as a ſuccedaneum to ſome medicine not yet diſcovered, or at leaſt not made public, that can remove the fizineſs, and blackneſs of the blood, without bleeding: deſigned for the uſe of patients, in order to remove the common prejudices againſt frequent bleeding, from which, perhaps, they may have ſeen ſome fatal inſtances, by bleeding in too large quantities. 8vo. 1s. Field.

It does not appear, that this writer, has, till now, made uſe of any other channel, to convey his offerings to the public, than the Magazines: in one of theſe, he ſays, he conſidered the ſame ſubject ſome years ago; and that his labours received the approbation of 'ſome gentlemen of the faculty.' Such a teſtimonial of his own merit, induced us to conſult his former production; and upon comparing that with the one before us, we find very little alteration in his ſyſtem, except, that he then dealt in human blood by wholeſale, and now chuſes to trade in it only by retail. Inſtead of taking away blood to ſix or eight ounces once a week, to the amount of an hundred ounces or more, he now adviſes the taking only two ounces at a time, and this to be continued till all fizineſs, or blackneſs, diſappears.—Were we to particularize all the ſingularities in this performance, we ſhould be obliged to appropriate more pages to it than we can well ſpare, or than, perhaps, our Readers might approve: among theſe we ſhould mention abundance of ſelf-ſufficiency, couched under the veil of affected modeſty; a method of curing a paſſion for drams, by the help of white peas; and an extraordinary diſcovery, that a man of tolerable underſtanding cannot be made a fool of, without being firſt made drunk, &c. &c.—It may be ſomewhat doubtful whether our Author's phyſical, or metaphyſical, knowlege, is moſt to be

admired; as a ſpecimen of the latter, we give the following myſtical definition of Nature.

'By Nature,' ſays he, 'I mean that internal, cœleſtial fire, or 'light, included in all material bodies ſubject to our ſenſes, which 'is carrying on the great work of purification, in all the lives 'and deaths, animizations, vegetations, and mineralizations, 'their deſtructions, reproductions, and all the changes they go 'through, till this ſpoiled univerſe (ſpoiled by the fall of man and 'angels, now conſiſting of four diſtinct elements, contending 'with each other) is reſtored to that one element, where all was 'once united in perfect love and harmony.'

This enigmatical explanation of a ſubject, that did not want to be explained, puts us in mind of the following lines, in an old ſong, made upon a dog-fiſh, that was ſhewn ſome years ago, in a boat called the Folly, upon the Thames.

And his E-va-cu-a-ti-ons
Were made *a parte-poſt*,
A parte-poſt, thoſe words ſo hard,
In Latin tho' I ſpeak e'm,
Their meaning in plain Engliſh is,
He made pure *Album-Græcum*.

POETICAL.

XV. *The Lion, the Leopard, and the Badgers.* A Fable, 4to. 6d. Cooper.

This piece is one general exception to the laws eſtabliſhed by true criticiſm for the ſtructure of a fable. It is a political poem, meant to convince our neighbours, the Dutch, of the danger of not joining us againſt the French; but we may venture to affirm, that if the celebrated Van Haaren's apologues had not been of a very different caſt, in all reſpects, from this performance, they would not have had the effect on his countrymen, which Voltaire attributes to them.—By the Lion, the Fabuliſt repreſents Britain; the Leopard, ſtands for France; and Holland is intended by the Badgers.—The print and paper of this pamphlet are both pretty good; but as to the reſt, we may ſay with the Fox, when he found a beautiful maſk, 'O quanta ſpecies, Cerebrum non ha-'bet (*a*)! The poetry approaches to the doggrel. Take the following ſpecimen.

The Lyon, however, thought it wiſe,
To be prepared againſt ſurprize.
He knew of old the Leopard's lure,
So takes precautions to ſecure,
Upon this critical occaſion,
His realms from danger of invaſion,
And to the Badgers now applies,
(His old and natural allies)

(*a*) Phædrus.

Their

Their antient treaties to fulfil,
Nor doubts their power, nor leſs their will:
For as they were by treaty bound,
Whenever that the Lyon's ground,
Was threatned, tho' by danger diſtant,
As an ally to be aſſiſtant;
He ne'er ſuſpected an objection,
So gave his miniſter direction,
(For *royal beaſts* no *forms paſſed o'er*,
But each abroad had his *ambaſſador*)
His ſituation to expoſe,
The preparation of his foes,
Their fiery threats to invade his land,
The ſuccours therefore to demand. G—r

XVI. *One Thouſand, Seven Hundred, and Fifty-Six.* 8vo. 1s. Withy.

The *Braſs* of ********'s proſe, by the interpoſition of Saturn, inſtead of Apollo, converted into poetical *Lead*. Ra:

MISCELLANEOUS.

XVII. *An Eſſay on the Riſe of Corn*, with ſome Propoſals to reduce the exorbitant Price thereof: In a Letter from a Gentleman in the Country, to a Member of Parliament in London. 4to. 6d. Baldwin.

This Letter-writter appears to be ſenſibly touched with the calamities ariſing from the exorbitant price of corn, and ſets himſelf to trace out, briefly, the cauſes of this public grievance. Accordingly, he tells us, that it owes its birth to a combination of the Farmers, and Millers, or (as they are pleaſed to call themſelves) Corn-Factors. It is a common cuſtom with theſe people, he ſays, to contract for large quantities of grain to be delivered to them, without ever being expoſed in the open market, as the laws direct; by which means the markets are ſo thinly provided, that the poor, whoſe intereſt it certainly is to purchaſe their corn, before it is ground, are prevented from being ſupplied: and, what is ſtill worſe, if they apply to Farmers, at their houſes, their requeſt is rejected, it being their intereſt to ſell it wholeſale to the Millers, or Corn-Factors, who can afford to give them an exorbitant price for the wheat, becauſe they uſe no more than two thirds of that excellent grain, in what is called Sack Flour; at leaſt in the lower-priced ſortment, which is purchaſed by the poor. He likewiſe tells us, that the greater price the Miller pays for his wheat, the greater advantage he draws from the diſpoſal of his meal. If the calculation he makes be juſt, a dexterous Miller may, while wheat continues at the price it now bears, gain near forty per Cent. which, ſuppoſing him to make ſix returns in twelve months, a ſuppoſition that will readily be granted, makes his profits, from a capital of a hundred pounds, amount to two hundred and forty pounds per annum.—In order

to

to remedy the evils ariſing from the pernicious practice of engroſſing corn, our Letter-writer propoſes, that it be enacted, that no corn (above a quantity to be ſpecified) ſhould be ſold any where but in the open market, at the uſual hours of ſelling grain; that the whole of the commodity be expoſed to public view, and not ſhewn in ſamples, as is now practiſed; that Dreſſing-Mills be entirely aboliſhed, or put under ſome proper reſtrictions; and particularly, that they be, at all times, ſubject to the inſpection of the Pariſh-Officers, the Church-wardens, and Overſeers of the Poor, (and Clerks of the Market in cities and large towns;) that the Millers and Corn Factors be not at liberty to treat for any quantity of grain, till the Poor be ſupplied; that the Millers ſhall not be at liberty to receive any large quantities of corn into their ſtore-houſes, unleſs they have a permit for that purpoſe, under the hand of the chief Magiſtrate of the market-town where it was purchaſed; and that proper ſanctions for the ſtrict obſervance of this law be appointed. R

XVIII. *An Account* of what paſſed between Mr. George Thompſon, of York, and Dr. John Burton, of that City, Phyſician and Man-midwife, at Mr. Sheriff Jubb's Entertainment; and the Conſequences thereon. By Mr. George Thompſon. 8vo. 1s. Hooper.

This relates the particulars of a quarrel that happened at the above-mentioned feaſt, in January 1755; and of the conſequent proceedings at law, in an action for aſſault; in which Burton was the plaintiff, and our Author defendent;—who, according to this his own account, was extremely ill-uſed, throughout the whole affair. Taking for granted, every thing here recited; and that all facts are truly and fairly ſtated, as we doubt not but they are, it is impoſſible for any man, of a generous and candid diſpoſition, to read this Caſe without kindling with indignation, at the flagrant abuſe of Law, and Juſtice, which Mr. Thompſon has experienced on this occaſion. The Narrative is written with ſpirit; and tho' few Readers may think themſelves much intereſted in the ſubject, it may afford ſome entertainment to all.

XIX. *A Letter* to A——l B—g. With the Form of a Confeſſion, ſuited to a Perſon in his Circumſtances, &c. 4to. 6d. Cooper.

A weak and trivial inſult, with reſpect to the Admiral, whom the Author reproaches for his miſconduct; and a contemptible catch-penny with reſpect to the public, whom he impertinently addreſſes on this unhappy occaſion: which calls for more ſubſtantial enquiries, and more manly reſentments.

XX. *The Life and Memoirs* of Mr. Ephraim Triſtram Bates, commonly called Corporal Bates; a broken hearted Soldier. 12mo. 3s. Owen.

The chapter of Novels is not yet quite exhauſted. This is one of a new ſtamp, and is intended as a ſatire on the methods of

of attaining promotion in the army. It is a very poor performance; being deſtitute of character, ſentiment, incident, ſenſe, wit, or humour.

XXI. *Uſeful Remarks* on Privateering, &c. &c. 8vo. 1s. Hooper.

Very fit to be conſidered by all perſons concerned in ſuch adventures.

XXII. *A Letter* from New Jerſey, in America, giving ſome Account and Deſcription of that Province. By a Gentleman late of Chriſt's College, Cambridge. 8vo. 6d. Cooper.

In this Letter, which has no date, but appears to have been written ſome time ſince the year 1745, we have a very ſlight account of the preſent ſtate of the Colony mentioned above: but ſo little is ſaid, that it ſeems ſcarcely to deſerve an exemption from being ranked among the catch-penny claſs.

RELIGIOUS and CONTROVERSIAL.

XXIV. *The Free Grace of God diſplayed*, in the Salvation of Men. Being two Eſſays; the one on the State and Condition of Men, by Creation and the Fall; the other upon the Doctrine of Merit, exemplified in the Juſtification of a Sinner. By Thomas Burch. 8vo. 1s. Keith.

This piece is warmly recommended to the peruſal of every enquirer after truth, by Dr. Gill, who ſpeaks of it in this manner.

'At the requeſt of the worthy Author of the following Eſſays, 'I have peruſed them; and obſerve nothing in them, but what 'is agreeable to the ſacred Scriptures, to the form of ſound 'Words, to the analogy of Faith, and the doctrine of the Goſ'pel; and cannot but be of opinion, that they may be uſeful to 'illuſtrate, and confirm, the doctrines of Grace; to reſolve the 'doubts, and remove the difficulties which may attend many 'with reſpect to ſome things herein handled; being wrote with 'clearneſs of thought, ſoundneſs of judgment, and ſtrength of 'argument.'

What reſpect the public will pay to the Doctor's recommendation, we know not, and ſhall only ſay, that, in regard to ourſelves, we have read the Eſſays without any prejudice for, or againſt them, and have been able to diſcover no *ſtrength of argument* in them, and few, very few, if any, traces of *clearneſs of thought*, or *ſoundneſs of judgment*. Whether this be owing to our want of diſcernment, or not, thoſe that read them, muſt determine.—The grand principles which run through the whole performance, and which the Author endeavours to ſupport, are theſe; that every ſon and daughter of Adam is born into the world, a corrupt, depraved creature, and guilty in the

ſight of God; that all mankind were included in Adam, as their public head and repreſentative, that his firſt ſin is imputed to them, and that it is juſt and reaſonable they ſhould ſhare the ſame fate he did; that man, in his natural ſtate, is deſtitute of ſpiritual ſtrength, averſe to good, and prone to evil, and that his happineſs in this fallen, ſinful condition, cannot be certain on any other foundation, than that of God's eternal and immutable counſel, ſecuring the ſame by covenant in his own Son; that to ſay, that eternal life is obtained by Chriſt, and promiſed to man on conditions of faith, repentance, and ſincere obedience, is leſſening, if not quite invalidating, the performance of Chriſt; that eternal life is not conditional, but a free gift; that all manner of works are ſhut out from the covenant of grace, as cauſes, conditions, or means of our juſtification in the ſight of God; and that no doctrine is ſo full of ſolid joy, as that of juſtification by imputed righteouſneſs.—'My ſoul,' ſays Mr. Burch, 'is almoſt 'ready to melt within me, in the delightful views of juſtification 'by free grace; and as I do not expect, ſo neither can I deſire, 'a ſweeter doctrine than this is, a doctrine that abaſes the crea-'ture to the loweſt, and exalts the Redeemer to the higheſt.' R

XXV. *Several Sermons* preached in Newcaſtle upon Tyne. By Anthony Munton, M. A. 8vo. 5s. Bathurſt.

Theſe Sermons are almoſt all of a practical nature, but have little, either in regard to language or ſentiment, that can recommend them to the diſcerning Reader. If we may form a judgment by what the Author has ſaid upon the Trinity, it was prudent in him not to meddle much with doctrinal ſubjects.

In his fifteenth diſcourſe he endeavours to eſtabliſh the *Athanaſian* doctrine, by proofs from Scripture. He obſerves, from theſe words, *Jeſus when he was baptized, went up ſtraitway out of the water*, &c. that at our Saviour's baptiſm, all the three perſons of the bleſſed Trinity manifeſted their eſpecial preſence: 'The Father ſpake,' ſays he, 'the Son is baptized, the Holy 'Ghoſt deſcended like a Dove, and immediately the heavens 'were opened, to ſhew, that by Faith in this doctrine, ſalvation 'was propoſed to all true and penitent believers. Hence, I ſay, 'you obſerve the three perſons in one divine Eſſence and God-'head, the Father, Son, and Holy Ghoſt; which, indeed, is 'a myſtery too high for human underſtanding to conceive, but 'not too great for a divine Faith to believe, even that though 'there be but one God, yet in that Godhead there be three 'Perſons.'

In further treating upon this ſubject, he obſerves, that baptiſm is adminiſtered in the following manner, by our Saviour's command, *In the name of the Father, of the Son, and of the Holy Ghoſt*. Now it is not poſſible, he ſays, that the Father, Son, and Holy Ghoſt, ſhould be all joined together in ſo ſolemn an action, unleſs the power and authority of them all were equal; becauſe

becauſe we know *God would not give his power to another.*—But it is, ſurely, needleſs to enlarge; we ſhall only ſay, therefore, in regard to this ſermon, that of all the poor ſtuff we have ever ſeen upon the ſubject, (and much poor ſtuff have we ſeen upon it) this is abſolutely the pooreſt.

We ſhall conclude this article with acquainting our Readers, that Mr. Munton talks much of the glory of our Church: he tells us, that ſhe has formed herſelf upon the compleateſt model of the Apoſtles and Prophets; that all her doctrines are agreeable to the word of God; that ſhe maintains nothing but what ſhe has always ſhewed herſelf capable of defending; that ſhe requires no belief from her members, but what ſhe is ready to convince them is revealed in Scripture; and that her conduct has been ſuch, as has left no room for any charge of prieſtcraft, nor laid any foundation for that imputation of arrogance, to which her infallible ſtep-mother, or her rival ſiſters, have made themſelves liable. R

XXVI. *Artificial Dearth:* or, the Iniquity and Danger of withholding Corn. Being the Subſtance of two Sermons on Proverbs xi. 26. *He that withholdeth Corn, the People ſhall Curſe him: but Bleſſing ſhall be upon the Head of him that ſelleth it.* By a Clergyman in the Country. 8vo. 6d. Dodſley.

The Author ſets, in a very ſtrong and clear light, the iniquity of thoſe hard-hearted and avaricious wretches, who are guilty of the crime condemned in his text. He ſhews, that the withholding corn, is a complication of fraud, cruelty, murder, and ingratitude of the baſeſt kind; that it is extorting from the rich, and ſtarving the poor; that, with reſpect to the latter, it tends to the deſtruction, not only of their bodies, but of their ſouls; corrupts their morals, and makes them diſhoneſt by neceſſity; hardens them to the moſt daring and dangerous enterprizes; provokes them to inſurrections; gives the enemies of our conſtitution an opportunity of carrying on their miſchievous ſchemes, and combinations, for ſubverting it; and, in a word, that it is extremely injurious to *God*, to the *Poor*, and to the *Public*. It is, indeed, impoſſible to reflect but for one moment, on the conduct and character of thoſe againſt whom this ſenſible and ſpirited diſcourſe is levelled, without holding them in utter deteſtation. Their breaſts are hardened againſt every impreſſion of humanity; *their teeth*, to uſe the expreſſive, and emphatical language of Agar, *were as ſwords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from among men*; their hearts are ſteeled with avarice and cruelty, and their ears ſhut againſt the cries of want and miſery; in a word, they are ſuch wretches as cannot be numbered among men, without a diſgrace to humanity. See more of this ſubject, art. XVII. R

SINGLE SERMONS, *ſince July.*

1. *DE fundamentalibus Diſſertatio Theologica. Sive Concio ad Clerum Londinenſem habita in Eccleſia S. Elphegi, Maii* 11, 1756. *A Johanne Burton, S. T. P. Collegii Etonenſis Socio, Olim C. C. C. Oxon Socio.* 8vo. 1s. Rivington.

We have here a long and elaborate diſcourſe on theſe words of the Apoſtle *Paul* 1 *Cor.* iii. 10, 11. *According to the grace of God, which is given unto me, as a wiſe maſter-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay, than that is laid, which is Jeſus Chriſt.* In diſcourſing from theſe words, our Author, after enquiring briefly into the occaſion of this Epiſtle, and the Apoſtle's deſign in it, conſiders, 1ſt. The nature and extent of that *foundation* mentioned by the Apoſtle; 2dly, The *ſuperſtructure*, or various ſyſtems of theological opinions raiſed upon it; 3dly, The Apoſtle's admonition, or caution; and, laſtly, applies the whole to theological uſes. In ſpeaking to the firſt head, he expreſſes himſelf thus.—'Sumatur adeo a nobis pro principio fundamentali hæc ſimplex 'propoſitio, *Jeſus Chriſtus eſt Hominum Redemptor*: de eo autem 'ſic argumentamur; quæcunque in eo, ut media ad finem, quæ'cunque in eo, ut concluſiones ingenitæ, virtualiter continentur, 'quæcunque porro ad id ipſum relationis alicujus neceſſariæ nexu 'ſive immediate ſive etiam mediate referuntur, ea omnia in religionis Chriſtianæ ſyſtemate, tanquam veritates fundamentales, 'merito admittenda arbitramur: et proinde (ut aliquid in ſpecie a nobis pronuntietur) Symboli illius, quod dicitur Apoſtolici articulos tum hiſtoricos tum dogmaticos, quoniam cum hoc 'principio cognationis cujuſdam intimæ vinculo ſunt conjuncti, 'ut fundamentales accenſemus.' By this manner of ſtating the notion of a fundamental doctrine of Chriſtianity, it is obvious, upon the firſt reflection, that a foundation is laid for multiplying them *in infinitum*, and, conſequently for endleſs contentions and animoſities, to the great prejudice of Chriſtianity, and its moſt important intereſts. The Athanaſian doctrine of the Trinity, one would imagine, has as little pretence to be accounted a fundamental doctrine of Chriſtianity, as any abſurdity that was ever formed in an eccleſiaſtical brain; and yet, according to our Author's notion of fundamentals, it may have a place in the catalogue: and, indeed, he not only looks upon it as a fundamental doctrine, but ſets himſelf to prove that it is the primary fundamental doctrine, the characteriſtic of Chriſtianity; affirming, that there is nothing in the Nicene or Athanaſian Creeds, but what may be fully and clearly proved from Scripture. Nor does he content himſelf with ſaying this; he charges with obſtinacy, and arrogance, thoſe who take upon them to differ from the Nicene and Athanaſian Fathers; and intimates, plainly, that this is

not

not ſo much owing to any error of the underſtanding, as to a malignity of heart: and here he mentions, particularly, the Author of the Eſſay on Spirit, as chargeable with this crime; probably with no other view than that of gaining an opportunity of paying a compliment to Dr. Randolph, whoſe Anſwer to the Eſſay on Spirit, indifferent as it is, he highly commends. 'Tis unneceſſary, we apprehend, to take up any more of our Readers time with an account of this performance; the ſmall ſpecimen we have already given, being fully ſufficient to ſhew the diſcerning Reader what is to be expected from this Author, on the ſubject of Fundamentals; a ſubject which, in our opinion, may be diſcuſſed in a very narrow compaſs. The fundamental doctrines of Chriſtianity, it ſhould ſeem, can be no other than what are expreſsly required to be believed, in order to our obtaining the Chriſtian ſalvation. Now of this kind we find nothing in the whole New Teſtament but that *ſingle* article, that *Jeſus is the Chriſt, the Son of God. Whoſoever ſhall confeſs that Jeſus is the Son of God*, ſays the Apoſtle John, *God dwelleth in him, and he in God.* So that every one that aſſents to this fundamental truth, and ſincerely endeavours to underſtand the revelation, and act according to it, muſt be a true Chriſtian, and entitled to all the privileges of Chriſtian communion. R.

2. Preached at Chriſt-Church in Newgate-ſtreet, on Tueſday the 21ſt of September, 1756, before the Right Hon. the Lord Mayor, the Aldermen, and Governors of the ſeveral Hoſpitals in this City. By the Rev. James Penn, Under-grammar Maſter of Chriſt's Hoſpital. 4to. 6d. Say, in Newgate-ſtreet.

The words from which Mr. Penn here diſcourſes, are theſe—*And when Ahitophel ſaw that his counſel was not followed, he ſaddled his aſs and aroſe, and gat him home to his houſe, to his city, and put his houſhold in order; and hanged himſelf.*—From ſo uncommon a text, we expected ſomething uncommon in the ſermon; upon reading it, however, we found only ſome trite obſervations on the efficacy of religion, to procure the divine protection againſt our enemies; interlarded with ſome ſcraps of hiſtory, and arguments in favour of a Militia; a ſubject not very properly introduced in a pulpit. But this Gentleman, from the choice of his text, and, indeed, from the whole of his ſermon, ſeems to have little regard to connexion or propriety; for had he ſelected any other paſſage in the Old Teſtament, it could ſcarcely have proved much leſs ſuitable to his diſcourſe. What has the ſuicide of Ahitophel to do with national Reformation, or the eſtabliſhment of a National Militia? R.

3. *Frugality the Support of Charity*—At the anniverſary meeting of the Governors of the Infirmary for the counties of Durham, Newcaſtle, and Northumberland, June 23, 1756. By Edm. Tew, D.D. Rector of Boldon, in the county of Durham. To which is annexed, a ſtate of the charity, liſt of ſubſcribers, &c. 4to. 6d. Hitch, &c.

4. Preached

4. Preached at the ordination of the Rev. Mr. William Porter, July 7, 1756, at Miles's Lane, London. By John Conder. Together with an introductory Diſcourſe, by Timothy Jollie; Mr. Porter's Confeſſion of Faith; and an exhortation to him, by Thomas Hall. 8vo. 1s. Buckland.

5. *The Character of faithful Miniſters, and the Reſpect due to their Memory, conſidered,*—On the death of the Rev. Mr. William Notcutt. Preached at Ipſwich, July 25, 1756. By Ebenezer Cornel. 8vo. 6d. Field.

6. *The Character and Death of Abraham,*—Occaſioned by the death of the Rev. Mr. Culcheth. Preached at Stockport, in Cheſhire, June 3, 1756. By John Milne. 8vo. 6d. Griffiths.

7. *On the Decreaſe of the Chriſtian Faith.* By Joſeph Greenhill, Rector of Eaſt-Horſley, and Eaſt Clandon, in Surry. 4to. 1s. Crowder.

8. *Morality and Religion eſſential to Society.* At Leiceſter-aſſizes, Aug. 12, 1756. By Ralph Heathcote, A. M. 8vo. 6d. Payne.

9. *The odious Nature of Unfaithfulneſs in general,* with ſome particular aggravations of its guilt, and preſervatives from it. At Stafford Aſſizes, Aug. 22, 1756. By Joſeph Crewe, D. D. Rector of Maxon, Saffordſhire. 4to. 6d. Whiſton.

10. *Grace conſidered in its Operations on the Underſtanding, the Will, and the Affections;* before the Univerſity of Oxford. At St. Mary's, Oct. 5, 1755. By John Billſtone, M. A. Chaplain of All-ſouls. 8vo. 6d. Rivington.

11. *The Good Man's Character and Reward.*—At the Charter-houſe Chapel, Dec. 12, 1755. at the anniverſary commemoration of the Founder, Thomas Sutton, Eſq; By Robert Norton, M. A. Rector of Southwick, in the county of Suſſex, and Chaplain to the Duke of Richmond. 4to. 6d. Bathurſt.

12. *On Benevolence;* with a ſummary of the life and character of Dean Collet. In the cathedral church of St. Paul, June 29, 1756, before the gentlemen educated at St. Paul's School. By D. Bellamy, Chaplain of Peterſham and Kew, in Surry, and Vicar of St. Stephen's, in St. Alban's, 4to. 6d. Davis.

13. *Religion and its temporal promiſes conſidered.* Before the Univerſity of Oxford, at St. Mary's, on Act-ſunday, July 11, 1756. By Edward Blake, D. D. Fellow of Oriel College, Vicar of St. Mary's, and Chaplain to the Biſhop of Sarum. 8vo. 6d. Rivington.

14. In Lambeth-Chapel, at the conſecration of the Right Rev. Fathers in God, John, Lord Biſhop of Briſtol, and John, Lord Biſhop of Bangor, July 4, 1756. By John Spry, B. D. Archdeacon of Berks. 8vo. 6d. Rivington.

Errata in our laſt.

P. 241, l. 18. for, fixed the ſtars, r. the fixed ſtars. P. 284, l. 5. for, he, r. they. P. 285, l. 11. for, Virgil, read Horace. P. 290, l. 3. for, Gotto, r. Gyotto.

THE MONTHLY REVIEW,

For NOVEMBER, 1756.

Three Tracts. 1. *Remarks upon this Queſtion: Whether the Appearances under the Old Teſtament were Appearances of the true God himſelf, or only of ſome other Spiritual Being, repreſenting the true God, and acting in his Name.* 2. *An Eſſay on the Schechinah. Or, Conſiderations on the divine Appearances mentioned in the Scriptures.* 3. *Texts of Scripture, relating to the Logos, conſidered. By the late Reverend and Learned* Moſes Lowman. 8vo. 3s. Noon.

THIS Author is well known, and his former writings have been well received by the public, particularly his Diſſertation on the Civil Government of the Hebrews; and, therefore, it is not to be doubted that due regard, and attention, will be ſhewn to theſe Tracts. But had Mr. Lowman been an obſcure writer, the recommendation of thoſe learned Gentlemen, who have uſhered this poſthumous piece into the world, with a Preface ſigned with their names*, would have been ſufficient to have procured it a favourable reception.

Before we proceed to give an account of the Tracts, it may not be improper to obſerve, that the reverend and learned Editors, tho' they recommend the book, and think "ſome late "favourite opinions will be nearly affected hereby, do not "think themſelves accountable for any particular ſentiments "of the Author's, or explications of texts of Scripture which

* Samuel Chandler, Nath. Lardner, Edward Saundercock.

"he hath given; but judge the performance highly deſerving "the public peruſal." But, pity it is, that when they took the pains to amend "ſome *incorrectneſſes* that ariſe from the haſte "of writing, or the want of a reviſal," they did not alſo aſſiſt the Reader with ſome obſervations, to ſecure him from error. The more learned and ingenious Mr. Lowman was, the more likely this book to propagate errors, if his opinions were wrong; and no men more proper than his learned Editors, to have guarded againſt thoſe errors. If "ſome late fa-"vourite opinions" are wrong, why not openly declare them to be ſo? If right, why this inſinuation againſt them?

The firſt Tract contains 'Remarks upon this queſtion: 'Whether the Appearances under the Old Teſtament were 'Appearances of the true God himſelf, or only of ſome other 'Spiritual Being, repreſenting the true God, and acting in 'his Name.'

'They who apprehend theſe appearances to have been the 'proper and real appearances of God'—only mean, that God did, on ſome particular occaſions, 'manifeſt himſelf to others 'by ſome ſpecial and particular actions, which he deſigned 'ſhould be taken as the marks and evidence of ſome ſpecial 'and particular preſence.

'There are ſeveral characters given to theſe appearances, 'that belong only to the true God.—An acknowlegement of 'the Unity of God, and that this one God was the God of 'Iſrael, who appeared to the Jewiſh church in the *Schechinah*, 'and dwelt among them as his people, in his temple, ſeems the 'firſt principle, and fundamental doctrine of religion, in the 'Jewiſh Diſpenſation: Page 5.—We may further obſerve, 'that the forms of expreſſion uſed in the deſcriptions of theſe 'appearances, are ſuch, that none of them oblige us to admit 'any repreſentation, or even any ways ſo much as intimate to 'us; or lead us to ſuppoſe, that the perſon appearing did not 'ſpeak, and act in his own name; or that he ſpake and acted 'only in the name of another: Page 8.—The reaſons com-'monly given for ſuppoſing ſome inferior Spirit or Angel, 'perſonating God in theſe appearances, will, be found, on 'a cloſer examination, very inſufficient to ſupport it."—As to the opinion of the fathers in this caſe, our Author thinks it differs very much from that of the moderns. 'For they firm-'ly maintained, that the ſtyle, the titles, the characters of 'theſe appearances, did all of them *properly* belong to the 'Logos himſelf; not that they belonged to the Father only, 'and were made uſe of by the Logos, as acting in the 'Father's name." In ſupport of this aſſertion, Tertul-

lian, and Irenæus, and Auguſtin, are quoted. The former certainly confirms all that our Author aſſerts; but then it is not as being properly in the Son, but as communicated to him, for if all *things that the Father hath are mine, why not the names? Omnia, inquit, Patris mea ſunt. Cur non et nomina?* But, it is ſaid, over and over again, that the Father hath appointed, or committed, or given, all things into his hands: It ſhould therefore ſeem to be no other than a delegated power. Juſtin, one of the earlieſt of the Fathers, alſo diſtinguiſhes the ſupreme God and Father of all, by perpetually naming him the one and only unbegotten Deity; μονος και αγεννητος. Chriſt, according to him, is the only Son properly ſo called, as being the *Logos*, and Firſt-born, and *Power*: and in another part of his firſt Apology he ſays, no other *Power* or *Spirit*, Πνευμα και δυναμις, are to be ſuppoſed, δεν αλλο νοησαι, it is not lawful to underſtand any other from God, παρα τω θεω than the *Logos*, the Firſt-born of God, as the prophet Moſes has ſignified. What was the notion of this Father concerning the appearances under the Old Diſpenſation, may be ſeen page 129, of the Eſſay on the Schechinah, where it is intimated—That it ſeems to have been Juſtin's real opinion (*Dial. cum* Tryphone, p. 283, 284) that the Angel ſpake in the name of God, as not really preſent at all, any otherwiſe than by the preſence of the *Logos*, as his Angel, and Meſſenger.

It may not be amiſs to obſerve here, that if, together with the Lives of theſe Fathers, as they are called, we had an Hiſtory of their Opinions, it would be of great ſervice. They certainly differed from one another, and, as Chillingworth ſays, not ſeldom from themſelves. They eſpouſed opinions that were not in the Creeds of their days, and blended Chriſtianity with the philoſophy of their ſects; which was one great ſource of corruptions. Van Dale, in one of his books, mentions a deſign he had of writing a Hiſtory of the Opinions or Doctrines of Chriſtian men, in different ages of the Church; but he did not live to execute it. To return, from this ſhort digreſſion, to our Author.

'The truth of the caſe,' ſays he, 'ſeems to be this: 'That properly ſpeaking, nothing was viſible but what 'could be viſible, viz. the Cloud, the Fire, and the other 'material parts of the Schechinah: No Spiritual Being at 'all was properly ſeen, or heard. It was only the voice 'of the Oracle, or an articulate ſound, that was heard; and 'only the Cloud and the Fire that were ſeen; that is, the 'ſymbols of the appearance only, not the Spiritual Being itſelf, whoſe preſence was manifeſted in the appearance, of

'what nature or kind ſoever that Spirit is ſuppoſed to be. In 'this ſenſe it can be no proof, that God did not manifeſt his 'preſence by ſome viſible ſymbols, that *no man hath ſeen, or 'can ſee* his proper Spiritual Nature; for in that ſenſe, no 'man hath ſeen, or can ſee any ſpiritual Nature at all.

'It is further remarkable in this argument, that though the 'Scriptures teach us, *that no man hath ſeen God at any time*, 'yet they do alſo obſerve; that the people did *hear the voice of 'Jehovah, the voice of the living God, of Jehovah their God, ſo 'that they had ſeen, that God doth talk with man, and He liveth.*

'Theſe expreſſions refer to that eminent appearance of the '*Schechinah*, when Jehovah gave his law on Mount Sinai, in 'the account of which, how many expreſſions have we to 'the ſame purpoſe? *Thus Jehovah commanded the people to 'ſanctify themſelves, and to be ready the third day*, on this ac-'count; *for on the third day, Jehovah will come down in the 'ſight of all the people. And Moſes brought forth the people out 'of the camp, to meet with God. And Mount Sinai was alto-'gether on a ſmoke, becauſe Jehovah deſcended upon it, in Fire. 'And Jehovah came down on Mount Sinai, on the top of the 'Mount, and Jehovah called Moſes up to the top of the Mount.* 'It is further ſaid, *That Moſes and Aaron, Nadab and Abihu, 'and ſeventy of the Elders of Iſrael, ſaw the God of Iſrael.*

'The bare expreſſion then, *that no man hath ſeen God at 'any time*, can no ways infer; that becauſe God, who is in-'viſible in his nature, has never been, and never can be, a 'proper object of bodily ſenſe, therefore He has never mani-'feſted a peculiar preſence in and by ſome viſible ſymbols; 'ſuch, for inſtance, as the Schechinah. For the ſame Scrip-'tures do expreſsly teach us, that there is a true, and a pro-'per ſenſe, in which Jehovah came down in the ſight of ma-'ny people, and that *They had ſeen, that Jehovah had talked 'with them from Heaven.*

'This is an obſervation, I think, of great conſequence in 'the preſent queſtion. For in what ſenſe ſoever the Scriptures 'ſpeak of God, as inviſible, they teach us to look upon the 'ſymbols of the Schechinah, as a proper manifeſtation of 'ſome peculiar preſence of Jehovah: For *God, the living 'God, Jehovah, the God of Iſrael*, is ſaid to deſcend, to ap-'pear, to ſhew his glory, to ſpeak to all the people, to be 'ſeen of them, and to be heard by them.'

But then our Author obſerves, page 23, That the appearance of the Schechinah is aſcribed to Angels, and is often called the Angel of Jehovah. Upon which he makes the following ingenious remark.

'In

'It is the concurrent opinion of the Hebrew and Samaritan 'ſchools, that the word Angel does not only mean a Spirit, 'but ſometimes alſo, all ſorts of powers, or inſtruments, 'which God ſhall be pleaſed to uſe and to act by. So that 'the elements of the world, Fire and Air, Winds and Storms, 'in particular viſions, in the language of the Scriptures, are 'called *Angels of the Lord, which do his will.* To make this 'obſervation more evident, we ſhall find, that the Scriptures 'themſelves call a Dream, a Viſion, a Voice from Heaven, 'a Plague, a burning Wind, *Angels of God.* And whatſo-'ſoever God is pleaſed to do by them, is ſaid to be done by 'an *Angel of the Lord.* For what declares God's will, or 'performs his pleaſure, is *his Angel.*

'In particular, the Schechinah, or material Symbol of 'Glory, and the Oracle from thence, may in this ſenſe be 'called the *Angel of the Lord*, and it is actually ſo called in 'Scripture. Thus the Schechinah, which Moſes ſaw in the 'Fire, in the Buſh, and the Voice of the Oracle, which he 'heard from thence, are called the *Angel of the Lord.* And 'the Schechinah, which conducted the Iſraelites in a pillar 'of cloud, and Fire, is alſo called the *Angel of Jehovah.*

'So that the Appearance and Voice of Jehovah in the 'midſt of the Fire, and the Angel which ſpake to Moſes, 'on Mount Sinai, are equivalent Expreſſions. And thus 'alſo, in the language of the Chaldee Paraphraſe, the *Sche-'chinah of Jehovah*, the *Mimra de Adonai*, are both of 'them equivalent to the Voice of Jehovah, or the Voice of 'the Angel of the Preſence, or the Divine Majeſty, and 'Glory.

'This obſervation, which is not a bare conjecture of Cri-'ticiſm, but which is founded on many concurrent and direct 'evidences, will, I conceive, take away the force of the objec-'tion before mentioned. For it appears, that the Schechinah, 'and the Oracle themſelves, may, in a very proper ſenſe, be 'ſtiled the *Angel of the Lord*; though the true God himſelf 'was the only Spirit, or intelligent Agent, who acted upon 'them, and manifeſted himſelf by them: as much, as if they 'were acted upon by ſome *other* Spirit, whom God ſent to 'repreſent him in the viſible appearance of the Schechinah, 'and by the audible Voice of the Oracle. The Fire, and 'the Voice, were as properly *Angels*, in the language of Scrip-'ture, as any intelligent Beings, or Spirits.'

Hence it ſhould ſeem to follow, that not Meſſiah, but that the one and only God acknowleged by the Jews, ſpake himſelf

to his people; and that the Appearances, the Voice, and material Organs made uſe of, are called the *Angel of Jehovah.*

But then our Author ſays, 'It deſerves particular obſervation, that of all the repreſentations of Chriſt in the Jewiſh Diſpenſation, there is no one repreſents him more directly, more fully, and in more important points, than the Schechinah. So that almoſt all the accounts we have of his perſon, as the *Word made Fleſh*, and of the manner of his appearance among us, in the world, are in deſcriptions alluding to the Schechinah, and in expreſſions borrowed from it; with this only difference, that now *the Word is made Fleſh*, God dwells and tabernacles among men, in a much more proper, and eminent ſenſe, than he ever dwelt or tabernacled in the Schechinah, or the Glory between the Cherubim in the moſt Holy Place. So that all former appearances of the Schechinah are to be conſidered as repreſentations of *God with us*, of *the Word made Fleſh*, and of the manner in which the *Fulneſs of the Godhead dwelt bodily in the Chriſt.* Theſe really and fully anſwer all that the Schechinah prefigured, and was a repreſentation of.'

Mr. Lowman then returns to the Fathers, and obſerves from Dr. Bull, that 'they conſidered a proper order of action, whereby ſome actions were to be aſcribed more immediately to the Father, and other actions to the Son. Thus they aſſerted, that the appearances were to be aſcribed to the Son, and not to the Father, becauſe they were properly preludes of the Son's incarnation, and becauſe the Father being firſt in the order or œconomy, was to ſend, and not to be ſent. According to this order the Father is ſaid to do all things *by* and *through* the Son, and therefore to have appeared to the Fathers by him.—We have an inſtance of this in the natural order of our own powers of underſtanding or intelligence, of reaſon or wiſdom, of will or action.—We may, in like manner, when we conſider the infinite Mind, as Father, Word, and Spirit, conceive likewiſe a diſtinct order in their actions.'

By their actions, he means, the actions of one mind; and, therefore, the Father, Word, and Spirit, will be no other than different Modes of the ſame Mind, as intelligence, and reaſon, and will, are in man. This order and œconomy is no other than an ideal order or œconomy, and has its diverſity not in the mind, but the manner of action: it is the ſame power exerted different ways. And in this ſenſe it may be ſaid, the ſame God or Being who, as Father, creates, redeems through the mediation of Chriſt, and ſanctifies by his

power.

power. Whether this is the Author's meaning or not, let our Readers determine; we think it is what he ought to have ſaid, in conſequence of his notion of the Scripture doctrine of the Schechinah, mixt with what the Fathers have aſſerted concerning OEconomy*.

We now proceed to review what he has ſet forth in his ſecond Tract, the Eſſay on the Schechinah.

And firſt, We obſerve, that this word is very improperly ſpelt with *c*; the Engliſh language well expreſſes the ſound by *ſh*, which foreigners cannot, without inſerting *c*, and it is not right to imitate them in their defects. And as *k* is nearer to *Caph* or *Kappa* than the ambiguous *ch*, we ſhall, for the future, write *Shekinah*.

In our Author's Introduction to this ſecond Tract or Eſſay, he explains, more largely than he had done in his former Tract, the general meaning of the Shekinah, and the Scripture ſenſe of the word Angel. But as we have already given his ſenſe of theſe words, we ſhall not enlarge upon them here. In page 84, he conſiders the Divine Appearance to our firſt parents in Paradiſe, Gen. iii. 8. *They heard* the Voice of the Lord God walking *in the garden, in the cool of the day. And Adam and his wife hid themſelves from* the preſence of the Lord God.—From

* The reaſonings of our Author, in this firſt Tract, will, from the following remarks, appear to be rather ſpecious, and plauſible, than ſolid, and concluſive. It was uſual, in the eaſtern countries, for ſuch as delivered meſſages from others, to ſpeak after the ſame manner as thoſe very perſons would have done, in whoſe names they came; and thoſe who returned anſwers by meſſengers, ſpake as if thoſe very perſons were preſent, by whom the meſſengers were ſent. Thus, in Matthew viii. 5—13. the centurion is repreſented as perſonally addreſſing his petition to Jeſus, to heal his ſick ſervant: and our Saviour's anſwer is directed to him as if he had been perſonally preſent: whereas, from Luke vii. 1—8. it is evident, that the centurion was not perſonally preſent; but preferred his requeſt, and received the anſwers from Jeſus, by the intermediate agency of the meſſengers he employed on that occaſion. See alſo Judges, chap. vi. 11—18, 21, 22, 23. where, in the hiſtory of the angelic appearance to Gideon, the ſame obſervation is clearly illuſtrated.

It may alſo throw ſome further light on this ſubject, to take notice,—that the angel by whoſe miniſtry Jeſus Chriſt ſignified [ἐσήμανε] to his ſervant John, that revelation which himſelf had received from God the Father, Rev. i. 1. this very angel, whom Chriſt employed as his Miniſter, aſſumes characters appropriate and peculiar to God, and to Jeſus Chriſt. See Rev. i. 8, 11. xxi. 5—7. xxii. 6, 8, 13, 16.

Ezek. i. 24, and Jer. xi. 16, compared with Exod. ix. 28, he infers, that the voice was as mighty thunderings. There is no mention of ſplendor in this paſſage, but the appearance is deſcribed as a voice or ſound approaching nearer and nearer to our firſt parents, under the denomination of *the Preſence of the Lord.* 'In the further account of this appearance, we have 'Jehovah Elohim repreſented as converſing with our firſt pa-'rents, calling firſt to Adam, and replying to his anſwer; 'then ſpeaking to the woman, and replying to her anſwer; 'ſpeaking afterwards to the Serpent, and denouncing a puniſh-'ment ſuitable to the evil he had done; then pronouncing the 'puniſhment of the woman, afterwards of the man; giving 'a promiſe, that the Seed of the woman ſhould bruiſe the 'Serpent's head; and finally directing our firſt parents how 'to cloath themſelves. As here was an appearance of Jeho-'vah Elohim, here was alſo a ſenſible appearance, and ſuch 'as that by it our firſt parents knew it was the preſence of 'the Lord. Though there is no expreſs mention of the form of 'the Shekinah, whether by a viſible ſhining Light, or other-'wiſe, yet there was an articulate Sound, and diſtinct Voice 'or Oracle. This is all along not only ſpoken of as the Voice 'or Oracle of the Lord God, but in the diſcourſe, or words 'of the Oracle there is an exact conformity to the character 'of Jehovah Elohim, as having given the command not to 'eat of the forbidden Tree, and as puniſhing the tranſgreſſi-'on, and as giving the proſpect and hope of favour and bleſ-'ſing from Jehovah, whom they had ſo juſtly and ſo highly 'diſpleaſed, by their offence, in eating the forbidden fruit.'

The next inſtance conſidered is, the appearance to Abraham, Gen. xvii. Concerning which he obſerves,

'Firſt, That the perſon appearing was Jehovah, as in the 'former appearance to our firſt parents.

'Secondly, That in this appearance he takes to himſelf the 'character of Almighty God; ſpeaks all along, as the Per-'ſon who had the ſupreme authority, and government of this 'world, and diſpoſal of the ſeveral bleſſings of Providence; 'as the Perſon who had a right and authority to direct the 'whole religion of Abraham, and to whom all Abraham's 'religion was to be directed; who entered into Cove-'nant with Abraham and his Seed, and who promiſed to be 'a God unto them, and that he would make him a Father of 'many Nations, and give to him, and his Seed after him, the 'land of Canaan for an everlaſting poſſeſſion; who gives 'thereupon a command for the uſe of the rite of Circumci-'ſion, as a Seal of the Covenant that was entered into, be-

'tween

'tween Jehovah on the one part, and Abraham and his family on the other part: ſo that this appearance is repreſented as the divine Oracle, in which Jehovah commands Abraham to *walk before him, and to be perfect*, and promiſes thereupon the bleſſing of his Covenant to Abraham. Abraham receives this Oracle with religious reverence and worſhip. And throughout the whole Oracle there is an exact conformity to the character of Jehovah Elohim, as the ſovereign Diſpoſer of the bleſſings of Providence, as the Author of the *Peculium* in his family, the Covenant and Sacrament of that Church, and the Object of their religious worſhip, and obedience.'

In the xviiith chapter of Geneſis, is another remarkable account of a divine appearance, where, beſides the three men who came in and did eat with Abraham, it ſhould ſeem as if the Divine Majeſty appeared, in the uſual form of the Shekinah; for *Abraham ſtood before Jehovah*, before the Divine Majeſty who had ſpoken to him, diſcourſed with him, and in whoſe preſence he ſtill continued. 'In this appearance Jehovah is repreſented, as the God of Abraham, who had promiſed to bleſs him, and would be faithful to the Covenant he had made with him. That he is repreſented as the perſon from whom Abraham was to expect his bleſſing, who was the proper object of Abraham's worſhip and prayer, who was alſo the Lord and Judge of the whole earth; who had the ſupreme power, and could by his Providence ſave and deſtroy: all which circumſtances, how ignorant ſoever Abraham might be of the quality of the perſons, who appeared to him at the firſt, are very plain in the account that follows of the appearance itſelf.'

The next appearance taken notice of by our Author, is that to Moſes, in a Flame of Fire, out of the Buſh. Concerning which he obſerves,

'That it was a proper appearance of Jehovah Elohim, or that ſpecial appearance, which is called the Shekinah, in a ſenſible manner.

'One part of the appearance was ſenſible to ſight by a Flame of Fire in the Buſh.

'Another part was ſenſible to the ear by the Voice of an Oracle,

'In which the perſon appearing ſtiles himſelf *the God of Abraham, Iſaac, and Jacob*; *the God of the Hebrews*, or Iſrael, *Jehovah Elohim, I am that I am:* that is, in the moſt natural and eaſy interpretation, the Eternal God; the God of Iſrael in covenant with the Jews as his Church and Peculium,

'Peculium, the Object of their hope and worſhip; to whoſe 'preſence direct religious worſhip and adoration were due.'

In the fifth ſection, the appearance mentioned Exod. xiii. of a Pillar of a Cloud by Day, and the Pillar of Fire by Night, is conſidered. 'The characters given to Jehovah, the per-'ſon appearing, are much the ſame with the characters men-'tioned in the former appearances; ſuch as God, and parti-'cularly the God of Iſrael; and they are only varied in ex-'preſſions, and inſtances of his favour and bleſſing, ſuited to 'the then particular ſtate of the Jews and their deliverance. 'Thus he is repreſented as giving forth the Oracle to Moſes, 'and direction to the whole people; as promiſing protection 'and deliverance from the power of Pharaoh and his hoſt; 'with a deſign, as the Oracle itſelf expreſſes it, *that the Egyp-'tians may know that I am Jehovah.* He is accordingly ac-'knowleged by Moſes and the whole people, as the proper 'Object of their praiſe and worſhip, as their God, and as 'the univerſal Lord of all.' Before we mention the next appearance, we ſhall take leave to recommend, to thoſe who may have read Toland's works, (in which are ſome abſurd remarks upon the Pillar of Smoke) The critical, hiſtorical, philoſophical, and theological Remarks of Elias Benoiſt, upon that Author's Diſſertations. This *Melange de Remarques*, &c. is in French, and was printed at Delft, where the author was Paſtor of a church, in the year 1712.

The next inſtance produced, is, of the appearance in Mount Sinai. 'The occaſion of it, the number of perſons to whom 'it was made, and the great ſolemnity with which the Oracle 'was given, ſhew it was one of the moſt proper and ſolemn 'appearances mentioned throughout the whole Old Teſta-'ment.

'As to the manner of it, it ſeems in ſome reſpects different 'from any we have yet obſerved. We have met with an 'audible Voice, the appearance of Men, Fire burning in a 'Buſh, yet not conſuming it; a large Cloud, one ſide dark, 'and the other light: but in none have we met with *Thunder-'ings and Lightnings, and the Voice of a Trumpet exceeding 'loud; ſuch a thick Cloud, and ſuch vehement Fire, that Mount 'Sinai was altogether on a Smoke, and the Smoke aſcended as the 'Smoke of a furnace, and the whole Mount quaked greatly.* 'Here then was ſo fearful a noiſe of Thunder, and appear-'ance of Lightning, ſuch a mixture of Smoke and Fire, at-'tended with ſuch dreadful Sounds, as ſhook the whole Mount; 'No wonder it made the hearts of all the people to tremble; 'and *Moſes himſelf exceedingly to fear and quake.*'

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The character the perſon here aſſumes to himſelf, is, that of Jehovah. 'He ſtiles himſelf, and is all along ſtiled by Moſes, 'Jehovah, and is acknowleged under that title by all the 'Children of Iſrael. He is repreſented as that Jehovah who 'had delivered them from the Egyptians; with whom they 'were to enter into a Covenant as their God, and who there-'upon accepted them as his Peculium; upon account of 'whoſe appearance they were to ſanctify themſelves in the 'moſt ſolemn manner; who was in particular the Author of 'their Law and Religion, and in an eſpecial manner, of the 'moſt ſacred part of their Law, the Ten Commandments: 'and Moſes afterwards mentioning the ſenſe which the Chil-'dren of Iſrael had of this appearance, Deut. v. 26. aſcribes 'the title of *Living God* to him: a diſtinguiſhing character 'of the true God among the Jews.

'Finally, of this Perſon, who thus gave the Ten Com-'mandments, we are to underſtand the firſt Command: *Thou 'ſhalt have no other Gods before me*,—as the God whoſe Unity 'was one of the firſt and principal Articles of the Jewiſh 'Faith and Religion, according to the words of Moſes con-'cerning him, Deut. vi. 4, 5. *Hear, O Iſrael, the Lord 'our God is one Lord; and thou ſhalt love the Lord thy God 'with all thine heart, and with all thy ſoul, and with all thy 'might.*'

Not unlike the former inſtance, is that of the Cloud, or Glory of Jehovah, entering the *Miſhan*, Habitation or Tabernacle, for the reſidence of the Shekinah, Exod. xl. The next remarkable appearance is, the entrance of the Shekinah, or Glory of Jehovah, into Solomon's Temple, 1 Kings viii. This was an eſtabliſhed building, or fixed temple in the capital city, Jeruſalem; whereas the Tabernacle, as a ſort of tent, was a moveable dwelling. 'It is ſo much the ſame with 'the former, that if there was no other reaſon, we might 'thence ſafely conclude it was a proper divine appear-'ance of the Shekinah.' From Solomon's addreſs to this God, he appears to have been the God of Iſrael, the only true God, to whom there is *none like* in heaven above, or on earth beneath.

Our Author having brought down the appearances to the full ſettlement of the Jewiſh Church, and the ſtate of Religion and Worſhip under the Temple, proceeds, in the next place, to conſider the prophetic repreſentations of the ſame divine Appearance after this firſt Temple was deſtroyed, and while the ſecond Temple wanted the Shekinah, until the moſt glorious of all Shekinahs appeared in the preſence of the King Meſſias,

Meſſias. He begins with the viſion of Iſaiah vi. 1—5. *I ſaw alſo the Lord ſitting upon a throne, high and lifted up, and his train filled the Temple. Above it,* as ſurrounding the Shekinah ſeated on the throne, ſtood the *Seraphim,* the angels, miniſters, and attendants on the Divine Preſence; *and one cried unto another and ſaid: Holy, holy, holy is the Lord God of Hoſts, the whole earth is full of his Glory. And the poſts of the door moved* or ſhook at the voice of him that cried, and the whole houſe was filled with ſmoke.—Our Author is very unwilling to admit the appearance of Adonai or Jehovah here, in a bodily ſhape, or human form. By the ſmoke it ſhould ſeem to have been the Shekinah, but there is no mention of fire; and the voice is not ſaid to come out of the ſmoke: nor does the expreſſion of *ſeeing the Lord ſitting upon a throne* agree with his notion of the Shekinah. He is alſo unwilling to admit the Divine Appearance in a human ſhape, Jerem. i. where it is ſaid, *Jehovah put forth his hand and touched my mouth.* But ſuppoſing both theſe places not to mean any thing like the appearance of Jehovah in a human form, what ſhall we ſay concerning him who is called a man, Gen. xxxii. 24. and afterwards God, Elohim, who wreſtled with Jacob: The name of the place *Peniel,* which ſignifies the appearance of God, and the reaſon of that name, *for I have ſeen God face to face;* and the circumſtance that follows, of his *life being preſerved,* notwithſtanding he had ſeen God, are great difficulties in our Author's ſcheme, who makes the dread the Jews were under, of dying at the appearance of the Lord, a proof that the perſon who appeared was Jehovah himſelf, the one and only God. Surely he ought not to have paſſed over this inſtance as he has done, in dead ſilence, eſpecially as, in conſequence of this memorable tranſaction, the Jews never eat of that ſinew which is upon the hollow of the thigh, becauſe Jacob's thigh was put out, or wrenched. Not that the ſinew ſhrank, nor is it ſaid to have ſhrank in the original, but the word that ſignifies that ſinew, is derived from one that ſignifies to ſhrink. It is the name of the ſinew, and that is all that is expreſſed in the original text. Some have thought the man who wreſtled with Jacob, to have been Eſau, or one ſent from him, for it was in the night they wreſtled, and he came not till Jacob was alone: nor is there any other reaſon for an appearance, but the change of the name of Jacob into Iſrael. As to the word *Elohim,* here tranſlated God, it is known to ſignify Angels, and Magiſtrates. But the authority to change the name of Jacob; his acknowleging the appearance of the Lord, by ſaying he had ſeen God, and yet his life was preſerved; the name he gave the place; the cuſtom of the

Iſraelites

Iſraelites not to eat the ſinew of the thigh, and their reaſon for it; all weigh ſtrongly againſt the ſuppoſing this appearance not to have been that of the Lord: but leaving this to the determination of our Readers, we now return to Mr. Lowman; who proceeds to conſider the Viſion of Ezekiel by the river of Chebar. Chap. i.

Here alſo is *the likeneſs of a throne, and the likeneſs as the appearance of a man*; which our Author ſays, 'was not ſo the 'ſhape and form of an human body, but that *from the ap-* '*pearance of his loins even upward, and from the appearance* '*of his loins even downward*, the Prophet *ſaw as it were, the* '*appearance of fire, and it had brightneſs round about.*' But did the brightneſs, or the appearance of fire, deſtroy the appearance of a man? Could not the ſhape and form of a human body be preſerved under the brighteſt appearance? Are not the loins of a man expreſsly mentioned, and is not the whole figure ſaid to have been the likeneſs as the appearance of a man ſitting on a throne? This figure repreſenting the Lord ſhews the abſurdity of ſuppoſing the Cherubim who were beneath the throne, to be a repreſentation of the Trinity. By their ſituation, and by the perpetual uſe of the word in Scripture, it ſhould ſeem to ſignify no other than a *guard:* as we obſerved in our account of Mr. Taylor's Hebrew Concordance. See Review for July 1756.

We come now to the viſions of Daniel, vii. 9. Here alſo mention is made of hair, and head, and feet, and a garment like ſnow; and this perſon who ſits on the throne of Judgment is manifeſtly diſtinguiſhed from *the Son of Man, who came to the ancient of days, and was brought near before him, and received from him, dominion, glory, and a kingdom.* Hence our Author concludes, that the old Shekinah could not have been the appearance of Chriſt repreſenting his Father, or appearing in the perſon or character of the one and only God of Iſrael. But then he would have the appearance of the Son of Man, to be a ſignification of the future Shekinah of the ſecond Temple; which is not confirmed by any words implying a Shekinah in the manner in which the Son of Man is ſaid to approach the ancient of Days.

The laſt appearance our Author takes notice of in the Old Teſtament, is that in Zech. i. 8. his interpretation of it is as follows.

'The Prophet ſaw ſome conſiderable Angel, attended with 'others, as horſemen, among myrtle trees in a bottom, as if 'refreſhing themſelves in a ſhady valley, or myrtle grove. 'Beſides theſe there was another Angel, who came nearer to 'the

'the Prophet to commune or talk with him. The Prophet 'aſks the interpreter, what was the meaning of the viſion he 'ſaw, of the horſemen in the *Valley of Myrtles?* The An- 'gel who communed with him, was preparing to explain to 'him the viſion, when the *Angel among the Myrtles* gives the 'Prophet a ſhort account,—That they were miniſtring An- 'gels. The Angels themſelves give this farther account, 'that upon their view of things, all were in great peace and 'quiet in the world, and therefore it was a proper time to ſet 'forward the building of the Temple, which was the great 'care and concern of Zechariah. Upon this the Angel who 'talked with the Prophet, farther to encourage him, and by 'him the Jews to go on with the Work, addreſſes his prayer 'to God, the *Lord of Hoſts*, Jehovah Zebaoth: and by the 'Jewiſh law and religion it was not lawful to pray to any one 'elſe. In this prayer he deſires God would reveal to the Pro- 'phet, how long his anger ſhould remain againſt Jeruſalem, 'and the cities of Judah; or when their re-eſtabliſhment, 'peace, and ſecurity ſhould be accompliſhed?. Now as this 'prayer was thus addreſſed to God, the Oracle from the She- 'kinah gives an anſwer, probably from the Myrtle Valley 'where the miniſtring Angels ſtood, *with good and comfortable* 'words. Upon this the Angel who talked with Zechariah, 'gave him inſtructions how he ſhould prophecy for the en- 'couragement of the people: *Thus ſaith the Lord, I am re-* 'turned to Jeruſalem with mercies, my houſe ſhall be built in 'it, ſaith the Lord of Hoſts; and a line ſhall be ſtretched 'forth upon Jeruſalem,—or the ſtreets and the walls of it ſhall 'be regularly rebuilt.'

In the concluſion of this ſecond Eſſay, our Author makes ſome obſervations on the foregoing appearances of the Shekinah, to explain the intentions and uſes of it. 1. Theſe appearances were of early uſe, and long continuance. They began with our firſt parents in Paradiſe, and continued as a perpetual evidence of Revelation. 2. It diſcouraged Idolatry, all images being forbid, and the frequent appearance at firſt, and afterwards the fixed reſidence of the Shekinah in the Temple, rendered them uſeleſs. 3. It ſhewed that the preſence of Jehovah among them, was the preſence of an holy God that hated iniquity. All the worſhip of the Church was directed and offered to the glorious preſence of Jehovah, or the Shekinah.

In the third Tract are the texts of Scripture mentioned in the title-page, relating to the Logos. Mr. Lowman, in his explications

explications of theſe texts, generally expreſſes himſelf in an obſcure manner; and appears ſtrongly inclined to the hypotheſis of Socinus: many of his poſitions cannot be well reconciled with the reſt, but upon ſuppoſition that his real ſentiments had a tendency that way. He ſays, the Word was with God, and the Word was God, or GOD WAS THE WORD; that the Word was made Fleſh, by dwelling or ſhekinizing, in Chriſt; and that the Word, at the creation of the world, 'in giving the law, and as the object of divine 'worſhip in the Temple, did appear in all the majeſty and 'glory of Jehovah, the Supreme God and Sovereign Lord of 'the creation.'

We are greatly at a loſs to fix a clear and conſiſtent ſenſe on theſe, and other ſimilar paſſages, in this concluding Eſſay. For the WORD is ſometimes repreſented as the individual perſon of God the Father, and ſometimes, as a mere mode or quality of Being. — But it ſhould be conſidered, that the *Word was with God*, and, therefore, diſtinct from him with whom he was. That the word God, is a term expreſſive of Dominion; and that as the Dominion of Chriſt, who is never called Almighty God, is derived from his Father, ſo may his Titles; and, conſequently, that he is not equal with the unbegotten, underived, or neceſſary exiſtent God and Father of all. And this ſeems to be confirmed by the expreſſion, that *all things were made by him, and through whom God made the worlds*, for this ſeems to imply a miniſterial or ſubordinate agency. We chuſe rather to ſay, this *ſeems* to imply ſubordination, than to determine abſolutely concerning the meaning of theſe words. We are Reviewers, and, as ſuch, are of no *Party*, that is, in other words, of no *Hereſy*.

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An Ode to Love. 4to. 6d. Scott.

OUR amorous Poets may, with propriety, be divided into the heroic, the claſſic, and the witty. The firſt, as the name denotes, are thoſe who have derived all their ideas of this pleaſing paſſion from the paſtoral or heroic Romance. To them, *wretchedneſs* is *felicity*; *bondage*, *freedom*, &c. The ſentiments of their Heroes and Heroines are unnatural, and their actions frantic. Their Caſſandras, and Cyruſes, are equally extraordinary. To talk to the former of Love, is a capital

capital offence. Their rigour muſt be melted by the blood of Giants, Necromancers, and *paynim* Knights. They are familiar in deſarts, where they ſubſiſt on *nothing*; and make light of ſcampering over *impaſſable* mountains, and riding through *unfordable* rivers: they are always diſguiſed; and adventure is the buſineſs of their lives. The Paſtoral Lover is a ſubordinate ſpecies of this claſs. The Swains are mighty good-natured, and never do miſchief to any, but *themſelves*: a leap from a rock, or a plunge into a river, being their uſual cataſtrophe. The Shepherdeſſes are vaſtly coy, and mighty huntreſſes. They wield the crook and the javelin with equal dexterity; and, although terrified at the voice or appearance of a lover, they make nothing of lopping off the head of a wild boar, or of thruſting a ſpear into the jaws of a lyon.—The ſentiments of both are either far fetched fuſtian, or inſipid conceit. Pan may favour them, but Apollo never. They are familiar with Pales, and the Dryads, but know nothing of Minerva. They are always wretched, and deſerve always to be ſo. They write Idylliums, Eclogues, Sonnets, Favole Boſcorechie, and Paſtoral Tragi-comedies, which have every requiſite of a poem but common ſenſe. We are always ſorry when theſe inamoratos are prevented from ſuicide, and pleaſed when the farce ends in a marriage: ſuch phantaſtic Beings are only worthy of one another.

The Claſſic Lovers were more common in the two laſt centuries, than in the preſent. They are intimately acquainted with the hiſtory and adventures of Cupid and Venus; but know nothing of Love. They eſteem Propertius more than Tibullus, and would rather have the honour of producing the Heroid Epiſtles than the fourth Æneid. They are all *Pagans*, and talk a language which few Ladies, and almoſt as few Gentlemen, now a-days, underſtand. They may be learned, but they have no paſſion. Their compoſitions ſhew Memory and Fancy, but no ſenſations of the Heart. They have a Corinna, becauſe Ovid had one: and ſhe muſt be inconſtant, becauſe Gallus's favourite ran away with a ſoldier. They are looſe, without raiſing paſſion; and would rather write a good elegy, than be happy with their miſtreſs.

Your Witty Love-writers abounded in the court of Charles the IId. Like the old Mythogoliſts, they repreſented Cupid as blind; and, in conſequence of this, make him commit many merry blunders. Thus the poor God has more than once miſtaken

miſtaken a citizen's fat wife (*a*) for his own mother, and Myra (*b*) in a riding-habit for Adonis. In their hands Love is, indeed, a Proteus; ſometimes a God, and ſometimes a Fire; now a Dart (*c*), then a Bird (*d*), and anon a Captain (*e*). If the Ladies praiſe their wit, they are the leſs ſollicitous about gaining their hearts; and depend upon it, the Witty Lover is always beſt pleaſed, when any one elſe would think he had the leaſt reaſon to be ſo.

That the Author of the *Ode on Love*, which has given riſe to the foregoing remarks, belongs to none of the claſſes we have been deſcribing; but that he is both the Lover, and the Poet, the following quotation will ſhew.

Gentle God of *looſe* (*f*) deſire,
Oft as the tumultuous breaſt
Taſtes the pure influence of thy genial Zeſt,
The jarring paſſions ſtrait conſpire;
And with harmonious ſymphony
Unite, and center all in thee.
Stern Ambition drops his wand,
Av'rice opes her niggard hand;
Rage throws his blood-ſtain'd falchion by,
And Anger melts with Pity's eye;
Revenge is lull'd, Care's tortures ceaſe,
And all within is Calm and Peace.
STELLA, then come as kind as fair,
And with me Love's riches ſhare;
The God himſelf ſhall form the bow'r
With ev'ry fragant green, with ev'ry blooming flow'r.
There will we on the bed of pleaſure,
Dying in eſtatic bliſs,
Deal out with laviſh hand the treaſure,
Exchanging ſouls at ev'ry kiſs.
Nor let the ſober-footed dame
Caution, intrude upon our gen'rous flame;
Her harſh alloy
Embitters Love's myſterious joy:

(*a*) Prior.
(*b*) Lord Landſdown.
(*c*) Anacreon, Ode 14th.
(*d*) Bion.
(*e*) An Ode intitled, Captain Cupid, in Dodſley's Miſcellanies, vol. 4th.
(*f*) We wiſh the Author had uſed ſome other epithet, as this is the only indecent word in the Poem: and does not, indeed, ſeem quite appropriated to his own idea: for it is *virtuous love* that he celebrates.

The God, the bounteous God ſhall be our guide;
He ſhall each niggard care deride,
He ſhall ſupply th' exhauſted ſtore;
With youth and beauty by his ſide,
What Lover can be poor?

From ſeveral paſſages in this ode, we may apply to the unknown Author, what Quintilian ſays of Alcæus, with a very little variation, *Si in luſus et Amores deſcendat, Majoribus tamen aptior.*

We had almoſt forgot to mention, that this Poem is farcaſtically addreſſed to the Lord H—— C——.

The Idea of Beauty, according to the Doctrine of Plato. 8vo. 1s. Edinburgh, 1756. Sold by Wilſon, London.

THIS is an epitome of Plato's famous Dialogue, intitled, Phædrus. The Author, may, no doubt, be pretty converſant with his original, but he never riſes to Plato's ſublimity, and fine turn of ridicule. Some parts he has expreſſed with a brevity that becomes obſcure without the Greek text; ſome few (*a*) he has miſinterpreted; others (*b*) he has omitted,

(*a*) Thus, for inſtance, he has tranſlated ικομσι, *advanced*, inſtead of *brought with you*, p. 14. μυριαδας, nine million of years, inſtead of nine thouſand. And αγνου he tranſlates willow, inſtead of Agnus Caſtus.—When Socrates had finiſhed what he had to ſay, in ridicule of Lyſias, and was about to depart, ſomething (or, as the Platoniſts call it, his Dæmon) warned him, that he had ſpoken amiſs, and that he ought not to be gone till he had expiated his crime. "Dreadful, Phædrus dreadful," ſays he, "is the ſpeech "you have *advanced* yourſelf, and compelled me to make." 'The 'uſe of the word, Love,' (continues our Author) '*in ſuch a ſenſe as* '*reproaches human nature*, is the fault with which he charges both 'the diſcourſes:' But we can ſee nothing of this in the original.

(*b*) He omits the pretty tradition concerning the poet Steſichorus, who was puniſhed with the loſs of ſight, for his invective againſt Helen; but recovered it, on his praiſing her, in a recantation. Vid. Platon. p. 343. Edit. Ficin. ann 1590. The fine illuſtrations of the perſon who knew the virtues of medicines, but neither the times, nor method of applying them; as alſo of Sophocles and Euripides, P. 353. are overlooked: there are likewiſe many little incidents in the courſe of the dialogue, which he has not mentioned; but which give the originals an happy appearance of reality. Thus, when Socrates wants to be gone, Phædrus tells him, that as it was noon, and very hot, they had better remain where they lay, and chat till the cool of the evening. p. 342 *ſub finem.*

which

which we could have wiſhed to have ſeen introduced; and of ſeveral paſſages, from the difference betwixt the Engliſh and the Greek languages, he could not transfuſe(*d*) the idiomatic propriety. But whether any epitome, or even the original itſelf, tho' ever ſo unexceptionably tranſlated, would greatly aſſiſt the generality of our Readers in their notions of Beauty, the nature of the human Soul, or, indeed, of the Art of Oratory, may be very much doubted. To enter fully into Plato's ideas, the Reader muſt poſſeſs ſome portion of that divine *furor*, which, in this Dialogue, he requires of him who approaches to the POETICAL GATES OF THE MUSES.

As a ſpecimen of our Author's tranſlation, take the following prayer of Socrates.

'Propitious Pan, and all the other Deities of this place, 'vouchſafe to me to become beautiful within; and grant that 'external things may be friendly to thoſe within me; may I 'deem the wiſe man, wealthy; and may I have ſuch a 'quantity of gold as no other can bear, or manage, than 'the temperate man*.'

The above is by no means ſelected as a ſpecimen of the moſt glaring defects in this writer's language; which is, in general, not only incorrect, but abounds in low phraſes, and North-Britiſh modes of expreſſion, to a degree that is equally intolerable to a judge of the original, or of the Engliſh.

(*d*) Thus Socrates derives ἐρως (love) from ῥωμη (ſtrength), and μαντικη, *ars divinatoria*, from μανικη, *furor*.

* Ω φιλε Παν τε και αλλοι οσοι τηδε θεοι δοιητε μοι καλω γενεσθαι τανδοθεν. ταξωθεν δε ὁσα εχω, τοις εντος ειναι μοι φιλια. πλουσιον δε νομιζοιμι τον σοφον. το δε χρυσου πληθος ειη μοι ὁσον μητε φερων μητε αγειν δυνατο αλλος η ὁ σωφρων. p. 358.

G—r

Miſcellaneous Remarks made on the Spot, in a late ſeven years Tour through France, Italy, Germany, and Holland. By Sacheverell Stevens, *Gent.* 8vo. 6s. Hooper.

AS nothing contributes more to enlighten and improve the underſtanding, than a perſonal acquaintance with foreign climates; and as no people travel more than the natives of Great Britain; they ought, therefore, to let none ſurpaſs them in manly and generous perceptions. The man who, by his birthright, is a member of a free ſociety, not a ſlave to deſpotic power;

and who, in matters of religion, enjoys the invaluable bleſſing of private judgment, ſhould not fail to viſit other nations: for this will not only rub off all the ſelfiſh aſperities he may have contracted, from a narrow ſurvey of things, but will alſo re-land him at home, with a more rational attachment to that conſtitution, under which he had the happineſs to be born.

On the contrary, when the ſubject of an arbitrary government, has travelled into countries which enjoy the ineſtimable advantages of civil and religious liberty, he returns with a diminiſhed affection for his own; and learns to deſpiſe, and hate, that conſtitution which denies him the enjoyment of thoſe natural rights, the knowlege, and the value of which, he has learnt from his happier neighbours. Hence it is, that deſpotic Princes are cautious how they permit their ſubjects to range abroad; and, for the reaſons above intimated, travelling has ever been encouraged in free ſtates: in particular, our own countrymen have been remarkable for their regard to this finiſhing branch of education.

But tho' one would think, that every Briton who makes the tour of Europe, ſhould return, not a nominal, but a real patriot; yet this is not always the caſe! for alas; too many of our young gentlemen bring home only a miſerable reverſe of every good purpoſe for which they were ſent out: and we have reaſon to fear, that what Pope obſerves of *one* of them, may be applied to *moſt*,

Europe he ſaw, and Europe ſaw him too!

But whence does this proceed?—Lord Moleſworth, in his excellent obſervations on Denmark, imputes it to our early viſiting France, where ſlavery is ſo artfully gilded over, as to hide its native deformity; and he thinks, that if his countrymen were firſt to make the tour of Denmark, &c. where the people are more apparently ſlaves, it would remedy this evil. His lordſhip's remark is judicious, and the remedy ſeems appropriated. Yet, if our traveller is either too young, or has never been accuſtomed to reflect; if he is unacquainted with the conſtitution of Britain; or is committed to the guidance of thoſe who know men, or books, only *; it is not to be expected, that even the genuine and

* The young traveller ought, more eſpecially, among other prerequiſites, to have his morals well formed and ſettled; and particular care ſhould be taken, that the perſon intruſted with his tuition

and diſguſtful appearance of ſlavery in the north, will have the deſired effect, or produce all the advantages that ought to accrue from ſo expenſive, and even ſo laborious, a courſe of ſtudy, if travelling may be ſo denominated.

But after all, without natural good ſenſe, and a manly turn of mind, all foreign helps will avail but little. If this foundation is wanting, our travellers may, in time, be able to deſcribe the ceremonies practiſed when the French King dines in public; or they may even attain a ſmattering in the virtû of Italy; but they will never make any improvement in our commercial intereſts, nor, by reflecting on the miſeries of foreign ſlavery, be incited to hazard their lives, and fortunes, in guarding their native country againſt a like mortifying ſtate of ſubjection.

But if ſo many things are required ere the Briton can make a proper and natural uſe of travelling, are not the ſame, and ſtill greater qualities, equally neceſſary in thoſe who publiſh to the world, an account of their travels? Many, however, of this claſs of writers, entertain us with ſcarce any thing more important than Sir Polydore Woud-be's journal, in Ben Johnſon.

It is granted, that the deſcription of fine churches, villas, gardens, pictures, ſtatues, &c. may be of ſervice to the ſtatuary, painter, architect, and gardener; that the antiquary may find entertainment in the *relief* of a medallion, or the ruins of a temple; that the naturaliſt reaps advantage from the phyſical hiſtory of foreign productions; and that moſt people are wonderfully pleaſed with a detail of the cuſtoms of other countries: yet narratives, where only ſuch topics are treated of, are not the moſt uſeful to ſuch of our countrymen as either have not time, or cannot afford, to travel. To ſuch, that book which points out the improvement of any branch of commerce, or that which ſhews them the felicity they derive from their government, religious and civil, is certainly not the leaſt valuable.

In Mr. Stevens's performance, indeed, the merchant will find no plans for extending our trade, nor the farmer any improvements in agriculture; but its peruſal will teach both, that

tion, be not only a ſcholar, and a gentleman, but a ſtrictly moral man: one who abhors vice, however ſanctified by cuſtom; and who dares freely to admoniſh his pupil, be his rank what it will, whenever he finds him adopting principles, or manners, inconſiſtent with the characteriſtics of genuine virtue, and goodneſs of heart.

while property is ſecured in Britain, we ſhall ever ſurpaſs the more precarious traders and farmers of the continent. Mr. Stevens travelled, and thought, like an Engliſhman; and if his language is far from being elegant, yet, as it is, generally, intelligible, and as he deſcribes nothing but what he was an eye-witneſs of *, his work is ſo far preferable to the more flowery, and more marvellous relations of ſome others, whoſe fancy either embelliſhes what they ſaw, or ſupplies what they never had an opportunity of beholding.

Mr. Stevens's narratives, and obſervations, will doubtleſs ſerve to aſſiſt the young traveller in gaining ſome idea of France, and eſpecially of Italy; and will guide him through many of the firſt cities in Germany and Holland. The Author, indeed, is far from affecting the character of the ſcholar, or the antiquarian; and when he introduces any ſcraps of French, or Italian, he generally betrays his ignorance of thoſe languages. Neither does he give us many deep reſearches into the nature of the ſeveral governments in the countries through which he paſſed. He ſaw the people in bondage, altho' he did not know how they loſt their liberties. He ſaw that, notwithſtanding the gaiety of the French, and the content of the Romans, neither of them enjoyed the ſolid advantages of the Briton. The former he beheld, the ſlaves of a King, ſupported by a ſtanding army; and the latter, the more abject ſlaves of bigotry and ſuperſtition.—He does not attempt to amuſe his readers with the age, temper, and amours of great courtiers and officers of ſtate; nor expatiate on the virtues of a Potentate, or a Prime Miniſter: things that can little avail, or intereſt, the generality of readers. But he takes every opportunity of expoſing the frauds of the prieſts, and the ignorance, and ſuperſtition of the laity. The Biſhop of Saliſbury, indeed, had performed this proteſtant taſk before our Author, and with ſuperior abilities; but Mr. Stevens's work ſerves to corroborate what the Biſhop advances, and even points out ſome inſtances of laical abſurdity, which his lordſhip does not mention.

Mr. Stevens's book is alſo commendable on another account. Engliſhmen who go abroad, generally eſtimate things at the price they are ſold for at home; and as they have commonly what the French call *une bourſe bien garni des guinees*, they become the dupes of impoſing inn-keepers, lying valets, pimping landlords, and extortioning tradeſmen. It is inconceivable what ſums are, annually, loſt to Britain, by means of ſuch

* Our Author's travels were begun in the year 1758.

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vermin. Every attempt, therefore, to guard the young traveller againſt the arts of impoſition, deſerves ſome acknowlegement; and we, at preſent, recollect no book of travels, in which this point is more attended to, than our Author's. While other writers of this claſs are abſorbed in contemplating the ruſt of a medal, or buſied in meaſuring the broken limbs of an headleſs Hercules, Mr. Stevens, with more prudence, perhaps, tho' not more *taſte*, is rather intent on giving us frequent and uſeful hints of good œconomy. We ſhall extract ſome of theſe in our ſpecimens of his performance; and as it mentions a variety of cuſtoms, &c. not generally found in our books of travels, ſome of theſe ſhall alſo be extracted: but, by the way, we hope our Author will pardon us, if we now and then, for the ſake of brevity, ſhorten ſome of his deſcriptions, and deviate a little from his diction.

Page 1. 'As the French tongue is well underſtood in moſt 'parts of Europe, I would adviſe you to furniſh yourſelf, be'fore you ſet out, with Boyer's Grammar and Dictionary; 'for at Paris they are ſold at an exorbitant price. By the 'help of theſe, and converſing frequently with the natives,' [Should not Mr. Stevens have added, the aſſiſtance of a maſter?] 'you will ſoon acquire a competent knowlege of that lan'guage: and in order for your more expeditious arrival at 'Paris, it will be expedient to embark at Dover for Boulogne, 'inſtead of landing at Calais, which is the uſual cuſtom; by 'this means, you will ſave at leaſt twenty miles travelling by 'land.—You cannot be too cautious in your choice of a va'let; ſeveral will offer their ſervice in that capacity, who 'ſpeak broken Engliſh; they will addreſs you with the greateſt 'complaiſance, and profeſs the utmoſt integrity; but they are 'not to be truſted, being moſt of them deſigning, impoſing 'raſcals. The beſt method is, to get one recommended by 'the maſter of the inn where you put up at.' [This is not always a ſafe practice neither, for the inn-keepers and thoſe *impoſing raſcals* are often in a confederacy, to fleece ſtrangers.]—'Be careful to make a bargain for every thing you want,' [at the inn]; 'otherwiſe they will charge what they think proper, 'and you will be obliged to ſatisfy their exorbitant demands. 'Another moſt neceſſary caution is, to have ſome Engliſh 'ſervants, who ſpeak the French language perfectly well, and 'whoſe integrity you can rely on.'—

P. 10. 'My firſt entrance into Paris, was through the gate 'of St. Dennis: this is a very fine one, built like an antient 'triumphal arch, beautifully adorned with baſſo-relievo, re-

'preſenting the victories of Lewis XIV.—At this gate your 'chaiſe and baggage will be ſtopt, in order to be ſearched by 'officers appointed for that purpoſe, who have it in their 'power to give you a great deal of trouble; but by making 'them a preſent of Half a crown, and ordering your ſervants 'to addreſs them in a complaiſant manner, which they ſeem 'to regard as highly as the money, you will paſs to your hotel, 'or inn, with very little moleſtation.

P. 15. 'I cannot omit one particular, which does great ho-'nour to the Hotel Dieu; and that is, they admit all man-'ner of patients, without paying any regard to their country, 'religion, or diſeaſe; and moreover, they require no ſecurity 'in caſe of death: whereas the practice of moſt of our hoſ-'pitals in England, is widely different. The reſtrictions of 'admiſſion being ſuch, as frequently deprive many of receiv-'ing the benefit firſt intended by the *charitable founders. Add 'to this, thoſe who are ſo unhappy as to labour under an incur-'able diſeaſe, are never diſcharged; tho' with us, the reverſe 'is conſtantly practiſed.—A Britiſh hoſpital, for the reception of 'Incurables, would be a laſting honour to the preſent age, al-'ready diſtinguiſhed by many charitable foundations.*

P. 17. Our Author has the following account of the col-lege of the Engliſh Benedictines; particularly of 'a ſmall 'room, hung with black cloth, on which are ſeveral eſcut-'cheons of the arms of England. In the middle of the 'chamber, under a canopy, lies the body of the late unfortu-'nate King James II. who here ended his days in obſcurity; 'and by his bigotry, and the influence of his popiſh wife and 'counſellors, loſt his kingdoms; and will remain an ever-'laſting teſtimony of the inconſiſtency of a popiſh head over 'a proteſtant people. Near this Prince's coffin is that of his 'daughter, who is ſaid to have been born in France; the 'heart of the late Duke of Berwick, natural ſon of the afore-'ſaid Monarch, who was ſhot at the ſiege of Philipſburgh *, 'is here preſerved in a leather caſe, to which is affixed a 'ſmall lock. The perſon who ſhewed the room, deſired 'me to take it in my hands, as a great relic: this perſon was 'an old woman, who, with a little broken Engliſh, harah-'gued a long time on the merit of the deceaſed King, 'in quitting his kingdoms (when he could keep them no

* When the French King received the unhappy news of his death, he ſaid, "The loſs of ſo brave a General is of more con-"ſequence to me, than 50,000 of my beſt men."

'longer)

'longer) for the ſake of the true religion (as ſhe called it) for 'which he was, without doubt, a great ſaint. The zeal of 'the old lady made me ſmile, at which ſhe grew angry; but 'on my preſenting her with a gratuity for ſhewing me theſe 'ſacred remains, as ſhe often called them, we became good 'friends again. I then aſked her the reaſon, why they did 'not inter his Majeſty, and not ſuffer him to be expoſed 'there, as an unhappy monument of his folly; or otherwiſe 'to put up a new ſet of hangings, as thoſe at preſent were 'grown old and ruſty, and made but a very mean appear-'ance. She anſwered me with a frown, and in an angry 'tone, that he was to lie in that manner till his corpſe could 'be conveyed to England, in order for its being interred with 'his royal anceſtors in Weſtminſter-Abbey; and to have a 'religious proceſſion from the Tower of London to the ſaid 'Abbey.—

P. 51. 'I paid a viſit to the convent of the Carthuſians*. 'This order was formerly one of the ſtricteſt in all the Ro-'miſh church.—The Monks were permitted to ſpeak to each 'other one day only throughout the year: but by this re-'ſtriction, ſome ſunk into the deepeſt melancholy, and others 'hanged themſelves. The Pope of thoſe days, taking theſe 'things into his conſideration, indulged them with greater li-'berties; and, ever ſince, they have been permitted to con-'verſe together on every Thurſday, but at no other time. 'Every Monk has a ſmall houſe, at about twenty yards diſ-'tance from each other: theſe houſes form a large ſquare, 'with a piazza entirely round it, where they generally walk: 'their apartments are kept very neat; their ſhirt is made of 'coarſe hair; their outward garment, which is made of fine 'white flannel, has a decent appearance; and, notwithſtand-'ing their total abſtinence from fleſh, they look hearty and 'chearful. They are permitted, however, at any time to 'converſe with a ſtranger; I ſpent an hour with one of them, 'whoſe converſation and behaviour were thoſe of a gentle-'man, which I did not expect to meet with in the ſeverity 'of a cloiſter.—They lay their own cloth, dine alone in 'their apartments, and receive their proviſions by the help of 'a machine, which turns round, and is fixed in the wall. 'Monaſteries and Abbeys, inſtead of promoting religion, abuſe 'it, and are founded neither in reaſon nor Chriſtianity. What

* For a fuller account of the Carthuſians, ſee R. Hoſpinianus, de Orig. Monachat, p. 309—311.

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'ſervice can it be to mankind, to have ſo many perſons of 'both ſexes, ſecluded for ever from the reſt of their fellow-'creatures, and maintained like ſo many idle drones, by the 'miſtaken piety and folly of others.'

P. 78. 'From Avignon, I ſet out for Aix, the road to which 'lies through the moſt beautiful country I ever ſaw: you paſs 'over ſeveral downs, covered with lavender, thyme, roſema-'ry, and other ſweet aromatic herbs: the vallies are filled 'with groves of olive, and almond-trees, &c. intermixed with 'vineyards.—The air of Aix is eſteemed the beſt in France, 'which draws abundance of quality, eſpecially foreigners, to 'reſide here. It is ſeldom without ſome Engliſh families. 'The ſituation is another great inducement, having on one 'ſide a beautiful plain, abounding with vineyards, orange, o-'live, fig, and almond-trees; and on the other ſide, at a ſmall 'diſtance, very high mountains. It is a parliament town, 'genteelly built, and the ſtreets are large, and well laid out. 'The Cour, or public walk, is very beautiful, much reſem-'bling the Mall, in St. James's Park; there are four fine foun-'tains, at proper diſtances, continually playing; the trees on 'each ſide form a bower, which agreeably ſhelters you from 'the heat of the ſun. Behind the trees are two rows of well-'built houſes; ſo that, altogether, it is one of the pleaſanteſt 'ſtreets I ever met with. Of a ſummer's evening, it is full 'of polite company.'

P. 84. 'The French, in general, are lively, and full of 'gaiety, in a greater degree than any nation, I believe, upon 'earth; owing, in a great meaſure, to the purity of the air, 'and charming temperature of their climate. They are lo-'quacious, free, and open, at their firſt acquaintance, when 'you ſee the whole of them, for they ſeldom improve after-'wards. They are inconſtant, and full of levity. Their 'nobleſſe are the politeſt in Europe, but their civility is at-'tended with little ſincerity. They are fond of outſide ſhew 'and grandeur, and delight in making a figure at the Capital 'for a few months; tho' they live but meanly the reſt of the 'year, at their country-ſeats. The women are very free in 'their behaviour, and have an air of eaſe and gracefulneſs pe-'culiar to themſelves: are extremely talkative, and of an 'inſinuating diſpoſition. In ſome parts of France they may 'be reckoned handſome, but, on the whole, are vaſtly inſe-'rior, in point of beauty, to the Engliſh ladies. They are 'naturally coquettes, and given to intrigue. They deform 'nature by art, and paint their faces moſt extravagantly; and 'want that bloom which is ſo conſpicuous in our lovely

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'countrywomen. The common people are the pooreſt, and 'at the ſame time the merrieſt, in the world. They ſeem 'very devout in their churches, except on feſtivals, when they 'are too much taken up in admiring the muſic and trappings 'of the church. They are in general complaiſant, tho' too 'often hot and fiery. In war, greedy of glory, and brave at 'the firſt onſet; but, if once repulſed, they ſeldom rally. 'They go on like thunder, and come off like ſmoke. In 'politics the French ſacrifice all to the glory of their Mo-'narch; this is their darling paſſion, in the proſecution 'of which, they regard neither oaths, nor the moſt ſolemn 'treaties; and being ſlaves themſelves, would gladly reduce 'mankind to their own miſerable condition. *The neighbour-'ing nations, but eſpecially the Engliſh, cannot be too much on 'their guard againſt the perfidy and ambitious deſigns of the 'French.*'

P. 96. 'Their public executions at Sienna, are the ſtrangeſt 'in the world: I ſhall therefore give the Reader an account of 'the ceremonies obſerved at the hanging of two Sbirries, or 'Baillies. As ſoon as a perſon is committed to priſon, (if his 'crime deſerves it) he never comes from thence, till he goes to 'be executed, and is not allowed a fair public trial, as in Eng-'land. Nay, when condemned, he does not know that he is 'to die, nor the day when, till about nine o'clock the preced-'ing night. I was an eye-witneſs of the following ceremony. 'A ſupper being prepared for the criminals, the goaler in the 'evening goes into the cell, according to his uſual cuſtom, 'to give them water, &c. on his returning back, he leaves 'the door a little open, which is the fatal ſign of their exit 'the next morning; the priſoners perceiving the door not 'quite cloſe ſhut, and uncertain whether it is the dread ſig-'nal, or whether left open through forgetfulneſs and neglect, 'one of them trembling crept out of the dungeon in a ſtate of 'ſuſpence, if poſſible, more terrible than death itſelf, and 'comes into a lofty hall, or very large room in the priſon, 'with hopes of finding a door open, or ſome convenient 'place, whereby they might make their eſcape: to that end, 'he ſoftly ſearches about, almoſt in the dark, there being no 'other light, than that of a ſmall glimmering lamp, which 'afforded but juſt ſufficient light to make this gloomy, melan-'choly ſcene appear more diſmal and ſhocking; after ſearch-'ing ſome time, he finds all barricaded too faſt; his hopes 'then fail him, and every moment he expects the dreadful 'ceremony is going to be performed, of which he ſoon had 'too certain proof; for preſently a little ſquare window opens,

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'large enough for a man to put his head through, from 'which he hears one call with a loud voice, *Chi è là?* that 'is, Who is there? the priſoner in his fright does not an-'ſwer, but endeavours ſoftly to return to his cell; but before 'he can accompliſh it, he hears the ſame terrifying voice 'again, to which he anſwers; the goaler then informs him, 'that it is the will of God, and the Great Duke, that they 'muſt die the next morning, and that the company of death 'were ready to aſſiſt them all night, in order to make their 'peace with God, and prepare themſelves for another world; 'this company of the dead are between thirty and forty in num-'ber, and all of them perſons of quality; their outward gar-'ment is made like our tallow-chandlers frocks, but of black 'linnen, and a hood of the ſame over their heads, two holes 'being cut for their eyes, with a large black ſtraw hat on, 'three or four yards in circumference, which, altogether, 'made them reſemble ſo many devils; they continue the whole 'night with the priſoner, or priſoners, (according as it hap-'pens) praying and exhorting them to repentance; this cha-'ritable office of the noblemen pleaſed me greatly, but their 'charity and humanity ſtops not here; for, at their own ex-'pence, they bury all who are accidentally killed, if their 'friends are unable, and all perſons executed, and accom-'pany them to the grave. In the morning, about ten o'clock, 'the priſoners were brought out, and the black company 'walked two and two before them; a prieſt attended each 'priſoner, talking to them all the way, and a large crucifix 'was carried before them; they walk in proceſſion round the 'ſquare or piazza, and ſtop at a little open chapel, where the 'prieſt at the altar repeats ſeveral prayers, the priſoners 'kneeling all the while on the ſteps of the door; when he 'ſays the Lord's prayer, and when he comes to thoſe words, '*lead us not into temptation*, they are ordered immediately to 'riſe up; for if they were permitted to ſtay till the prieſt had 'pronounced that part which follows, *deliver us from evil*, 'they could not, according to the law of the country, have 'been hanged: the goaler is obliged to take particular care 'not to let them continue to hear the above words. From 'this chapel they are conducted to another; and after having 'ſaid ſome more prayers, a man brings a piece of black cloth, 'with a death's head, and bones, painted on it, and ties it over 'the priſoners eyes; ſo that after this, they never ſee any more 'in this world: they are then led through St. Mark's gate 'to the gallows, which is about half a mile diſtant from the

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'town. After praying again for ſome ſhort time, they 'mount a ladder, and juſt as they are going to be turned off, 'a man, who has a baſket filled with ſeveral ſorts of drams, 'gives a glaſs to each of the priſoners, in order, as they ſay, 'to ſupport their ſpirits; but, in my opinion, it would have 'been more ſeaſonable in their long proceſſion from the priſon 'to the gallows, than at the very moment they were launch-'ing into eternity. As ſoon as they were turned off the lad-'der, the executioner gets upon their ſhoulders, ſliding down 'them, and by his weight puts them ſooner out of their mi-'ſery. A prieſt then directly aſcends the ladder, and makes 'a long ſermon, on the gallows, to the populace, which is ge-'nerally large on theſe occaſions: they hung till ſun-ſet, when 'they were taken down, and buried.'

Page 134. The Carnival at Florence is a time of great di-verſion, which continues generally three weeks, or a month; 'when almoſt every body appears in maſk, as, indeed, the Flo-'rentines generally are, being a very artful, cunning people*. 'they all aſſemble in the afternoon in the ſquare or piazza 'Santo Croce, which is railed in after the ſame manner as 'Bloomſbury-ſquare in London; ſometimes to the number of 'ten thouſand maſks and upwards, richly dreſſed in jewels, &c. 'and appear in the characters of Emperors, Kings, Turks, 'Devils, &c. in abundance, juſt as fancy dictates to them; 'nay, they endeavour to confound the diſtinction of ſexes; 'the men ſometimes, by way of frolic, dreſs themſelves like 'Venetian courtezans; and the ladies appear in the charact-'ers of young officers, rakes, &c. I ſaw the marchioneſs of 'R—c—rdi, a lady of the greateſt quality and beauty in all 'Florence, dreſſed like a gentleman, in a rich ſuit of black 'velvet, without any maſk on, and made a very fine figure: 'no prieſt dares to be preſent at theſe diverſions in maſk, on 'penalty of being ſent even to the inquiſition; that holy, or 'rather infernal office, employ a number of ſpies, who in-'termix with the company, in order to diſcover if any prieſts 'are amongſt them; and, on the contrary, there is a pe-'nalty on any of theſe fellows if they ſhould ſeize on a 'wrong perſon: a Gentleman laid a trap for one, which 'happily ſucceeded to the ſatisfaction of all preſent, he had 'got a piece of a prieſt's old gown, artfully put at the 'bottom of his domino; and thoſe having eyes like hawks,

* The Authors of the Delices d' Italie, give a different charac-ter of the Florentines: which ſee, P. 203, tom. I.

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'ſoon diſcerned the bait, who followed him for ſome time, 'before they ſeized on their ſuppoſed prey: at length being, 'as they imagined, abſolutely certain, they laid hold of him; 'but, on further examination, to their great diſappointment, 'inſtead of a Romiſh prieſt, they found an heretical Engliſh 'Nobleman, who immediately ſent to the Governor, who 'committed them to priſon; they only continued there one 'night; for, at the Nobleman's requeſt, they were ſet at li-'berty the next morning. Whilſt theſe diverſions paſs within 'ſide the rails, no leſs pleaſing ones are going forward without 'ſide them, for nothing can be more entertaining than to ſee 'the oddity of the coaches and triumphal cars; ſome of theſe 'laſt are filled with muſicians, who ſit on benches, as in an 'orcheſtra, dreſſed in the moſt whimſical groteſque manner, 'and playing a variety of excellent tunes, on different kinds 'of inſtruments; the coachmen, or drivers of both, as well 'as the horſes, are all in maſk; on one you ſee the coach-'man appear exactly like a great Ruſſian bear, another 'is dreſſed like a woman; the footmen behind appear in the 'ſhape of baboons, or apes, playing antic tricks, and grinning 'like thoſe animals, and full as miſchievous; no two horſes 'are alike, ſome are made to reſemble ſtags or bulls, with 'large horns on their heads; others, lions, dromedaries, and 'camels, and even jack aſſes. In ſhort, it is impoſſible to 'conceive the livelineſs and gaiety of the place; all parties 'and ranks giving way to the moſt unbounded mirth, while 'univerſal pleaſure ſeems to reign: at ſun-ſet they diſperſe; 'for after that time they are not permitted to walk in the 'ſtreets maſked, under a ſevere penalty. At night there is a 'feſteen, or ball, at the opera-houſe, which, on this occa-'ſion, is finely illuminated; and has likewiſe a fine band of 'muſic, where you may dance all night; the expence is very 'trifling, each perſon paying no more than three pauls, or 'about eighteen pence Engliſh money. Sundays are general-'ly the greateſt days for theſe diverſions, which, on the whole, 'I think the moſt agreeable of any in this country, where 'the moſt ſurpriſing, and pleaſing intrigues, as well amorous 'as political, are carried on.'

Page 141 our Author gives an account of a whimſical kind of diverſion at Piſa, which he calls the Battle of the Bridge. We do not recollect that any writer has deſcribed it before Mr. Stevens.

'Having received information, that an uncommon feaſt or 'ceremony was to be exhibited at Piſa, on account of the 'birth of a ſon of the Empreſs Queen of Hungary, a few ſe-

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'lect friends of us, determined to be preſent at it; and as
'the ſeaſon was fine, agreed to go by water; to that end we
'hired a pleaſure-boat, well ſtocked with a good cold colla-
'tion, and rich wines, with a ſmall band of muſic on board;
'our little voyage was the moſt pleaſing imaginable, as it was
'on the river Arno, which ran through the fertile vale of that
'name; the beautiful fields and meadows adjoining to the
'banks of the river, and the fine villas ſituated here, either
'on ſome riſing eminence, or charming vale, and ſheltered
'from the winds by the ſurrounding high hills, whoſe tops
'were covered with fine vineyards, I think afforded us a proſ-
'pect the moſt romantic I had as yet ſurveyed; the harmony
'of our muſicians increaſed the pleaſure, and ſeemed to keep
'time with the cadence of the waters, whilſt the adjacent
'rocks and mountains echoed back their melodious ſtrains: we
'put up at a pleaſant little village in the evening, and the next
'day about noon reached Piſa, the river Arno, in delightful
'meandrings, extending quite to that place. Before I deſcribe
'the town, I ſhall give an account of the ſtrange kind of bat-
'tle fought at the bridge here, as that was the only motive
'that induced me to viſit this ancient city: It is called Juoco
'de Ponte, or the Play of the Bridge; but more properly the
'Battle of the Bridge, as the ſequel will diſcover: and not-
'withſtanding a great deal of miſchief is the conſequence of
'it, the government cannot, in their opinion, confer a greater
'favour on the inhabitants, than to grant them permiſſion to
'fight this battle; and without leave from public authority,
'as I have been informed, they dare not do it. It is as fol-
'lows. About a month before the day appointed for the bat-
'tle, a particular ſet of people, choſen to proclaim this fight,
'go about the town, with drums beating, trumpets ſounding,
'&c. in order to acquaint all perſons of it; and in this month
'the two parties raiſe ſoldiers, and every evening meet on the
'bridge about ſix o'clock; when a parcel of little boys be-
'gin to fight in jeſt, but are ſoon followed by the men, who
'fall to in earneſt, and box each other heartily for a full hour;
'and this they call exerciſing themſelves againſt the grand
'battle: the officers of that ſide or party that had been defeat-
'ed at the laſt battle, ſend a challenge to the other party,
'who readily accept it. A day is then agreed on between
'them; and about a week before that time, each party go to
'their reſpective churches; that diſtinguiſhed by the name of
'Santa Maria, go to the church of St. Michael; and the other
'party, known by the appellation of St. Anthony, offer up
'their devotions at the church of the Carmine; at either

'church they ſing maſs, with a fine concert of muſic, and 'the prieſt gives his benediction to them and their arms. On 'the day deſigned for the engagement, both armies meet; 'the officers, who are moſt of them Noblemen, treat their 'ſoldiers with liquors: each party conſiſts of ſix ſquadrons, 'which aſſemble on each end of the bridge; and every ſol-'dier is dreſſed in armour, with an helmet on his head. There 'is a large place railed in from the ſtreet towards each end of 'the bridge, in which the ſoldiers are placed in order of bat-'tle: within one of theſe incloſed places are about thirty 'grenadiers on horſeback, with drawn ſwords. On the mid-'dle of the bridge is a large wooden rail, which reaches from 'one ſide to the other; a ſquadron from either party draw up 'in a rank againſt this rail: ſoon after the cannon at the fort 'is fired, as a ſignal for engagement. When they ceaſe fir-'ing, the rail is pulled up, and the dreadful onſet begins. 'Their weapons are a piece of wood, almoſt in the ſhape of 'a cricket-bat, not quite ſo long, indeed, but much larger 'and thicker; this weapon is called a targone; they fight 'with the ſame fury and animoſity as if in the field of battle 'againſt their common enemies, and ſtrike with all their 'force. It is really delightful to ſee with what agility and 'dexterity they advance or retreat, as occaſion requires: the 'moſt regularly diſciplined troops in the world could ſcarcely 'excel them. Many lie ſprawling on the ground, the blood 'guſhing out from their noſe and ears; others with broken 'jaw-bones, arms, &c. through the violence of the blows. 'When one ſquadron is diſordered, or retreats, another im-'mediately advances: and all thoſe, whether diſabled or other-'wiſe, that either party drags from the middle of the bridge 'to the end, are made priſoners, diſarmed, and ſent over the 'river in boats to their own ſide, but are rendered incapable 'of fighting any more during this battle, which continues a 'full hour; and then the cannons fire as at firſt, when they 'are obliged to deſiſt from fighting: and whatever party, at 'that inſtant, have paſſed a certain mark on the bridge, are 'declared conquerors, and march off with all the pride and 'pomp of victory. If it happens that they are in the heat of 'battle, and notwithſtanding the ſignal given them to deſiſt, 'by the cannon, they ſhould ſtill continue to fight, then the 'horſe-grenadiers before-mentioned, ride up, and ſometimes 'not without great difficulty diſperſe them: and thoſe who 'have gained the victory march with drums and trumpets 'ſounding, to the place of the conquered, where there is

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'great feaſting and rejoicing. The conquered return to their 'homes very much mortified, and never appear during the re- 'joicings of the victors. Soon after the battle, it being then 'almoſt night, the party that gained the day, ſet on fire a 'birch-broom out of every window in the ſtreet, which real- 'ly made a pretty appearance, and occaſioned the burning ſome 'thouſand brooms. Both parties, from the time of the chal- 'lenge, to the day of battle, wear in their hats cockades of 'different colours, and their wives and friends breaſt-knots: 'but after the diſpute is ended, the conquerors only have that 'privilege, which they uſe for ſome time.'

Page 272, our Traveller, now arrived at Rome, among many other inſtances of the monſtrous ſuperſtition of the people there, entertains us with the following account of the ceremony of bleſſing their animals; which he ſaw performed, at the church of St. Matthew.

'On this day,' ſays he, 'the relics of St. Anthony are car- 'ried about in proceſſion: at the door of the church is placed 'a tub filled with holy water; here ſtood a prieſt, with a large 'bruſh in his hand, with which he ſprinkled ſome thouſands of 'horſes, aſſes, dogs, and other cattle, not only thoſe in Rome, 'but thoſe likewiſe brought from ſeveral miles diſtant: the 'horſes and aſſes were decked with ribbons, and other trap- 'pings, their owners ſtriving to excel each other in theſe de- 'corations: the coaches alſo of ſeveral Noblemen attended, 'with the horſes, ornamented with ribbons in the fineſt man- 'ner, and the coachmen and footmen with cockades in their 'hats; they all drove up to the prieſt in his box; before him 'was placed a large ſilver plate, capacious enough to hold a 'fine ſirloin of Engliſh beef, into which every perſon who 'brought his horſe, or aſs, &c. to be ſprinkled and bleſſed 'with this holy water, flung ſome money. The number was 'ſo great, that the horſes kicked and pranced about, by which 'means many were lamed, tho' it was imagined by being thus 'ſprinkled, they would be preſerved from all unlucky acci- 'dents, at leaſt for that year. The ſtreets were ſo crowded, 'by the great number of theſe country fellows bringing their 'horſes, that it made it dangerous to walk in them. The 'image of St. Anthony, the protector of horſes, is placed 'over the door of the church, with his hand extended, as if 'to bleſs them. Even the pooreſt country fellows, and boys, 'mounted on aſſes, who had no money, preſented a ſmall 'wax candle; ſo that the old prieſt had enough to have filled 'a large wax-chandler's ſhop.'

If the Reader is deſirous of having this almoſt incredible inſtance of popiſh prieſtcraft, and lay-bigottry, further authenticated, we refer him to Dr. Middleton's Letter from Rome.

For our Author's account of his travels to Naples, Venice, &c. we refer to his book; concerning which we have only to mention this further particular, viz. that if the Writer's Engliſh is ſometimes a little deficient, (as well as his French, Italian, &c.) it is by no means improved under the hands of the printer: who appears to have made conſiderable additions to the defects of his Author.

Obſervations on a Series of Electrical Experiments. By Dr. Hoadley, *and Mr.* Wilſon. 4to. 1s. 6d. Payne.

IF ſubtile diſputations, founded on arbitrary hypotheſes, could have given ſatisfactory reaſons for the phænomena of Nature, the doctrine of the ſchoolmen, or the principles of Des Cartes, would have rendered all ſedulous enquiries, and accurate experiments, needleſs. But as all hypotheſes, however plauſible, are baniſhed from the preſent method of philoſophizing, and nothing admitted as a principle that will not bear the rigid teſt of experiment, every attempt to account for natural phænomena, on other principles, is juſtly looked upon as ſuppoſititious only, and denied a place among the diſcoveries of genuine philoſophy.

From a great variety of optical experiments, Newton was led to conclude, 'that there is a very fine Fluid, of the ſame nature with air, but extremely more ſubtle and elaſtic, every where diſperſed throughout all ſpace; which Fluid he called *Æther:* That this æther is much rarer within the denſe bodies of the ſun, ſtars, planets, and comets, than in the empty celeſtial ſpaces between them; and, in paſſing from them to great diſtances, it perpetually grows denſer and denſer, and thereby cauſes the gravity of thoſe bodies towards one another, and of their parts towards the bodies; every body endeavouring to go from the *denſer* parts of the æther, towards the *rarer*: That, therefore, the earth is ſurrounded every where by this æther, to a very great diſtance, in conſequence of which the air, and all bodies in it, gravitate towards the earth, and towards each other, agreeably to the appearances at the ſurface of it: That this æther likewiſe pervades the pores of all bodies, and lies hid in them; and whilſt the bodies, with this fluid in them, are undiſturbed by any external violence, this fluid, from its elaſtic nature, conforms itſelf, as to its degree of denſity, to

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the particular make of that body it is in. *e. gr.* It is not ſo denſe in denſe bodies as in rare ones.' Such are the properties of the æther, according to Sir Iſaac; but as he was not able to prove ſatisfactorily the exiſtence of this fine fluid, moſt of his followers have denied it a place among the principles of the Newtonian Philoſophy.

But from the experiments of Dr. Hoadley and Mr. Wilſon, enumerated in the pamphlet before us, it appears, that there is really, in nature, ſuch a fluid, which is the cauſe of all electrical phænomena; that the electrical fluid is not *elementary fire*, as many have ſuppoſed; but that the æther of Sir Iſaac, and that of electricity, is one and the ſame fluid.

As it is impoſſible to give the ſubſtance of their experiments, without tranſcribing too much from the pamphlet, we muſt refer our philoſophical Readers to the whole, and content ourſelves with the following extract; in which the Authors have delivered the reſult of their ſeveral experiments.

'Thus have we,' ſay they, 'gone through the moſt intereſting of the electrical experiments; and from the various appearances they afford, it appears, that the electrical fluid is as univerſal and powerful an agent, at or near the ſurface of the earth, as that fluid which Sir Iſaac Newton, in his Optics, calls Æther; that it is as ſubtle and elaſtic in its nature, as æther is; and, as æther does, that it pervades the pores of all bodies whatever, that we are converſant with; is diſperſed thro' whatever vacuum it is in our power to produce by art; and from the natural phænomena of thunder, lightning, &c. ſeems to be extended to very great diſtances in the air.

'We ſhall make no ſcruple, therefore, now to affirm, that theſe two fluids are one and the ſame fluid; as it is much more philoſophical to do ſo, than to ſuppoſe two ſuch fluids, each of them equally capable of producing theſe effects, and equally preſent every where; which would be multiplying cauſes, where there is no manner of occaſion.

'The word *electrical*, is of too confined a meaning to be a proper epithet for a fluid of ſo univerſal an activity, as this is found at laſt to be, from the experiments we have been conſidering, becauſe it expreſſes its power but partially.

'*Electricity* means no more than the power we give bodies by rubbing them, to attract and repel light bodies that are near them, in the ſame manner as amber does when it is rubbed. But this fluid not only makes light bodies, that are near an electrified body, fly to and from that body, and ſo appear to be attracted and repelled: but it heats them, by

'putting their component particles, and the particles of air 'and light within them, into a vibrating motion; and makes 'them throw out the rays of light, that before lay hid, and 'part with their ſulphureous, and volatile component parti- 'cles, which, with the rays of light, on mixing with the 'air, burſt out into ſparks of real *culinary* fire, as the che- 'miſts expreſs themſelves; nay, more, in paſſing through 'animals, it occaſions convulſions, tremors, pain, and death 'ſometimes: and in paſſing violently through leaf-gold, held 'tight between two pieces of glaſs, makes a fuſion both of 'the gold, and of the ſurface of the glaſs, ſo inſtantaneouſly, 'that no ſenſible heat remains in them, and they immediately 'after become incorporated, and form an enamel.

'It is likewiſe improper to call this fluid, *Fire.* Air may 'juſt as properly be called ſound, as this fluid can be called 'fire. When ſound is produced, the particles of the air are 'put into ſo regular a motion, as to convey ſuch ſenſations, 'by means of the ear, as raiſe the idea of ſound. But air is 'not therefore ſound. In the ſame manner, when a body has 'all its component particles thrown into ſuch agitations in the 'air by the force and action of this fluid, within it, and 'without it, that it grows hot, and ſhines, and glows, and 'conſumes away in ſmoke and flame, we ſay the body is on 'fire, or burns; but this fluid is not therefore *fire:* nor can 'it, without confounding our ideas, have that name given to 'it; nor, indeed, can *fire* be called a *Principle*, or *Element*, 'in the chemiſts ſenſe of the word, any more than *ſound* 'can.

'Sir Iſaac Newton, at the end of the Principia, in the ſe- 'cond edition, anno 1713, deſcribes this fluid, and its effects, 'in the following words; and ſays, expreſsly, that it is the 'cauſe of the Electricity.

"Adjicere jam liceret nonnulla de ſpiritu quodam ſubtiliſ- "ſimo corpora craſſa pervadente et in iiſdem latente: cujus "vi, et actionibus particulæ corporum ad *minimas diſtantias* "ſe mutuo attrahunt, et contiguæ *factæ* coherent: et corpo- "ra *electrica* agunt ad *diſtantias majores tam repellendo quam* "*attrahendo corpuſcula vicina:* et lux emittitur, reflectitur, "refringitur, inflectitur, et corpora calefacit: et ſenſatio "omnis excitatur, et membra animalium ad voluntatem mo- "ventur vibrationibus ſcilicet hujus ſpiritus per ſolida nervo- "rum capillamenta ab externis ſenſuum organis ad cerebrum, "et a cerebro ad muſculos propagatis. Sed hæc paucis expo- "ni non poſſunt; neque adeſt *ſufficiens copia experimentorum*, "quibus

" quibus leges actionum hujus ſpiritus accurate determinare " et monſtrari debent."

'No one, we think, can read this paragraph, after having 'conſidered the appearances in the experiments deſcribed 'above, without recollecting inſtances, in ſome one or other 'of them, of almoſt all the effects of this fluid, enumerated 'in it: and agreeing with us, that the other appearances 'among electrified bodies, as well as that of their repelling 'and attracting light bodies that are near them, may all of 'them ariſe from the force and action of this fluid, on the 'component particles of the bodies; on the rays of light 'within them; and on the air they are in; and the reaction 'of theſe on the æther.

'When a flint and ſteel are ſtruck together with ſufficient 'force and velocity, a ſpark of fire, as we call it, is pro- 'duced, which readily fires gunpowder, or lights tinder: but 'ſoon cools if left to itſelf.

'Now, if ſuch a ſpark be caught on a ſheet of paper, and 'examined in a microſcope, it will be found to be a piece 'either of the flint, or of the ſteel ſtruck off, ſo exactly ſphe- 'rical, and poliſhed, that the windows of the room may be 'ſeen in it, in the ſame manner as they are in a large poliſhed 'ſphere of metal or glaſs: and they could not be ſo ſpherical, 'and well poliſhed, as they are found to be, if they had not 'been melted, and kept in this form by the coheſion of their 'component particles.

'In either of theſe caſes, a piece of flint or ſteel, is evi- 'dently ſeparated from the body, and its component particles 'put into ſuch agitations among each other, as to throw off 'the rays of light which were among them, and ſhine, and 'melt, and afterwards cool in a ſpherical form: by the action 'of the æther on light and air, and theſe component parti- 'cles; and the reaction of theſe upon the æther; on their 'being all put into action at once, by the briſkneſs of the 'ſtroke.

'There would have been no ſuch ſpark produced, if any 'of theſe had been wanting; and, conſequently, they are 'all neceſſary, tho', perhaps, not equally ſo, to the pro- 'ducing this effect; the æther ſeeming to be as powerful an 'agent as any amongſt them; without which the inteſtine 'motion among the component particles of the piece ſtruck 'off, could not have been kept regularly up, even for the 'very ſmall time in which theſe changes are made in that 'piece.

'In the ſame manner are the appearances of light in theſe 'electrical experiments, whether in faint ſtreams of different 'colours, or in bright and active ſparks, to be conſidered; 'as ariſing from ſmaller parts of groſs bodies ſeparated from 'them, and carried off by the activity of the excited æther, 'paſſing from one body into another; which parts, tho' im-'perceptible to us, muſt have their component particles put 'into agitations amongſt themſelves; and, in being decom-'poſed, part with the light (that before lay hid within them) 'and their moſt volatile particles; and ſo ſhine, and ſmell, 'and explode, in paſſing through the air.

'And not only theſe appearances of light, ſparks, and ex-'ploſion, but the effects of them on bodies, expoſed to them 'in electrical experiments, ſeem all to be explicable by the 'mutual action and reaction of the æther, of the component 'particles of the ſmall parts of bodies thrown off in theſe ex-'periments, of the particles of light within theſe, and of the 'air, one upon another, when they are once made active by 'friction.'

We ſhall conclude this article with the following curious diſcovery made by theſe Gentlemen, namely, that the weight of a chain is not ſufficient to bring the links of it into contact with each other, but requires a very conſiderable additional force to perform it. We mention this as it has a ſtrong tendency to confirm what the late ingenious Mr. Melvill obſerved, to wit, that the drops of water on the leaves of colsworth, do not in reality touch the plant. See our laſt Review, page 382, ſeq.

B

To the AUTHORS *of the* REVIEW.

A Writer is never ſo effectually confuted, as when he is made to confute himſelf.—The learned Dr. Patten, in his Reply to Mr. Heathcote, (page 3.) after having given it as his opinion, that the ſcience of theology was at its utmoſt perfection about the beginning of the laſt century, goes on thus. —"The volumes, I mean, of Jewel, and Jackſon, and Andrews, and Reynolds, and Hall, and Taylor. Theſe glorious defenders of Chriſtianity would have pitied, inſtead of abetting, the attempts of thoſe writers, who undertake, with the ſhallow line of human conjecture, (the true name of Reaſon partially informed) to fathom the deep things of God, and who concede to infidels, that nothing is to be received,

" received, even upon the authority of miracles, atteſted " with a ſingular degree of evidence, as a revelation from " God, which cannot, in all its branches and articles, be " made appear, at leaſt not inconſiſtent with the conceptions " of man."

The propoſitions here laid down, I take to be theſe: That a doctrine may be proved to be revealed from heaven, by miracles properly atteſted, tho', at the ſame time, it be *inconſiſtent* with the conceptions of man: And that the great writers named above, would have pitied any one that had affirmed the contrary. I own, it was quite beyond my expectation, that I found ſome of theſe writers introduced on the ſide of thoſe who are for laying reſtraints upon Reaſon, and particularly Dr. Taylor, who was certainly one of the moſt noble advocates for freedom of thinking, that had, at that time, ever appeared in the Chriſtian world. Is it poſſible, thought I, that Dr. Jeremy Taylor ſhould advance any thing in ſupport of Enthuſiaſm? I muſt look over his *Liberty of Prophecying* once again. In puſuance of this reflexion, I referred myſelf firſt to the Index to the folio volume of his *Polemical Works:* where, under the word Miracles, this plain, but ſtrange propoſition, immediately ſtruck my eyes—Miracles not a ſufficient argument to prove a doctrine.—Hence we are directed to page 1020, ſect. 11. of Liberty of prophecying, where we find the foregoing propoſition thus extended, and explained.

' And although the argument drawn from Miracles is good ' to atteſt a holy doctrine, which, by its own worth, will ' ſupport itſelf after way is a little made by miracles; yet, of ' itſelf, and by its own reputation, it will not ſupport any fa- ' brick: for, inſtead of proving a doctrine to be true, it ' makes that the miracles are ſuſpected to be illuſions, if they ' be pretended in behalf of a doctrine which, we think, we have ' Reaſon to account falſe.'——And again, a few lines below—' But then, when not only true miracles are an inſufficient ' argument to prove a truth ſince the eſtabliſhment of Chriſti- ' anity, but'—What a flat contradiction are theſe paſſages to Dr. Patten's whole ſyſtem! It muſt be owned, he was wonderfully overſeen in bringing the name of this Divine into view, whoſe judgment and ſpirit were ſo directly contrary to his own. I do moſt heartily agree with him, however, that Dr. Taylor did really underſtand the principles and foundation of Chriſtianity; but then, if Dr. Taylor did, it will too evidently follow, that our modern Divine does not underſtand them. To this let us add one obſervation more,—That if Pri-

deaux, Clarke, and Rogers, (names, by the way, oddly jumbled together) in proving the truth of our religion, have thought it neceſſary, in the courſe of the argument, to pave the way for the *external* evidence, by inſiſting firſt upon the *internal*, and examining the reaſonableneſs of the contents, they have done no more than tread in the ſteps of a predeceſſor, whoſe authority Dr. Patten does us the favour to allow of. Thus much for the learned Doctor's authorities, by which he avails himſelf very little.

There is another light in which this matter deſerves to be conſidered. Dr. Patten would certainly take it very ill to be told, that he is a Papiſt;—I will not ſay he is ſo, but this I will ſay, becauſe I can make it good, that the doctrine he would eſtabliſh naturally tends to lead us all fairly back into Popery. This I will ſay, that he entirely coincides with the Papiſts upon the ſubject of Reaſon, and that they allow the uſe of it in religion as far as he does. This might be ſhewn from the writings of many ſenſible men among them. It will be ſufficient for our preſent purpoſe to produce an extract from a ſermon, printed at Paris in the year 1709, which runs thus.—

'We have two extremes to avoid that are equally dangerous; namely, the examining of religion too far, and not examining it enough: for to be a Chriſtian, merely becauſe one is born of Chriſtian parents, as a man would have been a Turk, had he happened to have been born of Mahometan parents; to be ready to lay down one's life in defence of a religion, (for ſuch is the diſpoſition we ought to be of) to be ready, I ſay, to lay down one's life in defence of a religion, for no other reaſon, than becauſe one has been bred up in it; this would rather deſerve the name of groſs ſtupidity, than of ſubmiſſive Faith: whereas, to reaſon, to reflect, to diſpute without ceaſing, upon the articles of religion, hath leſs in it of an enlightned Faith, than of dangerous curioſity, not to ſay of ſecret infidelity. It becomes us, therefore, to reaſon, and to make uſe of Reaſon, ſo far as to diſcover whether our religion comes from God: and when we are once arrived at certainty in this point, it is then neceſſary to lay Reaſon aſide, in order to believe all the others. If you embrace a religion, without knowing whence it is derived, you are a blockhead; if you doubt of this religion, after having diſcovered that God is its author, you are an infidel. For this reaſon there are two points to be conſidered by the man who believes; the motive which induced him to embrace the Faith, and which produceth in him the acts; the habit and acts of this Faith itſelf. The motive which attacheth us to the Faith, is the knowlege that

that it comes from God; and ſo far we allow Reaſoning to be neceſſary. The act of Faith, is a belief of all the truths which it propoſeth to us, how incomprehenſible ſoever they may be; and here all Reaſoning is precluded. On one ſide, the motives of aſſent lay a firm foundation for our Faith; and on the other, the myſteries that it propoſes to us are ſo far above our Reaſon, that in order to believe the one, it is neceſſary to renounce the other. We have then nothing elſe to do but to raiſe our eyes towards Heaven, to diſcover the Star of Faith, and the origin of the Chriſtian religion, which comes from God: but when we have diſcovered this Star, we are obliged to follow it, as the Magi did, till it conducts us to Jeſus Chriſt (*a*)."

From this quotation then we ſee, that it is a foul aſperſion upon the Papiſts, proceeding from ignorance, when it is af-

(*a*) Sermons de Monſ. l' Abbé du Jarry. Paris, 1709. 12 Sermon.—Nous avons à éviter deux écüeils également à craindre; à ſçavoir, d' examiner trop la Religion, & de ne l' examiner pas aſſez: car être Chrétien parce que l' on eſt né de parens Chrétiens, comme l' on ſeroit Turc ſi l' on étoit né de parens Turcs; être prêt de mourir pour la defenſe d' une Religion (car voilà la diſpoſition où nous devons être) être prêt, dis-je, de mourir pour la defenſe d' une Religion, ſeulement parce que nous y avons été élévez; ce ſeroit plûtôt une ſtupidité groſſiére, qu' une Foi ſoumiſe: comme raiſonner, reflechir, diſputer ſans ceſſe ſur les articles de la Religion, c'eſt moins une Foi éclairée qu' une curioſité dangereuſe, pour ne pas dire une infidelité ſecrette. Il faut donc raiſonner & ſe ſervir de la Raiſon pour ſçavoir ſi nôtre Religion vient de Dieu; et quand nous ſommes une fois éclairez ſur ce point, il faut renoncer à ſa Raiſon, pour croire tous les autres. Si vous embraſſez une Religion ſans ſçavoir d' où elle vient, vous êtes un inſenſé: ſi vous doutez de cette Religion aprés avoir connu que Dieu en eſt l' Auteur, vous êtes un infidelle. C'eſt pour celà qu' il y a deux choſes à conſiderer dans celui qui croit; le motif qui lui fait embraſſer la Foi, et qui lui en fait produire les actes; l' habitude, & les actes de cette Foi meme. Le motif qui nous attache à la Foi, c'eſt de ſçavoir qu' elle vient du ciel; & voilà où le raiſonnement eſt néceſſaire. L' acte de la Foi, c'eſt de croire des veritez qu' elle nous enſeigne, toutes incomprehenſibles qu' elles ſont; & voilà où il ne faut point de raiſonnement. Les motifs de nôtre crédulité rendent d'un côté notre Foi évidente; et d' ailleurs les myſteres qu' elle nous propoſe, ſont ſi fort au-deſſus de notre raiſon, qu' il faut renoncer à l' une pour croire les autres. Il faut donc lever les yeux vers le ciel, pour decouvrir l' etoile de la Foi, & l' origine de la Religion qui vient de Dieu; mais aprés l' avoir découverte, nous ſommes obligez de la ſuivre, comme les Mages, juſq' à ce qu' elle nous conduiſe à Jeſus-Chriſt.

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firmed of them, that they take from us all uſe of Reaſon in matters of Religion; for it is plain that they admit of enquiry till we have found the external evidences of a revelation; and this is all the liberty with which our Proteſtant Doctor thinks fit to truſt us. But the Papiſts are conſiſtent with themſelves; they eaſe us, indeed, of all further trouble in the exerciſe of our own reaſon, yet they provide a reſource for us in the *Reaſon* of the church, to whoſe deciſions they make us over, and in which we are ſubmiſſively to acquieſce. But here Dr. Patten fails us; as to the method we are to purſue, after we are ſatisfied that a revelation comes from God, I do not find that he has given any directions, or ſo much as once thought of it, tho' it ſeems to be a matter of real importance. A Revelation muſt be delivered in words; how is a man to proceed, in order to attain the ſenſe and meaning of the words in which it is delivered? In this caſe, he muſt be determined, either by his own Reaſon, or by the Reaſon of ſomebody elſe: if his own Reaſon is to be his guide, he muſt find the contents of the Revelation agreeable to the principles of his own Reaſon; otherwiſe it is improperly applied at all to the examination of them. Reaſon muſt be ſuppoſed to be a judge of what is reaſonable, or elſe it may be left quite out of the queſtion; and it will be full as abſurd to exhort a man to examine, as to exhort the horſe he rides. If, therefore, in the courſe of my enquiry, I meet with a propoſition that, in any ſenſe, contradicts the conceptions I have of Truth and Falſhood, I have the ſame right to reject it, in that ſenſe, as I have to employ my thoughts at all in the conſideration of it: and if Dr. Patten allows the one, I defy him to withhold the other. They follow one another as naturally, and neceſſarily, as the ſhade follows its body when the ſun ſhines.

If we are to take the meaning of a Revelation, not from the determination of our own Reaſon, but from the deciſions of others, I then aſk the good Doctor, where he apprehends this right of deciding is lodged? I make no doubt but he will readily reply, in our own Church. But can it be maintained, that the Church of England enjoys any rights and privileges that do not equally belong to the Church of Rome? Has Proteſtantiſm the ſecret of conferring any power and authority upon the Church, which Popery cannot confer? If the Church of England aſſumes to itſelf, the liberty of explaining, and interpreting ſcripture, can the ſame liberty be conſiſtently denied to the Church of Rome? And if there be any ſuch legitimate power reſiding at preſent in the Popiſh Church, will not Truth oblige us to confeſs, that it was always

ways reſident there? And if always there, then it exiſted there before the Reformation; and if ſo, in what manner, or by what argument will Doctor Patten juſtify a ſeparation from that Church? Upon what motive would the Doctor himſelf have become a Proteſtant, had he lived in thoſe days? All that the Church of Rome ever pretended to, was, the right of fixing their own ſenſe upon the words of ſcripture; and by the help of this they held all the Chriſtian world in ſubjection. But if herein they only exerciſed a right that juſtly belonged to them, then it was certainly wrong to oppoſe, and break from them, on no other account, than becauſe they exerciſed it, which was really the fact. The fair conſequence of this, is, that we have all been living in a ſtate of ſchiſm ever ſince that time, and ought to make amends for what is paſt, by returning into the boſom of our injured Mother, with all the haſte we can.

It was juſt now aſked, upon what motive Dr. Patten would have become a Proteſtant, had he lived at the time of the Reformation? let us puſh this enquiry a little farther, and be ſomething more particular. The doctrine of Tranſubſtantiation has been, and is generally looked upon as one of the greateſt corruptions in the Romiſh Church; but had our learned Doctor been bred up in the belief of this doctrine, it does not appear to me, that he has any one principle in his mind by which he could ever have got rid of it. It is a known fact, and worth obſerving, that at the time of the Reformation, the real and corporeal preſence of Chriſt in the ſacrament, had been the received and eſtabliſhed doctrine of the univerſal Chriſtian Church, from the latter end of the eleventh century, a ſpace of very near five hundred years: this muſt be allowed to have been a long poſſeſſion, which, if it does not imply a right, at leaſt there ought to be very good arguments to ſet aſide the plea. I beg to know from whence theſe arguments could be drawn? A ſenſible author(*a*) hath lately obſerved, that in the conferences held between the Papiſts and Reformers, upon the ſubject of this doctrine, if they came to argue upon the opinions of the *Fathers*, the Papiſts had evidently the advantage in the diſpute; and to juſtify this obſervation, produces paſſages from ſeveral of them; than which nothing can be more clear on the popiſh ſide of the queſtion. The paſſages are theſe;—we are taught, that when this nouriſhing food is conſecrated, it becomes the fleſh and blood of Chriſt: (Juſtin Martyr).

(*a*) Gilpin's Life of Biſhop Latimer.

What

What a miracle is this! (ſays St. Chryſoſtom) he who ſits above with the Father, at the very inſtant of time is handled with the hands of men.—And again, That which is in the cup, is the ſame which flowed from the ſide of Chriſt: (Theophilact.) Becauſe we abhor the eating of raw fleſh, and eſpecially human fleſh, therefore it appeareth as bread, tho' it is, indeed, fleſh: (St. Auſtin.) Chriſt was carried in his own hands, when he ſaid, this is my body: (St. Ambroſe.) It is bread before it is conſecrated, but when that ceremony hath paſſed upon it, of bread it becomes the fleſh of Chriſt.—Thus much for the Fathers. If now we reſort to the Scripture itſelf, it is plain that our Saviour's own words, literally underſtood, do carry the meaning which the Papiſts affix to them.—This is my body; this is my blood.—My fleſh is meat, *indeed*; my blood is drink, *indeed*.

Now in what manner is all this to be got the better of? Here we have the authority of the Church, the ſenſe of the Fathers, and the plain words of Scripture, all bearing teſtimony, with their united force, to the truth of Tranſubſtantiation: by what ſuperior weight of argument, is this threefold cord to be broke through? is there any other method of doing it, than by having recourſe to the Reaſon of the thing? We bring the doctrine to be tried at the bar of human Reaſon; we there find it inconſiſtent with the clear principles of Reaſon; and hence confidently pronounce, that it is, in its own nature, impoſſible. Againſt this, indeed, the authority of the Church is a cobweb, the opinions of Fathers lighter than air; and we affirm, that our Saviour's words muſt neceſſarily be taken in a figurative ſenſe, becauſe it is impoſſible they ſhould be true in a literal one. But here ſteps out Dr. Patten, and roundly tells us, that the impoſſibility of a doctrine is no argument againſt its being revealed; for he affirms, a revelation may come from God, tho' it contains things *inconſiſtent with the conceptions of man*. Now no propoſition is *inconſiſtent with the conceptions of man*, otherwiſe than as it contradicts the Reaſon of man, and it then only contradicts his Reaſon, when he clearly perceives it to be *impoſſible*. The conſequence of all this is, that Tranſubſtantiation may be true, for any thing Dr. Patten can have to ſay againſt it. The ſame ſort of weapon we have, and ſuch only, to beat down another doctrine with a hard name, Predeſtination; for my part, I have nothing elſe againſt it, but that it is inconſiſtent with the conceptions of my mind concerning the nature and attributes of God; it contradicts my ideas of divine goodneſs,

neſs, and juſtice, and this makes it impoſſible for me to believe it could be St. Paul's meaning, conſiſtently with my belief of his having been inſpired.

Thus we ſee with whom it is, that theſe decriers of reaſon unite, and to what point they would lead us. And hence there is ſome room to ſuſpect, after all our boaſtings and parade, that popery is not kept out of this nation by dint of argument and fair reaſoning, was not the door againſt it barred by good and wholeſome laws, it is much to be feared, it would pour in upon us like a deluge; with writers of Dr. P's ſtamp, it is certain, the papiſts have greatly the advantage in every ſtep of the diſpute; no body can give ſo good reaſons for the excluſion of reaſon, and ſo conſiſtently with themſelves, as they do. It were to be wiſhed, we would no longer give them an opportunity of taking up our own arms, and turning them againſt ourſelves. Let us be convinced, that the leaſt reſtraint upon reaſon is injurious to the proteſtant cauſe; reaſoning may weaken a falſe religion; a true one has nothing to fear from it: true religion can contain nothing in it but what is reaſonable, and what is in itſelf reaſonable, it is a paradox to ſay, Reaſon can ever hurt.

The Cauſes of Heat and Cold in the ſeveral Climates and Situations of this Globe, ſo far as they depend upon the Rays of the Sun, conſidered, in order to ſhew, that the difference of heat and cold in other countries may be nearly aſcertained by a thermometer. By T. Sheldrake. 8vo. 1 s. Cooper.

THIS Diſſertation, which contains about forty pages, is dedicated to the Earl of Macclesfield, Preſident of the Royal Society; and by the dedication we learn, that this tract hath been honoured with a favourable hearing before that Society.

And, indeed, whether we conſider the intention of the Author, or his manner of reaſoning, or the ſucceſs which ſeems to have attended his conjectures, wherein he hath diſplayed no ſmall degree of philoſophical ſagacity, no leſs could be due to him than a favourable hearing.

'Almoſt infinite,' ſays this Writer, 'is the variety of objects that employ the ſenſe of viſion; and among theſe, the flowers that riſe ſpontaneouſly to adorn and beautify the face of nature, are not the leaſt engaging. They have charms to allure and gratify the organs of viſion, and of ſmelling; they

'they have wiſdom and contrivance in their forms and ſtruc-
'ture, to engage the ſtudy of the philoſopher, and to excite
'meditation in the divine: and as their beauty charms our
'eye, their virtues adminiſter to the relief of every animal,
'in the cure of various maladies. It is not, therefore, cu-
'rioſity, or ornament, alone, that induces us to wiſh we
'could teach the vegetable productions of other countries, to
'grow in Engliſh ground; but health and piety join our ideas
'of beauty, and all perſuade the culture of every fair and uſe-
'ful flower, herb, vegetable, and tree, whether it be the
'growth of this, or the remoteſt, clime.—As we have no
'certain rule for determining the heat, that exotic plants
'may require in ſummer, nor, unleſs by dear-bought expe-
'rience, what degree of cold they could, with ſafety, bear in
'winter, I was led to conſider, whether it might not be poſ-
'ſible to diſcover ſome method, for determining how much
'leſs the cold of the winter, in more ſouthern climates, might
'be, than in ours; and in what proportion their heat alſo,
'might probably exceed that of our ſummer, by adjuſting a
'thermometer ſo, as to aſcertain the difference; that if it
'were poſſible we might, by the aſſiſtance of good green-
'houſes, thermometers, and ſtoves, have the pleaſure of ſee-
'ing exotics here, in almoſt the ſame beauty and perfection
'as in their native countries.'

From the above quotation, the tendency of our Author's meditations begins pretty fully to appear. The train of thinking, which, on this occaſion, preſented itſelf to him, is ſomewhat ſingular. We ſhall, therefore, fairly place it before our Readers, keeping as cloſely to Mr. Sheldrake's own terms, as ſuccinctneſs and perſpicuity will permit.

The difference of ſeaſons, ſays he, as well as the different degrees of heat or cold, depend upon the changes of the poſition of this globe, with reſpect to the ſun, the only viſible fountain of warmth and life.—From repeated obſervations, the natural ſtate of this globe ſeems to be, what we call temperate, or an intermediate degree between hot and cold.—This natural warmth of the earth is what ſecures ſprings, and all other bodies, from being frozen; few winters proving ſo cold, as to penetrate the earth to more than twelve or fourteen inches below the ſurface.—The tranſitions from heat to cold, in the air embracing our globe, are chiefly owing to the elevation and depreſſion of the poles, which cauſe ſo great a change in the ſituation of the earth, that the obliquity and perpendicularity in which the rays of the ſun fall, are continually in a ſtate of variation; according to which warmth is

per-

perpetually increaſing or diminiſhing.—So far as action and reaction, occaſioned by reflection, conduce to the production of heat, ſo far alſo will the continuance of the ſun's preſence, with the ſlowneſs of his motion, be found to increaſe that heat: and, on the contrary, cold will be increaſed by the obliquity of his rays, the ſwiftneſs of his motion, and the time of his abſence below the horizon.—Upon theſe principles it would appear, that a regular increaſe of heat ſhould always follow the approach of the ſun, and as gradual a decreaſe of warmth, or increaſe of cold, always attend his departure; but this is not ſo, either on the Continent, or the Iſlands. There are many accidents to prevent it; ſuch as the ſituation of hills, mountains, and the declivity of land from a true plane: for if the deſcent be towards the ſouth, it will be warmer than it would be, if towards the north. Clouds alſo will ſometimes propagate heat by reflection, and water-clouds will make the air cool. Winds from the South, if without rain, and from the ſouth-weſt, always increaſe warmth; as, on the contrary, winds from the eaſt, north-eaſt, north, and north-weſt, always bring a colder air with them. Whenever water becomes a reflecting plane, the ſmoothneſs of its ſurface increaſes very much the heat of the ſun's rays: and, certain it is, that all bodies, whoſe ſurfaces, being poliſhed, reflect light, reflect heat alſo along with it; the degree of which will bear a juſt proportion to the cloſeneſs of the pores, and extent, convexity, or concavity of the ſurface. Beſides, heat is always increaſed, or diminiſhed, as the colour of the body, on which the rays of the ſun fall, is light or dark, or admits of different ſhades from white to black; and as the ſurface of the body is ragged or ſmooth. Black abſorbs light, and if the ſurface be rough, it will grow warm much ſooner than if it were ſmooth: white, on the contrary, reflects light and heat, and that more vigorouſly from a poliſhed ſurface. The ſame holds true of all intermediate degrees of colour, in proportion as they recede from the grand oppoſites, black and white. Heat increaſes by the continuance of action, notwithſtanding what cauſed it grows weaker; and cold increaſes, notwithſtanding the ſun's approach, till his thinly diſperſed rays become cloſer collected together, and his preſence is longer with us. When a body is hot, a leſs degree of heat will preſerve that heat, than was required to generate it; and ſo, on the contrary, with reſpect to bodies that are cold, more heat is required to put the parts in motion again, than will keep them ſo, when once agitated.

It

It is certain, that all parts of this globe enjoy the ſame quantity, or nearly ſo, of the ſun's preſence, in the ſpace of a year; and it is certain, that all places do not enjoy the ſame quantity of heat from his preſence.—As the ſun's motion from north to ſouth, and from ſouth to north, is confined between the tropics, ſo is his motion ſwifter there, than in any other part of the globe: and the nearer he approaches the equator, ſo much the ſwifter is his motion from eaſt to weſt, and from north to ſouth, and ſouth to north. This will appear from the following obſervation. The ſun paſſes from three degrees, thirty minutes, ſouth latitude, to three degrees, thirty minutes, north latitude, being together ſeven degrees in about eighteen days; whereas, when the ſun enters Gemini on the 21ſt day of May, at twenty degrees north latitude, he ſpends one entire month in going three degrees and thirty minutes, or till he enters Cancer, and touches the northern tropic; and another month in returning back from the tropic, till he arrives at Leo, on the 23d of July: in all which time, being ſixty-ſeven days, the ſun is as near to the tropic as he was before to the equator for eighteen days. Hence it appears reaſonable to ſuppoſe, notwithſtanding the ſun paſſes the equator twice in the ſpace of twelve months, that as he ſpends only thirty-ſix days in theſe two tranſits, the heat under either of the tropics may be as great, if not greater, than under the line. Secondly, for a further proof of the probability, that the heat under the tropic is as great, if not greater, than under the line, I ſhall juſt obſerve the difference of velocity in the ſun's motion, at the above mentioned different places, on the ſurface of the globe. Under the equator, the ſun, in one hour, moves fifteen degrees, each degree containing ſixty geometrical miles; that is, he moves nine hundred miles in an hour: whereas under the tropic, tho' in an hour he moves the ſame number of degrees, yet as each degree there contains only fifty-five ſuch miles, the velocity of his motion there is only at the rate of eight hundred and twenty-five miles in the hour; i. e. the ſun travels ſeventy-five miles leſs in an hour, under one of the tropics, than under the equator. The motion of the ſun then being ſlower under the tropic, may we not with reaſon ſuppoſe, that by his being nearly ſo long vertical, and withal his motion ſo much ſlower, the heat may thereby be raiſed to a more intenſe degree here, than it is under the equinoctial line? It is alſo to be remembered in this place, that the ſun, in our ſummer half of the year, remains about one hundred and forty hours longer above the horizon, under the tropic, than above that under the equator; which

muſt certainly conduce to the increaſing of the tropical heat, to a degree much beyond that under the equator.

Thus far Mr. Sheldrake. And we are very much miſtaken, if moſt of our Readers, when they have attentively ſurveyed this chain of thought, will not readily agree with what we have ſaid of it—That it is ſomewhat ſingular. For when this writer, in favour of his opinion, that the heat under the tropic is equal, or ſuperior, to that under the equator, urges the ſo laſting vicinity of the ſun, the tardineſs of his motion, and the ſuperior number of hours that, in one half of the year, he remains above that horizon; does he not, at the ſame time, ſeem to forget the vaſt diſtance to which the ſun afterwards retires from the tropic; the length of time he keeps away, and the ſuperior number of hours, that, in another half of the year, he remains below that horizon? If to this we ſubjoin an obſervation or two of his own, 'That cold is 'increaſed by the obliquity of the ſun's rays, the ſwiftneſs 'of his motion, and the time of his abſence below the hori-'zon;' as alſo, 'that cold increaſes, notwithſtanding the 'ſun's approach, till his thinly diſperſed rays become cloſer 'collected together, and his preſence is longer with us;' and apply theſe obſervations to the caſe of the tropics, will not his reaſoning ſtill appear ſingular? And yet, altho' we, for our own parts, are perſuaded, that the action of the ſun is much ſtronger under the equator than at the tropics, becauſe the ſun never recedes farther from the equator than twenty-three degrees, thirty minutes, nor continues his abſence longer than ſix months; whereas he retires from each tropic to twice that diſtance, and remains abſent for twice that time: there are, however, two conſiderations, which not a little weigh with us in favour of Mr. Sheldrake's opinion; ſo far, at leaſt, as to imagine the degree of heat to be nearly equal, at different times, all over the torrid zone. One of theſe conſiderations is founded upon an obſervation of our Author's, viz. 'that 'water-clouds will make the air cool.' Now if this obſervation be juſt; and if, as ſeems to be probable, and is agreeable enough to the accounts we have of the ſeaſons in that part of the world, the ſtronger action of the ſun will collect the greateſt quantity of this ſort of clouds; it may, from this ſuppoſed ſtate of the atmoſphere, happen, that notwithſtanding the ſun acts with greater force at the equator than at the tropics, the air may be rendered, when the ſun is on the equator, full as cool as when he is on the tropic. The other conſideration, which influences us to favour Mr. Sheldrake's opinion, is alſo what we owe to himſelf. For, full of this

notion, that the degree of heat yearly at the tropics, equalled at leaſt that which happens ſemi-annually at the equator, he formed a ſcale for a thermometer, by which is ſhewn, how much the heat of ſummer, or the cold of winter, in any other place exceeds, or falls ſhort, of that degree of each, which he aſſigns to England. And this, he aſſures us, he had done with ſo much exactneſs, that when he came to read Boyle's Hiſtory of Cold; the account given by the Academy of Sciences, at Paris, of the cold of the northern circle; what Boerhaave relates of the cold of Iceland, and Leyden; Ray's Collection of Travels; and Rollin's Antient Hiſtory; none of which he had recourſe to for fixing the points of heat and cold in his tables; finding them ſo nearly anſwer to what he had previouſly laid down for the heat and cold of thoſe countries, it gave him, he owns, no ſmall ſatisfaction: and as we cannot ſuſpect this writer's integrity, what he thus advances, in corroboration of his opinion, ſeems to us one of the beſt proofs that can ſupport any opinion; a proof from nature and fact.

W.

A Syſtem of Divinity and Morality; in a Series of Diſcourſes on all the eſſential parts of Natural and Revealed Religion: Compiled from the works of the following eminent Divines of the church of England, viz. Atterbury, Balguy, Barrow, Bentley, Beveridge, Blackhall, Bundy, Burnet, Ben. Calamy, Clagett, Clarke, Dorrington, Gibſon, Goodman, Hickman, Hole, Hopkins, Hort, Jackſon, Ibbot, Littleton, Lupton, Moore, Meſs, Pearſon, Rogers, Sharp, Synge, Stanhope, Stillingfleet, Tillotſon, Wake, and Others. To which are added, Some Occaſional Diſcourſes. The whole reviſed and corrected, by Ferdinando Warner, LL. D. Rector of Queenhithe, London. In four volumes. 8vo. 1 l. bound. Griffiths.

OF this Collection, which firſt made its appearance in 1750, in five volumes, twelves, we gave ſome account in the fourth volume of our Review. Of the preſent edition, little need be added to what Dr. Warner hath himſelf obſerved, in his preface; an abſtract of which is here ſubjoined.

'It was thought proper,' ſays he, 'to give a general view 'of the undertaking; that its uſefulneſs may be known to 'thoſe who are unacquainted with it, and who may other-'wiſe conſider it only as a collection of good ſermons, with 'which, in this country, we already greatly abound.

'To

'To the honour of our country, and of this preſent age, it 'muſt be owned, that we do abound with ſuch productions: 'but then the ſermons of our eminent, and moſt admired, 'preachers, taking them all together, as they are to be met 'with in their works, are many of them critical and contro- 'verſial, and ſo not very uſeful to families, and people unac- 'quainted with learned ſubjects: yet theſe are the people, 'who ſeem moſt to ſtand in need of a clear and judicious ex- 'planation of the principles of religion, and on whom the 'practice of it ſhould be enforced with the moſt convincing 'arguments.

'The neceſſity of this explanation has been much increaſed 'by the indefatigable labours of the enemies of our faith; 'and of thoſe who, tho' they are friends, yet, through igno- 'rance and enthuſiaſm, have diſgraced and wounded it. The 'advocates of infidelity were formerly men of letters, of birth, 'of leiſure, and of ſuperior rank; whoſe ill lives would ſuit 'but ill with any religion at all. But the poiſon has been 'ſpread with ſuch diligence and ſucceſs,—that infidelity is now 'become the profeſſion of the loweſt of our people; of little 'mechanics, ſilly women, and of people of all ranks, that 'are ignorant of letters and reaſoning.—

'Beſides thoſe which point their weapons againſt all re- 'vealed religion whatſoever, there is a ſecond ſort of enemies 'aided, tho' undeſignedly, by the firſt, againſt whom it be- 'hoves us to be on our guard, and who, among the common 'people, are as ſucceſsful as the others. Theſe are the emiſ- 'ſaries of the church of Rome, who labour inceſſantly to 'draw men over to the errors and abſurdities of popery, not 'only with ſpecious arguments, but where it is neceſſary, 'with money, and temptations more alluring than truth 'and reaſon.—

'To theſe there muſt be added another ſet, who, tho' pro- 'feſſed friends to Chriſtianity, yet pervert and diſgrace ſo 'much the genuine doctrines of the goſpel, under a pretence 'of preaching Chriſt with more propriety, that they have 'done infinite miſchief to the religion which they zealouſly 'mean to ſerve. It is a melancholy thing to obſerve ſo many 'well-diſpoſed people among our modern methodiſts, abuſed 'with words and phraſes, which either ſignify nothing at all, 'or which have a bad, or at leaſt, a doubtful meaning.—

'The religion of Chriſt, as it is in the goſpel, is a ſhort 'and plain inſtitution, founded in reaſon, obvious to common 'ſenſe, and which appeals to the conſciences of mankind: 'but this is defaced and obſcured by paradoxes, myſteries,

'and ſenſeleſs propoſitions, which defeat the very end for 'which Chriſt was ſent, or the goſpel publiſhed. To preach 'Chriſt with them, is not to preach Chriſtian morals, how 'much ſoever Chriſt did it himſelf; but it is to play off a ſet 'of phraſes, without ideas, and without connection, in which 'the word Chriſt is always mentioned; and inſtead of per-'ſuading to the virtues which he taught by his life and doc-'trine, to recommend an amorous and enthuſiaſtic ſort of 'devotion, in admirlng his perſonal excellencies, his grace, 'and fulneſs.—

'Amidſt the deluſions therefore which thus obtain, and are 'propagated with ſo much zeal, it is a matter of real con-'cern, that people of every rank ſhould be furniſhed with a 'proper remedy: to prove, againſt the firſt, that the divine 'original of the revelation which they deride, is eſtabliſhed 'upon inconteſtible external evidence, and its own intrinſic 'excellence and uſefulneſs, and to teach them, againſt the laſt, "what in religion is truly good, and what accidentally ſo; "what they ought not to be ſatisfied without, and what they "may innocently not concern themſelves with; in a word, "what will carry them to heaven ſafely, and what anſwers "no other purpoſe, than either to furniſh matter of diſpute for "wrong-headed writers, or to employ the idle hours of de-"votees."

'A collection of ſermons from the ableſt divines of the 'church of England, in the way of a ſyſtem of doctrinal and 'practical divinity, it is eaſy to ſee, would anſwer this pur-'poſe very effectually: and ſuch a collection was often wiſh-'ed for, and recommended, by ſome of the greateſt men we 'have had; as an undertaking that would be extremely uſeful, 'not only to *the younger and inferior clergy*, but alſo to other 'ſerious people, of all ranks and orders.—

'Indeed, the importance of the ſubjects that are treated of 'in theſe diſcourſes, which explain and recommend the great 'duties leading to the higheſt good of man, makes it a work 'of univerſal utility and extent. As the ſubjects are of the 'firſt importance in themſelves, ſo the diſcourſes which illuſ-'trate them, are moſt of them extracted from the ſermons of 'thoſe preachers, which, for the purity of their language, the 'perſpicuity of their expreſſion, the elegance of compoſition, 'the ſtrength of reaſoning, and the juſtneſs and dignity of 'their ſentiment, no other country in the Chriſtian world 'can equal.

'We may therefore preſume to think, that if this ſeries of 'diſcourſes is attended to as it ſhould be, it may contribute to

'pro-

'promote the knowlege and practice of Chriſtianity in its 'purity; to ſtem the torrent of infidelity, popery, and en- 'thuſiaſm, which are deluging our country; and to reform 'the follies, and amend the wickedneſs of the age. In ſhort, 'the whole collection, may be ſaid to be a conciſe, and at the 'ſame time, a comprehenſive ſyſtem of natural and revealed 'religion, never before attempted in this method, and which 'is very entertaining, as well as extremely uſeful, for the fa- 'mily and the cloſet.'

At the end of the fourth volume, are added, *five* occaſional diſcourſes, in lieu of *two*, on the beatitudes, by Norris, judiciouſly ſtruck out of the preſent edition, viz. 1. A faſt-ſermon, preached at Kenſington, by Archbiſhop Herring. 2. On the 30th of January, before the Lords, by Biſhop Sherlock. 3. On the 29th of May, before the Lords, by Biſhop Secker. 4. On the fire of London, at St. Paul's, by Dr. Warner. 5. On the 5th of November, at St. Paul's, by Mr. King.

6

Account of Norden's *Travels concluded.*

WE are now come to the ſecond volume, which is written in a different manner from the firſt. It is drawn up from the journal kept by the Author, and perhaps differs little from Mr. Norden's firſt ſketch. We ſhall extract ſuch parts as are new or entertaining; which is all our Readers are to expect from us. Omitting, therefore, the circumſtances of the wind and weather, the little accidents to which all travellers are liable, the names of ſuch places as the Author has not thought fit to deſcribe, the repetition of what has already been ſaid of the pyramids of Sakarra, and what is called the falſe pyramid, (for which ſee the Review for September) we begin at page 131, where our Traveller arrives at Shech-Abade, formerly called Antinoé, the capital of Lower Thebes.

Here are ſeveral antiquities, conſtructed of ſtones, about the ſize of thoſe whereof the triumphal arches at Rome were built; and not of ſuch enormous ſize as the old Egyptians uſed in their edifices.

Amongſt other ruins are ſeen three grand portals, the firſt of which is adorned with columns of the Corinthian order, fluted: the other two are leſs ornamented. Theſe ruins of antient Antinoé, are at the bottom of certain mountains near the Nile. The walls of the houſes were built of brick, and to this day appear as red, as if newly made.

The mountains of Abuſſode are high and ſteep rocks, that ſtretch along the Nile. No other mountains give ſo evident a proof, according to our Author, of the general deluge; for, from the top, downwards, may be ſeen the impreſſions made by the falling of the waters: which at moſt can prove no other, than that there has been rain in this country. The echoes formed by ſome of theſe rocks are very diſtinct. Near the river are ſeen a great many grottos, or caverns, where *holy* Anchorites formerly dwelt, but which are now the habitations of ſome Arabian pirates.

The city of Monfalunt, is a kind of capital, and the reſidence of a Biſhop of the Copts. On the other ſide the Nile, and oppoſite to this city, is a convent of Copts, abſolutely inacceſſible: ſo that when any one goes in, or out, he is drawn up, or let down, in a baſket, by means of a pulley; from which circumſtance it is called the *Convent de la Poulie.*

Siuut is another city, that has the appearance of a capital, and is likewiſe the ſeat of a Coptic Biſhop: the caravan for Senaar ſets out from hence. The caverns called *Sababinath*, hewn in the mountain * *Tſhebet el Kofferi*, are worthy notice. The traveller, purſuing the way of the mountain, muſt aſcend for two hours, before he arrives at the firſt entrance; which conducts him into a ſpacious room, ſupported by four hexagonal pillars, cut out of the rock. The roof is adorned with painting, which is ſtill very diſtinct; and the gold made uſe of, ſtill glitters all around. The floor is at preſent covered with ſand and ſtones; and the paſſages into the other apartments are choaked with ruins. On the out-ſide may be ſeen an apartment over the firſt large chamber, already deſcribed; its dimenſions are leſs; it is without pillars, and painted like the other. On each ſide of this ſecond chamber is a tomb, hewn in the rock; the one open, the other ſhut; and both almoſt buried in the ſand. This upper chamber communicates with other apartments; but the paſſages are filled with rubbiſh.

There had formerly been a Caliſh at Siuut, called *El Maafrata:* it reached to Senabo, but is now deſtroyed. At Gau-ſherkie, which ſucceeds Dioſpolis the Leſs, is an antient temple, about ſixty feet in length, and forty deep. It ſeems as if covered with one entire ſtone, ſupported by columns; and the roof is ſo well preſerved, that the hieroglyphics, with which it is charged, continue very diſtinct. There is nothing elſe remarkable about this temple; for which the

* This word ſhould be *Gebel*, or *Jebel*, which ſignifies a mountain.

Arabs

Arabs have ſo little reverence, as to make a ſtable of it for their cattle; ſo that it is entirely covered with duſt and dung. This our Author reports upon the authority of another perſon, he not having ſeen it himſelf. Near this place is another Caliſh, which has alſo been neglected. Shech-Haridi is a place rendered famous by the tomb of a Turkiſh Saint, which is placed on the top of the mountain, in form like a cupola. The Arabs report, that he died in the ſame place where he was buried; if he may be ſaid to have died, who, according to them, is, by the mercy of God, changed into a ſerpent never to die, but to confer health, and favour, to ſuch as implore his aid, and ſacrifice to him. If a man of quality is ſick, the ſerpent is polite enough to ſuffer himſelf to be carried to him; whilſt the poor man is obliged to ſolicit the favour of a viſit, under a vow to recompence him for his trouble. And after all, he will not ſtir, unleſs a ſpotleſs virgin be ſent for him; for if ſhe is not pure, the ſerpent is inexorable. When the young ambaſſadreſs arrives, ſhe intreats this ſnake to viſit the ſick perſon: he, who cannot refuſe the fair ſex any favours they may aſk, begins to move himſelf, and at laſt jumps upon her neck, and is carried, with loud huzzas, to the perſon who deſires his aſſiſtance; with whom his ſtay is for ſome hours, that his prieſts may be well entertained: and then he retires, followed by the prieſts and people, to the tomb, which is his uſual reſidence.

Our Author accounts for the whole affair from the artifice of the prieſts, who may teach a tame * ſnake to do all that is reported of this ſerpent. They pretend, indeed, that if he was to be cut into pieces, the parts would unite again; but the experiment is too impious, ever to have been made; and was actually refuſed, when the Emir Achmiin ordered it. As to his returning home again, even when he has been carried acroſs the Nile, our Author very reaſonably ſuppoſes, that the prieſt pouches him.

Mr. Norden greatly regrets the not being permitted to land at Dendera, which he takes to be the remains of the antient Tentyra, mentioned by Strabo, Pliny, and others. It is ſaid there is a temple ſtill remaining in that place. The ſituation is exceedingly pleaſant; and for two leagues along the Nile, are

* Herodotus mentions harmleſs ſnakes, that were honoured with ſepulchres by the antient Egyptians. Formerly the ſick went to the Temple of Æſculapius, whoſe entrance into his Temple was announced by the hiſſing of a great ſerpent. See the Plutus of Ariſtophanes; but now the god viſits his patients.

abundance of fruit-trees, which, about the middle of December, had leaves and flowers, as in Spring. At Giene, or Kiene, as it is written by our Author, who too often makes ſtrange work of Arabic words, he enquired after the old canal, that conveyed merchandiſe to and from the Red Sea; but could get no information about it, nor diſcover any remains of it, in or out of the city.

Gieſiret-Metera, he tells us, is a village of about three quarters of a league in length; it is the antient iſland of Tabenna, where St. Pachôme built his firſt monaſtery; the ruins of which are ſtill to be ſeen, over againſt the village of Meneſhia.

In purſuing his voyage in theſe parts, our Author gives us to underſtand, that he met with many crocodiles, of different ſizes, from fifteen, to fifty feet long.

Arriving at Lukoreen, Mr. Norden meets with ſo many remains of columns, and portico's, and edifices, that he had no doubt they were the ruins of antient Thebes. Of theſe there are ſeveral views, very curious, and entertaining. It is to be lamented, that our Author did not copy more of the hieroglyphics, with which almoſt every ſtone is covered; but it ſeems he had neither time nor convenience for it: this at leaſt is his excuſe. He landed oppoſite to Carnac, on the weſtern ſide of the Nile, about 135 French leagues higher up than Cairo. The firſt objects he noticed, were two Coloſſal figures, facing the Nile, and about a league from it; the one repreſenting a man, the other a woman. They are fifty Daniſh feet high, (meaſured by their ſhadow) and from the foot to the knee, fifteen feet, which is the due proportion. They ſit upon two cubic ſtones, meaſuring fifteen feet by fifteen; the back part higher than the front, by one and an half. The pedeſtals are each five feet high, thirty-ſix and an half long, and nineteen and an half broad. The diſtance between the two ſtatues is twenty-one paces. They are conſtructed of ſeveral blocks of ſandy ſtone, of a greyiſh hue, probably taken from where the caverns are to be ſeen, in the neighbouring mountains. Their breaſts and legs are covered with Greek and Roman inſcriptions, wrote in the time of the Romans, and long after theſe ſtatues were erected. The backs and ſides of the chairs in which they ſit, are alſo covered with hieroglyphics, nearly the ſame on one as on the other, with ſome ſmall difference in the particular form of the characters; *dans la forme particuliere des charactéres.* The ſtone of which the ſeats are made, differs in nothing from that of the ſtatues, only it ſeems more dark and durable. There are two *Iſiac* figures

in

in the fore-corners of each chair, which ſerve as ornaments, and are of a fairer and finer ſtone than the reſt; and may therefore be ſuppoſed to have been added after the ſtatues and their chairs were finiſhed. All the injury they have ſuffered, is from the hand of time only. About two hundred paces from theſe Coloſſal figures, are ſeen the ruins of ſeveral ſtatues, thrown down; and to the eaſt, ſtill more ruins, antient and modern.

While Mr. Norden was taking draughts of theſe figures, fifty Arabs, under the command of a Shech, came up to him and his companions; who being furniſhed with fire-arms, ſoon made them retreat.

The Greek and Latin inſcriptions exhibit the names and quality of thoſe who heard the voice of Memnon. Mr. Norden has one which is not in Pocock; it begins with Tetronius, which is manifeſtly an error, either of the inſcription, or Mr. Norden's copy: it ſhould be Petronius. There were many illuſtrious Perſons of that name, and one of them was Præfect of Egypt. In the third line of the Greek inſcription is P inſtead of K, the word is KAI; and the laſt letter of the ſame inſcription muſt be N: But Mr. Norden did not underſtand Greek. There is ſome miſtake in the laſt word but one, there being no ſuch name as *Aian*.

Our Author now advances towards the ruins on the north, not far from the Coloſſal figures; and obſerves, that it is not to be doubted, that they are the remains of the palace of Memnon. From the portico of a temple, of which he has given the deſign, we cannot but form a very great idea of the Egyptian architecture. We muſt refer our Readers to Mr. Norden's engravings, for a view of theſe ruins, of which we ſhould give but a very imperfect idea by words. There is a break in the building, which, our Author ſays, is too large to have been covered; and here he places the famous ſtatue of Memnon, where it might receive the rays of the ſun. Here may be ſeen the fragment of a Coloſſal ſtatue, thrown down, and half buried. It was originally ſeated, in a manner not unlike the Coloſſal ſtatues deſcribed above. The upper part is wanting, and the marks of violence appear on what remains: the whole had been of one entire piece of black granite. The pedeſtal is in a great meaſure entire; and the hieroglyphics on it are, knives, ſemi-circles, &c. Knives ſhould, we think, indicate ſacrifices. Our Author leaves it to others to determine, whether theſe are not remains of the vocal ſtatue of Memnon. He ſtruck it with a key, but it gave no ſound; tho' the ſe-

pulchral urn, in the firſt pyramid, when ſtruck in that manner, ſounded like a bell.

As our Author has made no remarks upon the vocal power of this ſtatue, that we may not alſo be as ſilent as the ſtatue now is, and, doubtleſs, ever was, we muſt obſerve, that Harpocrates himſelf could not be more a friend to taciturnity than was this vocal ſtatue. The inſcriptions declare, that ſome waited days, and months, without hearing any thing; and what they at laſt perceived, was a voice, but no words. Lucian laughs when he ſays, it once uttered ſeven words. Strabo, indeed, heard a ſound; but at the ſame time he declares, that he could not diſcern whether it came from the baſe, or the Coloſſus, or from one of the company. The laſt may have been the caſe; and, conſequently, this voice of the ſtatue, as fooliſh and ridiculous a ſuperſtition, as ever prevailed in the world.

There is another Coloſſal ſtatue, of one entire piece of black granite; but of a leſs ſize than the former. Alſo the head of a Coloſſus, coiffed in the Egyptian manner; it is of black granite, is two feet high, and is finiſhed with great art and induſtry. There is a ſimplicity in it, ſays our Author, (who certainly had ſome knowlege of drawing, or deſign) that charms; and ſhews it to have been the work of a great maſter.

In paſſing from this place, along the mountains, our Author entered ſeveral grottos, or caverns, till he arrived at Medinet-Habu, which had been erected on part of the ruins of Thebes, now in ruins itſelf, on the weſt of the Nile, and about three quarters of a league from it. Mr. Norden preſents his readers with the view of an antient grand portal, of extraordinary beauty, which the Arabs had made the gate of the city, facing the Nile: all here is covered with hieroglyphics; but amongſt other ruins which lay in the paſſage through the portal, Roman ornaments, the heads of Bacchus and Diana, with leaves of the vine, and the oak, are diſcovered. After a ſurvey of theſe ruins, and the paſſing through ſeveral large villages, without meeting any perſon, they return to their boat, which carries them to Eſnay, the reſidence of an Arab Shech, and taken for the Old Latopolis. In the middle of this city, is an antient temple, having three ſides ſhut, and in the front, twenty-four pillars well preſerved. It is covered with hieroglyphics; thoſe on the outſide ſeem to be very antient, executed in haſte, and by men of great practice in the art; thoſe on the inſide are done with more care, and by another hand: on the pillars are hieroglyphics of a leſs ſize, and very cloſe. The capitals of the pillars are all of a different form, tho' of the

the ſame proportion. The only uſe the Arabs now make of this temple, is to ſhut up their cattle in it. Our Author was obliged to take a haſty draught of this very antient and well-preſerved edifice, being not only in great pain from an abſceſs formed by a fever, but likewiſe interrupted by the Arabs, who are extremely jealous of ſtrangers viſiting theſe ruins; for they take them for magicians, and their drawings for taliſmans. Not only in Egypt, but all over Africa *, where there are any ruins, the people imagine immenſe treaſures are to be found; and as they care little for the moſt beautiful remains of antiquity themſelves, they ſuppoſe travellers have other views than merely to look at ruins, and that they mean to carry off ſomething more than the appearances of things. From this place a ſpecies of money different from the parat, is made uſe of; the bourbé, twelve of which make a parat; and the ſevillan, worth a hundred parats. Wood is not to be had here for money.—The people higher up are called Ababuda. They are a ſort of rebels, againſt whom force muſt be continually employed, to make them obedient.

Edfu is the Apollinopolis of the antients, of which our Author has given a view. Here is an antient portal, extremely well preſerved, which the Turks have turned into a citadel; and ſome pretend, that it was originally built for that purpoſe. The architecture is regular, and ſimple. There are three ranges of hieroglyphics on every ſide, reſembling infants, but of a Coloſſal form, being larger than men: alſo the ruins of a temple of Apollo, the greateſt part buried under ground; of the reſt, the Arabs have made ſome paultry dove-cotes.

After paſſing nine or ten villages, the Author arrives at a place called Jabel, or Tſhabel Eſſelſele, the mountain of the chain. The tradition is, that here the paſſage of the Nile was ſhut up by a chain; and this ſeems to be confirmed by the narrowneſs of the river, and the ſituation of the mountain to the eaſt, and a rock on the weſt ſide of the Nile, which narrows here conſiderably; but immediately beyond this paſs, it ſpreads again to its uſual ſize. The rock to the weſt is 15 feet high, with holes for the feet to aſcend to the ſummit, which is ten feet high, and to this the chain was faſtened. Round about are a great number of grottos, charged with hieroglyphics. In one the Author found four human figures, of a common ſize, ſitting; the two in the middle are men, with their arms acroſs their breaſt; the other two are women, having each a man under her arm. 'I deteſt, and with reaſon,'

* See Leo Africanus, paſſim.

ſays

ſays our Author, 'the malice and ſuperſtition of the Turks 'and Arabs, who have ſtrangely defaced theſe figures.' On the ſide of theſe figures is a table of hieroglyphics, in bas relief, extremely well preſerved, tho' of a ſandy ſtone. It ſhould ſeem to contain the epitaphs of thoſe whoſe bodies are incloſed within that grotto or cavern.

Paſſing by ſeven villages, the Author arrives at Komombu, where, hid by a mountain on one ſide, and by ſome miſerable huts on the other, may be ſeen the principal monument of the antiquities of this place. It is an edifice ſupported by twenty-three fine columns, adorned with hieroglyphics. The ſtones that cover it are of a prodigious ſize: and it may be eaſily ſeen, that the architrave, which is now ſplit in two, was of one ſingle ſtone. Under the cornice is the cartouch, or uſual ornament for portals, finely wrought. All the ſtones are covered with hieroglyphics, in like manner as are the ruins of Medinet-Habu, deſcribed above. The columns are twenty-four feet in circumference, and higher than thoſe of Medinet Habu. It is great pity this edifice cannot long ſubſiſt: two ſides only remain. The top is already covered with earth, and the columns, with the reſt of the building, are three parts under-ground.

We are now come to the ſeventh part of this work, which contains Mr. Norden's travels from Eſſuaen to Deir, or Derri, the utmoſt extent of his voyage up the Nile, from whence he returned to Cairo,

The town of Eſſuaen, ſituate on the eaſtern ſide of the Nile, is not more conſiderable than other towns in Upper Egypt, only it has a fort, with an Aga; but it is more remarkable on account of its being the place where the firſt cataract ends, marked by rocks ſeen in the middle of the Nile, before they are approached. The captain of the bark, who was a Janiſſary, announced his arrival with the Franks on board, to the Aga; and, at the ſame time, preſented him with letters from Oſman Aga, Chief of the Janiſſaries at Cairo. Ibrahim (that was the Aga's name) received them with great civility, and wiſhed them not to think of proceeding farther up the Nile: 'You will be deſtroyed,' ſaid he, 'you go not 'amongſt men, but wild beaſts.' However, finding them reſolved, he furniſhed them with letters, and for a certain conſideration agreed on between them, ſent his brother with them. This honeſt Aga had not a ſheet of paper left to write his letters on, till they ſupplied him from the bark.

Our Author now viſited a little iſland, known to the antients by the name of Elephantin, ſituate in the neighbourhood of Eſſuaen,

Eſſuaen, and very near the weſt ſide of the Nile. The eaſt part of the iſle is hilly, and covered with ruins, almoſt undiſtinguiſhable; but amongſt the reſt is ſeen an antient edifice, ſtill ſtanding, called the Temple of the ſerpent * Knuphis; but to judge of it by appearance, it ſhould ſeem no other than a ſepulchral monument. It is ſurrounded with a kind of cloyſter, ſupported by columns. At each of the four corners, is a ſolid wall. The whole building is covered with hieroglyphics, and ſeemingly of the moſt antient ſort. The inſide forms a grand apartment, leading into which are two large entrances, one north, the other ſouth. In the middle, on the weſtern ſide, is a ſquare table, without any inſcription; on which, perhaps, once ſtood a mummy, or an urn: this edifice meaſures about eighty, by twenty, Daniſh feet. Near to this is a kind of pedeſtal, made of large blocks of white ſtone, covered with Greek inſcriptions, which, our Author ſays, he had not time to copy. From hence he went to the weſtern ſide, to take a view of the ruins of the antient Syene; concerning which, ſee Strabo, Pliny, and others. There was ſcarce anything of conſequence amongſt theſe ruins: however our Author has given us a plan of them. Before they ſet ſail, a Mohammedan

* This ſerpent is often mentioned by antient authors, under the name of *Cneph*, and is called ὁ αγαθος Δαιμων, or good genius, not only by the old Greeks, but in many inſcriptions on the Abracas, as may be ſeen in Mountfaucon's Antiquities. *Cneph* ſeems to be the ſame with the Arabic *Canapha*, covered, protected, whence alſo the word *canopy*. Theſe *Divini protectores* on the Abracas are frequently called Δεξιαι δυναμεις, fortunate powers, alſo ΙΑΩ and ΑΔΩΝΑΙ the Hebrew names of God, Jehovah, and Adonai, which ſignifies Lord. The uſual image on theſe pieces, which are ſometimes metal, ſometimes ſtone, is a large ſerpent; and on others a monſter, having the head of a cock, and tail of a ſerpent, both ſymbols of Æſculapius, with the body of a man, holding a whip in one hand, as the depeller of evils, and a ſhield in the other, as an emblem of *protection*, which is the ſignification of the oriental word, *Cneph*. And perhaps the word *Abracas* is derived from *Abarac*, *benedixit*, and the celebrated eaſtern charm, *Abracadabra*, from the ſame word compounded with *Bara*, which ſignifies *ſanavit*, as well as *creavit*, with the particle אידא, or ليفا inſerted between. Diogenes Laertius, in his eighth book, mentions a prieſt of Memphis, called ιχνουφις. ιχ, in the Coptic, is the ſame with Δαιμων in the Greek, and νουφι is αγαθος; ſo that in the Egyptian language, *icnouphi* is the good genius. But the words ΙΑΩ and ΑΔΩΝΑΙ being certainly Hebrew, and ἁγια ονοματα of the Hebrews, we have given the Hebrew interpretation alſo of *Cneph*. Let our learned Readers determine as they pleaſe.

ſaint

ſaint touched the coffers, and the men, with a crooked ſtick, which he held in his hand, bleſſing them after his manner; but coming to a dog, who had not been uſed to look upon the touch of a ſtick as a benediction, he flew at the ſaint, who then uttered curſes as plenteouſly as he had beſtowed his bleſſings a moment before: but two Sevillans appeaſed him.

In paſſing through a plain of ſand, between Eſſuaen and the Cataract, our Author diſcovered a very large cœmitery, filled with ſtones, every one of which had an inſcription; but in what language, the Jew valet, who could read Turkiſh and Arabic, did not know. The tradition of the country is, that they are the tombs of the Mamalukes, who were killed when the Calif entered Egypt. Which is not very probable. Such monuments are ſeldom raiſed in honour of a conquered people. It is great pity our Author did not copy ſome of the characters; if they are Coptic, that is a language ſtill underſtood: and whatever the characters are, if there is but a ſufficient quantity given, a good Orientaliſt, and a good decypherer, will interpret them. One reaſon, however, we have to ſuſpect theſe characters not to be Coptic, is, that the reſemblance between the Coptic and the Greek, is ſuch, as that our Author would, in all probability, have called them Greek, if they had been Coptic.

Before we leave the cataract, it is proper to inform our Readers, that the fall was no more than four feet, at the time Mr. Norden took his ſurvey of it, and about thirty feet in extent.

Gieſeret el Heif is the Phile of the antients, ſituate at ſome diſtance from the eaſtern banks of the Nile, and near to another iſland, that is much larger, but deſert, and covered with rocks of granite. The rocky ſhores of the firſt-mentioned iſland, are wrought into the form of a wall; and many colonades, and other grand monuments of antiquity, are found in the place: of which three views were taken from on board the bark. The firſt repreſents the iſland, ſuch as it appears to view upon quitting the firſt cataract; and here a port or citadel is ſeen, reſembling that deſcribed among the antiquities at Edfu: tho' this of El Heiff is better preſerved. The hieroglyphics are of the ſame ſize in both places, but of different forms; ſome ſit, and have mitres on their heads; others are erect, with weapons in their hands. There are ſome works like baſtions, which appear to be in good condition. The wall being broke down in ſome parts, diſcovers the columns, which appear to be many, and of good workmanſhip. On this ſide are ſeen, upon the granite rock, many hieroglyphics, wrought

nearly in the ſame manner as thoſe ſeen at Eſſuaen. The ſecond view is taken from the eaſt: the third from the ſouth. On our Author's return, he went on ſhore on this iſland, and entered a magnificent temple of Iſis, a moſt noble monument, and almoſt entire. There is a view of this building, in which are diſtinguiſhed the principal entrance, the interior court, the ſecond entrance, the veſtibule, the baſſe-cour, divers chambers; and the outward court. From hence he went into another temple, much leſs than the former, but of extraordinary taſte and beauty. He ſuppoſes it to be the temple mentioned by Strabo, lib. XIII. There were other temples, and from the ſtairs remaining, he ſuppoſed there muſt be ſubterraneous apartments; but the paſſages were all choaked with filth and ruins, and he had not time to examine them. However, he has given us a ſheet of columns and capitals, which are very beautiful. 'I 'did not quit this iſland,' ſays our Author, 'but with great re-'gret. One day would have been ſufficient for taking de-'ſigns of a great number of hieroglyphics, which would have 'cleared up the ſtory and worſhip of Iſis. But my inclina-'tions were forced to yield to prudence.'

At Deboude is a long and large edifice, built of ſquare ſtones, and cloſed, except in the front; to which is a grand portal, and apertures, like windows, on each ſide, formed by four columns. On the top of the edifice is a plain cornice, and under it, as alſo at the four angles, is a moulding *, common to Egyptian buildings. This edifice is ſurrounded by a high wall, much damaged, particularly towards the portal. Oppoſite are three portals in a row, which ſeem to form a paſſage leading to a canal forty feet wide, now ruined, and full of ſand; the ſides of which were lined with a thick wall, made of large blocks of ſtone. Within the principal edifice are columns that ſeem antiently to have belonged to a temple.

At Hindau, our Author ſaw four or five columns, and (for the ſpace of a quarter of a league) walls, and foundations, of ſeveral magnificent buildings. At Sahdaeb, he found another antient edifice: and near Teffa, ſome other remains, of which he has given us a ſketch. At Sherk Abohuer, he ſaw an antient ſtone quay along the Nile, about gun-ſhot diſtance to the north of the town; the ſtones were wrought in the form of priſms, and ſo cloſely joined, that no interſtices could be diſcovered. At ſome diſtance, are five or ſix huts, built of ſtones, covered with hieroglyphics, wrought by a good hand, but never paint-

* This moulding is ſemi-circular, and is called by architects, an Aſtragal, Tondino, or, when larger, a Baſtone.

ed,

ed. The Author looked for the edifices from whence they had been taken, but could diſcover nothing but heaps of ſtones; all had been entirely deſtroyed.

At Garbe-merie, are the ruins of an antient edifice; and at Garbe-Dendour, a temple; of which our Author has given the plan, and the perſpective. At Sherk-Girche, and Garbe-Girche, are ruins, but not antient. At Dekke are ſeen the reſts of an antient temple, without hieroglyphics. In the neighbourhood of Sabua are ſome antiquities, but not ſo grand as thoſe at Dekke. At Amada our Author went on ſhore, to ſee an Egyptian temple, converted into a church by the Chriſtians, as was eaſily diſcerned from the walls, on which were paintings of the Trinity, the Apoſtles, and other Saints; but underneath, where the modern Coptic daubing had fallen down, the antient hieroglyphics ſtill appear. The temple is yet entire, but the monaſtery adjoining to it, is in ruins. A little higher up the Nile, our Author ſaw the manner in which loaded camels paſs the river.—'A man ſwam before, with the bridle of the 'firſt camel in his mouth; the ſecond camel was tied to the tail 'of the firſt, and a third to the tail of the ſecond: another man, 'ſitting on a truſs of ſtraw, brought up the rear, and directed 'the ſecond and third camel to keep their rank.'

Having paſſed ſome other villages, without ſeeing any more antiquities, our Author arrived at Derri; where he met with much ill uſage from the Cacheff, and * Shorbatſhe; and not without difficulty, did he, and his companions, eſcape being put to death, on account of the ſuppoſed riches they had on board. —But having given an abſtract of all that Mr. Norden has ſaid in his great work, concerning the antiquities of Egypt, explained ſeveral oriental words that have occurred in his writings, and obviated ſome of his principal errors, we will not lengthen this article, by relating the leſſer accidents that happened to him, in his return to Cairo; which is the ſubſtance of his eighth book.

Upon the whole, we ſhould have been better pleaſed if Mr. Norden's Editors had not omitted the dimenſions for which he ſo often refers us to his deſigns; we could likewiſe have wiſhed, that when he mentioned the tomb of Oſmandyas, he had not neglected to give us a plan of it; with a deſcription of that part of the temple where, he ſays, he could diſcern the very ſpot, on which was placed the famous golden circle (360 cubits in circumference) which, at length, was carried away by Cambyſſes, when he ravaged Egypt. For the ſake of the genera-

* A Captain of the Janiſſaries is called Shorbaſhi.

lity

lity of our Readers, we ſhould have been glad alſo to have explained ſome of his Arabic inſcriptions, if they had been at all legible. In ſeveral inſtances his editors might as well have put down any other ſcrawls: it is pity, too, that the Arabic, expreſſed in Roman characters, is not more correct.

We hope the next traveller into theſe remote parts will not fail to return with a larger quantity of hieroglyphic, and other inſcriptions, and particularly thoſe about the Temple of Iſis, in El Heiff, which is, in Mr. Norden's book, wrote *Heiſt*, over and over again; but from the chart of the Nile, plate cxxxiii, where the name is given in Arabic, it appears to be El-hif; which, read in the European manner, as the Copts and Greeks read, from left to right, is the antient name *Phile*.

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The Life of John Buncle, *Eſq*; *Containing various Obſervations and Reflections made in ſeveral Parts of the World; and many extraordinary Relations.* 8vo. 6s. Noon.

HAVING, in our Reviews for Auguſt and September, 1755, delivered, pretty much at large, our ſentiments of this Author, and of his very extraordinary *Memoirs of ſeveral Ladies of Great Britain*, to which the preſent work is a kind of Supplement; we ſhall have little occaſion to enlarge, on the Life of Eſquire Buncle: under which (uncouth) appellative, we are to underſtand, the identical Mr. ******, Author of the aforeſaid Memoirs, and of the work now under our conſideration; which, he aſſures us, is a *real account of himſelf*.

As much enquiry hath been made, after this uncommon, and unknown writer, it may be ſome ſatisfaction to our Readers, to learn, from his own pen, in ſome meaſure *what*, tho' we are not yet to know *who*, he is. With regard to the authenticity of his information, as he has not thought proper to ſign it with his *real* name, ſome doubt may ſtill remain: however, he makes large profeſſions of veracity; declaring, that *in reſpect of the ſtrange things, however wonderful they appear,— yet they are, (excluſive of a few decorations and figures*)* STRICTLY TRUE.

To publiſh ſome account of himſelf, was, it ſeems, deemed requiſite, by this Gentleman, in order to vindicate his

* 'Neceſſary,' adds he, 'in *all* works.' Should not this aſſertion have had ſome limitation?

'character from misrepresentation, and idle stories;' but he observes likewise, that his 'principal intention, in this piece, 'is to serve the interest of Truth, Liberty, and Religion, 'and to advance useful Learning, to the best of his abilities.' He also judged, that it might serve to *illustrate his Memoirs of several Ladies of Great Britain*, and render them intelligible; as 'the volumes of that work, which are to be published, 'would be quite dark, and not so grateful as intended, with-'out a previous account of the Author's life.'

Previous to the commencement of his narrative, our Author says some things concerning himself, of which it may not be amiss to take some notice, in this place.

'I was born,' says he, 'in London, and carried an infant* 'to Ireland, where I learned the Irish language, and became 'intimately acquainted with its original inhabitants.—I was 'not only a lover of books, from the time I could spell them, 'to this hour, but read, with extraordinary pleasure, before 'I was twenty, the works of several of the Fathers, and all 'the old Romances; which tinged my ideas with a certain [*mixture of*, he should have said] 'piety and extravagance, 'that rendered my virtues, as well as my imperfections, *par-'ticularly mine*:—By hard measure I was compelled to be an 'adventurer, when very young, and had not a friend in the 'universe, but what I could make by good fortune, and my 'own address:—my wandering life, wrong conduct, and 'the iniquity of my kind, with a passion for extraordinary 'things, and places, brought me into several great distresses; 'from which I had quicker, and more wonderful, deliver-'ances, than people in tribulation generally receive:—the 'dull, the formal, and the visionary, the *hard-honest*† man, 'and the poor liver, are people I have had no connection with; 'but have always kept company with the polite, the gene-'rous, the lively, the rational, and the brightest Free-think-'ers of the age: Beside all this, I was, in the days of my 'youth, one of the most active men in the world, at every 'exercise, and to a degree of rashness, often ventrous, when 'there was no necessity for running any hazard:——Let all 'these things be taken into the account, and, I imagine, that 'what may, at first, seem strange, and next to incredible,

* This Gentleman is not always accurate in his diction. An hasty reader might almost be led, by this passage, to imagine, that Mr. Buncle carried some infant to Ireland; tho', doubtless, his meaning is, that he himself was carried thither, during his infancy.

† This compound epither is exquisitely characterical of your ne-gatively honest men.

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will not long remain ſo, tho' you may think the relator *an odd man.*' Very true, Sir!

Mr. Buncle now proceeds to his hiſtory.—'About fifty 'years ago,' ſays he, 'the midwife wheeled me in, and much 'ſooner than half a century hence, in all human probability, 'Death will wheel me out.—The things of my childhood are 'not worth ſetting down, and, therefore, I commence my 'life from the firſt month of the ſeventeenth year of my age, 'when I was ſent to the univerſity [of Dublin.] I was re'ſolved to read there, and determined to improve my natural 'faculties to the utmoſt of my power.—To this purpoſe I 'devoted my college-life to books; and for five years that I 'remained at the Univerſity, converſed ſo much with the 'dead, that I had very little intercourſe with the living.—My 'time I devoted to philoſophy, coſmography, mathematics, 'and the languages, for four years, and the fifth I gave to 'hiſtory.

'The firſt book I took into my hand, after receiving my 'note of admiſſion, was the Eſſay of that fine genius, Mr. 'Locke, and I was ſo pleaſed with this clear and accurate 'writer, that I looked into nothing elſe, till by reading it 'three times over, I had made a thorough acquaintance with 'my own underſtanding. He taught me to examine my abi'lities, and enabled me to ſee what objects my mind was fit'ted to deal with. He led me into the ſanctuary of vanity 'and ignorance, and ſhewed me how greatly true knowlege 'depended on a right meaning of words, and a juſt ſignifican'cy of expreſſion. In ſum, from the Eſſay my underſtand'ing received very great benefits, and to it I owe what im'provement I have made in the reaſon given me.—

'When I had done, for a time, with this admirable Eſſay, 'I then began to ſtudy the firſt principles of things, the ſtruc'ture of the univerſe, the contexture of human bodies, the 'properties of beaſts, the virtues of plants, and the qualities 'of metals; and was quite charmed with the contemplation 'of the beautiful order, and wiſe final cauſes of nature in all 'her laws and productions. The ſtudy had a delightful influ'ence on the temper of my mind, and inſpired into it a love 'of order in my heart, and in my outward manners. It 'likewiſe led me to the great firſt Cauſe,—gave me a due af'fection towards the infinitely perfect Parent of Nature, and 'as I contemplated his glorious works, I was obliged in tran'ſports to confeſs, that he deſerved our love and admiration.—

'But upon ethics, or moral philoſophy, I dwelt the longeſt. 'This is the proper food of the ſoul, and what perfects her in

'all the virtues and qualifications of a gentleman. This ſci-
'ence I collected in the firſt place from the ancient ſages and
'philoſophers, and ſtudied all the moral writers of Greece
'and Rome. With great pleaſure I ſaw, that theſe immortal
'authors had delineated, as far as human reaſon can go, that
'courſe of life which is moſt according to the intention of na-
'ture, and moſt happy; had ſhewn, that this univerſe, and
'human nature in particular, was formed by the wiſdom and
'counſel of a Deity, and that from the conſtitution of our
'nature various duties aroſe:—that as to ourſelves, the voice
'of reaſon declares, that we ought to employ our abilities,
'and opportunities in improving our minds to an extenſive
'knowlege of nature in the ſciences; and by diligent medita-
'tion, and obſervation, acquire that prudence, juſtice, tem-
'perance, and fortitude, which ſhould conſtantly govern our
'lives:—That ſolid prudence, which abhors raſhneſs, incon-
'ſiderateneſs, a fooliſh ſelf-confidence, and craft, and under a
'high ſenſe of moral excellence, conſiders and does what is
'really advantageous in life:—That juſtice, which conſtantly
'regards the common intereſt, and in ſubſerviency to it, gives
'to each one whatever is due to him upon any natural claim:—
'That temperance, which reſtrains and regulates the lower
'appetites, and diſplays the grace and beauty of manners:—
'And that fortitude, which repreſſes all vain and exceſſive
'fears, gives us a ſuperiority to all the external accidents of
'our mortal ſtate, and ſtrengthens the ſoul againſt all toils or
'dangers we may be expoſed to, in diſcharge of our duty.——
'This beautiful, moral philoſophy, I found ſcattered in
'the writings of the old theiſt philoſophers, and with great
'pains reduced the various leſſons to a ſyſtem of active and
'virtuous offices: but this I knew was what the majority of
'mankind were incapable of doing; and if they could do it,
'I ſaw it was far inferior to revelation. Every Sunday I ap-
'propriated to the ſtudy of Revealed Religion, and perceived
'as I read the ſacred records, that the works of Plato, and
'Cicero, and Epictetus, and all the uninſpired ſages of anti-
'quity, were but weak rules in reſpect of the divine oracles.—
'What are all the reaſonings of the philoſophers to the melo-
'dy of that heavenly voice which cries continually, *Come unto*
'*me all ye that travel and are heavy laden, and I will refreſh*
'*you.*—And what could their leſſons avail without thoſe expreſs
'promiſes of grace and ſpiritual aſſiſtance, which the blood of
'the new covenant confirms to mankind? The philoſophy of
'Greece and Rome was admirable for the times and men;
'but it admits of no compariſon with the divine leſſons of our

'holy

'holy religion, and the charter of God's pardon granted to us 'by his bleſſed Son. Beſide, the philoſophers were in ſome 'degree dark and doubtful, in reſpect of death and futurity; 'and in relation to this world, there is not a power in their 'diſcourſes, to preſerve us from being undone by allurements, 'in the midſt of plenty, and to ſecure our peace againſt the 'caſualties of fortune, and the torments of diſappointments; 'to ſave us from the cares and ſollicitudes which attend upon 'large poſſeſſions, and give us a mind capable of reliſhing the 'good things before us; to make us eaſy and ſatisfied as to the 'preſent, and render us ſecure and void of fear as to the fu-'ture.—The morality of the ancient philoſophers I admired. 'With delight I ſtudied their writings, and received, I grate-'fully confeſs, much improvement from them. But the reli-'gion of our bleſſed Lord I declared for, and look on the 'promiſed Meſſiah as the moſt conſummate bleſſing God 'could beſtow, or man receive.——

'The manner of my ſtudying coſmography and mathema-'tics, is not worth ſetting down, as there was nothing un-'common in it. In the one I only learned to diſtinguiſh cli-'mates, latitudes, and the four diviſions of the world; the 'provinces, nations, kingdoms, and republics, comprized 'therein, and to be able to diſcourſe upon them:—And in the 'other, I went no further than to make myſelf a maſter of 'vulgar and decimal arithmetic, the doctrine of infinite ſe-'ries, and the application of algebra to the higher geometry 'of curves. Algebra I was charmed with, and found ſo 'much pleaſure in reſolving its queſtions, that I have often 'ſat till morning at the engaging work, without a notion of 'its being day till I opened the ſhutters of my cloſet. I re-'commend this ſtudy in particular to young Gentlemen, and 'am ſatisfied, if they would but take ſome pains at firſt to un-'derſtand it, they would have ſo great a reliſh for its opera-'rations, as to prefer them many an evening to the clamorous 'pleaſures; or, at leaſt, not be uneaſy for being alone now 'and then, ſince their algebra was with them.

'In reading hiſtory, (my laſt year's principal employment, 'during my reſidence in college), I began with the beſt writ-'ers of ancient hiſtory, and ended with modern times.—'The laws, arts, learning, and manners, I carefully marked 'down; and obſerved, not only how the firſt governments 'were formed, but what the progreſs was of induſtry and 'property, which may be called the generative principle of 'empire.

'When I had done with ancient Hiſtory, I ſat down to 'the beſt modern ſtories I could get; and read of diſtant na- 'tions before I began to ſtudy my country's conſtitution, hiſ- 'tory, and laws. When I had finiſhed the hiſtories of 'France, and Spain, and Italy, and Germany, and many 'more, then I turned to Great-Britain; and, in the firſt 'place, took a view of the Engliſh conſtitution and govern- 'ment, in the ancient books of the common law, and ſome 'more modern writers, who out of them have given an ac- 'count of this government. From thence I proceeded to our 'hiſtory, and with it joined in every King's reign the laws 'then made. This gave me an inſight into the reaſon of our 'ſtatutes, and ſhewed me the true ground upon which they 'came to be made, and what weight they ought to have. 'By this means, I read the hiſtory of my country with intel- 'ligence, and was able to examine into the excellence or de- 'fects of its government, and to judge of the fitneſs or un- 'fitneſs of its orders and laws. By this method I did like- 'wiſe know enough of the law for an Engliſh Gentleman, 'tho' quite ignorant of the chicane, or wrangling, and cap- 'tious part of the law, and was well acquainted with the true 'meaſure of right and wrong. The arts how to avoid do- 'ing right, and to ſecure one's ſelf in doing wrong, I never 'looked into.

'Thus did I read Hiſtory; and many noble leſſons I learn- 'ed from it; juſt notions of true worth, true greatneſs, and 'ſolid happineſs. It taught me to place merit where it only 'lies, not in birth, not in beauty, not in riches, not in ex- 'ternal ſhew and magnificence, not in voluptuouſneſs; but 'in a firm adherence to truth and rectitude; in an untainted 'heart, that would not pollute, or proſtitute its integrity in 'any degree, to gain the higheſt worldly honours, or to ward 'off the greateſt worldly miſery.——

Our Author proceeds, a few pages further, with his reflections on Religion, Government, &c. and after lamenting the corruptions and depravity that have crept into modern Chriſtianity;—he comes, at length, to the hiſtory of his adventure with the beautiful, the ingenious, and learned Harriot Noel.

Like the Don of La Mancha, who could talk ſo diſcreetly and ſenſibly, on every ſubject, till Knight-errantry came on the carpet,—our Author, hitherto ſerious and ſober, while engaged on ſerious and ſober ſubjects, now begins, on the firſt mention of the Fair, to fall into his amorous reveries, and freaks of gallantry; vying with Oroondates, or Palme-

'din,

ſin, or even the Red-croſs Knight himſelf. His firſt adventure, however, does not partake ſo much of the marvellous, as thoſe in which his wayward fortune afterwards engaged him. But to the ſtory. He thus, poetically, ſets off:

'On the glorious firſt of Auguſt, before the beaſts were 'rouſed from their lodges, or the birds had ſoared upwards, 'to pour forth their morning harmony; while the mountains 'and the groves were overſhadowed by a dun obſcurity, and 'the dawn ſtill dappled the drowſy Eaſt with ſpots of grey; 'in ſhort, before the ſun was up, or, with his auſpicious 'preſence, began to animate inferior nature, I left my cham-'ber, and with my gun and dog went out to wander over a 'pleaſant country. The different aſpects, and the various 'points of view, were charming, as the light in fleecy rings 'increaſed; and when the whole flood of day deſcended, the '*imbelliſhed early ſcene* was a fine entertainment. Delighted 'with the beauties of this morning, I climbed up the moun-'tains, and travelled through many a valley. The game was 'plenty, and, for full five hours, I journeyed onward with-'out knowing where I was going, or thinking of a return to 'college.

'About nine o'clock, however, I began to grow very hungry, 'and was looking round to ſee if I could diſcover any proper 'habitation to my purpoſe, when I obſerved in a valley, at 'ſome diſtance, ſomething that looked like a manſion. That 'way, therefore, I moved, and, with no little difficulty, as 'I had a precipice to deſcend, or muſt go a mile round, to 'arrive at the place I wanted: down, therefore, I marched, 'got a fall by the way, that had like to have deſtroyed me, 'and after all found it to be a ſhed for cattle. The bottom, 'however, was very beautiful, and the ſides of the hills ſweetly 'copſed with little woods.——

'In this ſweet and delicious ſolitude, I crept on for ſome 'time, by the ſide of the murmuring ſtream, and followed 'as it winded through the vale, till I came to a little harmo-'nick building, that had every charm and proportion archi-'tecture could give it. It was ſituated on a riſing ground, in 'a broad part of the fruitful valley, and ſurrounded with a 'garden, that invited a penſive wanderer to roam in its de-'lightful retreats, and walks amazingly beautiful. Every ſide 'of this fine ſpot was planted thick with underwood, and 'kept ſo low, as not to prevent a proſpect to every pleaſing 'remote object.

'Finding one of the garden doors left open, I entered im-'mediately, and to ſcreen myſelf from the ſcorching beams

'of the ſun, got into an imbowered way, that led me to a 'large fountain, in a ring or circular opening, and from 'thence, by a gradual, eaſy, ſhady aſcent, to a ſemicircular 'amphitheatre of ever-greens, that was quite charming. In 'this were ſeveral ſeats for eaſe, repaſt, or retirement; and 'at either end of it a rotunda or temple of the Ionic order. 'One of them was converted into a grotto or ſhell-houſe, in 'which a politeneſs of fancy had produced and blended the 'greateſt beauties of nature and decoration. The other was 'a library, filled with the fineſt books, and a vaſt variety of 'mathematical inſtruments. Here I ſaw Miſs Noel ſitting, 'and ſo intent at writing, that ſhe did not take any notice of 'me, as I ſtood at the window, in aſtoniſhment, looking at 'the things before me, and eſpecially at the amazing beauties 'of her face, and the ſplendor of her eyes; as ſhe raiſed 'them now and then from the paper ſhe writ on, to look into 'a Hebrew Bible, that lay open upon a ſmall deſk before her. 'The whole ſcene was ſo very uncommon, and ſo vaſtly 'amazing, that I thought myſelf for a while on ſome ſpot of 'magic ground, and almoſt doubted the reality of what my 'eyes beheld; till Miſs Noel, by accident, looked full at me, 'and then came forward to the open window, to know who 'I wanted.

'Before I could anſwer, I found a venerable old Gentleman 'ſtanding by my ſide, and he ſeemed much more ſurprized at 'the ſight of me than his daughter was; for, as this young Lady 'told me afterward, ſhe gueſſed at once the whole affair; ſee-'ing me with my gun and dog, in a ſhooting dreſs; and knew 'it was a natural curioſity brought me into the garden, and 'ſtopped me at the window, when I ſaw her in ſuch an atti-'tude, and in ſuch a place.—This, I aſſured them, was the truth 'of my caſe, with this ſmall addition, however, that I was rea-'dy to periſh for want of ſomething to eat; having been from 'four in the morning at hard exerciſe, and had not yet broke 'my faſt.—If this be caſe, ſays the good old man, you are 'welcome, Sir, to Eden-Park, and you ſhall ſoon have the 'beſt breakfaſt our houſe affords.

'Upon this Mr. Noel brought me into his houſe; and the 'lovely Harriot made tea for me, and had ſuch plenty of fine 'cream, and *extraordinary bread and butter*, ſet before me, 'that I breakfaſted with uncommon pleaſure. The honour 'and happineſs of her company rendered the repaſt quite de-'lightful. There was a civility ſo very great in her manner, 'and a ſocial goodneſs ſo charming in her talk and temper, 'that it was unſpeakable delight to ſit at table with her. She

'aſked

'aſked me a number of queſtions relating to things and books,
'and people, and there was ſo much good ſenſe in every in-
'quiry, ſo much good humour in her reflections and replica-
'tions, that I was entirely charmed with her mind; and loſt
'in admiration, when I contemplated the wonders of her
'face, and the beauties of her perſon.

'When breakfaſt was over, it was time for me to depart,
'and I made half a dozen attempts to riſe from my chair; but
'without her laying a roſy finger on me, this illuſtrious maid
'had ſo totally ſubdued my ſoul, had deprived me of all motive
'power, that I ſat like the renowned Prince of the Maſſa-
'getes, who was ſtiffened by enchantment in the apartment
'of the Princeſs Phedima, as we read in Amadis de Gaul.
'This Miſs Noel ſaw very plain, and in compaſſion to my
'misfortune, generouſly threw in a hint, now and then, for a
'little farther converſation, to colour my unreaſonable delay.
'But this could not have been of ſervice much longer, as the
'clock had ſtruck twelve, if the old Gentleman, her father,
'had not returned to us, and told me, he inſiſted on my ſtay-
'ing to dine with him; for he loved to take a glaſs after din-
'ner with a facetious companion, and would be obliged to me
'for my company. At preſent (Mr. Noel continued) you
'will excuſe me, Sir, as buſineſs engages me till we dine:
'but my daughter will chat the hours away with you, and
'ſhew you the curioſities of her library and grott.

'This was a delightful invitation, indeed; and after re-
'turning my hearty thanks to the old Gentleman, for the fa-
'vour he did me, I addreſſed myſelf to Miſs Noel, when her
'father was gone, and we were walking back to the library in
'the garden, and told her ingenuouſly, that tho' I could not
'be poſitive as to the ſituation of my ſoul, whether I was in
'love with her or not, as I never had experienced the paſſion
'before, nor knew what it was to admire a woman; having
'lived till that morning in a ſtate of indifference to her ſex;
'yet I found very ſtrange emotions within me, and I was ſure
'I could not leave her without the moſt lively and afflicting in-
'quietude. You will pardon, I hope, Madam, this effuſion
'of my heart, and ſuffer me to demonſtrate, by a thouſand
'and a thouſand actions, that I honour you in a manner un-
'utterable, and, from this time, can imagine no happineſs
'but with you.

'Sir, (this inimitable maid replied) you are an entire
'ſtranger to me, and to declare a paſſion on a few hours ac-
'quaintance, muſt be either to try my weakneſs, or becauſe
'you think a young woman is incapable of reliſhing any thing

'but

'but ſuch ſtuff, when alone in converſation with a Gentle-
'man. I beg then I may hear no more of this; and as I am
'ſure you can talk upon many more rational ſubjects, requeſt
'your favour, to give me your opinion on ſome articles in
'this Hebrew Bible you ſee lying open on the table in this
'room. My father, Sir, among other things he has taken
'great pains to inſtruct me in, for ſeveral years that I have
'lived with him in a kind of ſolitary ſtate, ſince the death of
'my mother, whom I loſt when I was very young, has taught
'me to read and underſtand this inſpired Hebrew book; and
'ſays, we muſt aſcribe *primævity* and *ſacred prerogatives* to
'this language. For my part, I have ſome doubts as to this
'matter, which I dare not mention to my father.——

Here follows a learned converſation, on the ſubject propoſed by this extraordinary young Lady; which is ſucceeded by a very copious deſcription of Miſs Noel's wonderful grotto; in which the Author's fancy, notwithſtanding his ample profeſſions of conſtant attachment to matter of fact, appears to have met with moſt laviſh indulgence: but for this we refer to his performance, at large.

The portrait of Mr. Noel, the father of this amazing paragon, comes next. 'Tho' this Gentleman was upwards of
'eighty, yet years had not deprived him of reaſon and ſpi-
'rits. He was lively and ſenſible, and ſtill a moſt agreeable
'companion. He talked of Greece and Rome, as if he had
'lived there before the Æra of Chriſtianity. The court of
'Auguſtus he was ſo far from being a ſtranger to, that he de-
'ſcribed the principal perſons in it; their actions, their plea-
'ſures, and their caprices, as if he had been their contempo-
'rary. We talked of all theſe great characters. We went
'into the gallery of Verres. We looked over the ancient
'theatres. Several of the moſt beautiful paſſages in the Ro-
'man poets this fine old man repeated, and made very plea-
'ſant, but moral, remarks upon them.——

'In this manner did the old Gentleman and I paſs the time,
'till the clock ſtruck five, when Miſs Noel came into the par-
'lour again, and her father ſaid he muſt retire, to take his
'evening nap, and would ſee me at ſupper; for with him I
'muſt ſtay that night. Harriot, make tea for the Gentleman.
'I am your ſervant, Sir; and he withdrew. To Harriot
'then, my life and my bliſs, I turned, and over a pot of tea
'was as happy, I am ſure, as ever with his Statira ſat the
'Conqueror of the world. I began to relate, once more, the
'ſtory of a paſſion, that was to form one day, I hoped, my
'ſole felicity in this world; and with vows and proteſtations

'affirmed,

'affirmed, that I loved from my ſoul.—But in vain was all 'this warmth. Miſs Noel ſat as unmoved as Erycina on a 'monument,' and inſiſted on his changing the converſation to ſome other, more rational, and more uſeful, ſubject: to which Mr. Buncle was obliged to ſubmit.

Another learned dialogue now took place, betwixt this uncommon couple. The ſubject was, the miracle at Babel; and here the Hutchinſonians come in for a good thwacking, *en paſſant*. Towards the cloſe of this ſecond *Hebrew Converſation*, Mr. Buncle convinced the young Lady, (who, it ſeems as much ſurpaſſed him, both in erudition and eloquence, as ſhe did all others, of her own ſex, in beauty) that he was not a mere Platonic. 'My amazement was ſo great, and 'my paſſion had riſen ſo high for ſuch uncommon female 'inteliigence, that I could not help ſnatching this beauty 'to my arms, and without thinking of what I did, im-'preſſed on her balmy mouth half a dozen kiſſes. This 'was wrong, and gave very great offence: but ſhe was too 'good to be implacable; and on my begging her pardon, and 'proteſting it was not a wilful rudeneſs, but the magic of her 'glorious eyes, and the bright powers of her mind, that had 'tranſported me beſide myſelf, ſhe was reconciled.'

And now a Song, like a briſk epilogue at the cloſe of a ſolemn play, ſucceeds, and is accompanied with the muſic of Mr. Buncle's German-flute. Mr. Noel coming in at this juncture, demonſtrates his good humour, and ſtrong pre-poſſeſſion in favour of the happy ſtranger, by a hearty propoſal for his continuing there a month. 'Come, Sir, continued 'this fine old Gentleman, let us hear another piece of your 'muſic.' Mr. Buncle complies, and we have the following poem, which, it is to be ſuppoſed, was his own compoſition, as well as the other, juſt mentioned.

SONG*.

I.

YE lofty mountains, whoſe eternal ſnows,
Like Atlas ſeem to prop the diſtant ſkies;
While ſheltered by your high and ample brows
All nature's beauties feaſt my raviſh'd eyes:
And far beneath me o'er the diſtant plain
The thunders break, and rattling tempeſts reign.

II.

Here, when Aurora with her chearful beam
And roſy bluſhes marks approaching day;

* This Song is entitled *the* SOLITUDE.

On

Oft do I walk along the purling ſtream,
And ſee the bleating flocks around me ſtray:
The woods, the rocks, each charm that ſtrikes my ſight,
Fills my whole breaſt with innocent delight.

III.

Here daily dancing on the flow'ry ground
The chearful ſhepherds join their flute and voice;
While thro' the groves the woodland ſongs reſound,
And fill th' untroubled mind with peaceful joys.
Muſic and love inſpire the vocal plain,
Alone the turtle tunes her plaintive ſtrain.

IV.

Here the green turf invites my wearied head
On Nature's lap, to undiſturb'd repoſe;
Here gently laid to reſt—each care is fled;
Peace and content my happy eye-lids cloſe.
Ye golden flattering dreams of ſtate adieu!
As bright my ſlumbers are, more ſoft than you.

V.

Here free from all the tempeſts of the Great,
Craft and ambition can deceive no more!
Beneath theſe ſhades I find a bleſt retreat,
From *Envy*'s rage ſecure, and *Fortune*'s pow'r:
Here call the actions of paſt ages o'er,
Or Truth's immortal ſource alone explore.

VI.

Here far from all the buſy world's alarms,
I prove in peace the Muſe's ſacred leiſure:
No cares within, no diſtant ſound of arms,
Break my repoſe, or interrupt my pleaſure.
Fortune and Fame! Deceitful forms! adieu!
The world's a trifle far beneath my view.

'This ſong delighted the old Gentleman to a great degree. 'He told me, he was charmed with it, not only for the fine 'muſic I made of it, but the morality of it, and liked me ſo 'much, that I was moſt heartily welcome to make his ſolita-'ry retreat my home, as often and as long as I pleaſed. And, 'indeed, I did ſo, and continued to behave in ſuch a manner, 'that in two months time, I gained ſo entirely his affections, 'and ſo totally the heart of his admirable daughter, that I 'might have had her in wedlock when I pleaſed, after the ex-'piration of that current year, which was the young Lady's 'requeſt, and be ſecured of his eſtate at his death, beſides a 'large fortune to be immediately paid down; and this, tho' 'my father ſhould refuſe to ſettle any thing on me, or Miſs 'Noel, my wife. This was generous and charming as my

'heart

'heart could deſire. I thought myſelf the happieſt of men. 'Every week I went to Eden-Park, one time or other, to ſee 'my dear Miſs Noel, and pay my reſpects to her worthy fa-'ther. We were, while I ſtayed, a moſt happy family, and 'enjoyed ſuch ſatisfactions as few, I believe, have experienced 'in this tempeſtuous hemiſphere. Mr. Noel was paſſionately 'fond of his daughter, and he could not regard me more if I 'had been his own ſon. I loved my Harriot with a fondneſs 'beyond deſcription; and that glorious girl had all the eſteem 'I could wiſh ſhe had for me. Our mutual felicity could riſe 'no higher till we gave our hands, as we had already plighted 'our hearts.

'This world is a ſeries of viſionary ſcenes, and contains ſo 'little ſolid, laſting felicity, as I have found it, that I cannot 'call *life* more than a *deception*; and, as Swift ſays it, he is 'the happieſt man, who is beſt deceived. When I thought 'myſelf within a fortnight of being married to Miſs Noel, 'and thereby made as compleatly happy, in every reſpect, as 'it was poſſible for a mortal man to be; the ſmall-pox ſteps 'in, and, in ſeven days time, reduced the fineſt human frame 'in the univerſe, to the moſt hideous and offenſive block. 'The moſt amiable of human creatures mortified all over, 'and became a ſpectacle the moſt hideous and unbearable.— 'This broke her father's heart in a month's time, and the 'paradiſe I had in view, ſunk into everlaſting night.

'My heart, upon this ſad accident, bled and mourned to 'an extreme degree. All the tender paſſions were up in my 'ſoul, and with great difficulty could I keep my ruffled ſpirits 'in tolerable decorum. I loſt what I valued more than my 'life—more than repeated millions of worlds, if it had been 'poſſible to get them in exchange. This engaged, beloved 'partner, was an honour to her ſex, and an ornament to hu-'man kind. She was one of the wiſeſt and moſt agreeable 'of women; and her life quite glorious for piety to God, 'compaſſion to the neceſſitous and miſerable, benevolence and 'good will to all, with every other grace and virtue. Theſe 'ſhined with a bright luſtre in her whole deportment, and 'rendered her beloved, and the delight of all that knew her. 'Senſe and Genius were in her united; and by ſtudy, reflexi-'on, and application, ſhe improved the talents, in the happi-'eſt manner. She had acquired a ſuperiority in thinking, 'ſpeaking, writing, and acting, and in manners, her beha-'viour, her language, her deſign, her underſtanding, were 'inexpreſſibly charming. Miſs Noel died in the twenty-fourth 'year of her age, the 29th of December, in the year 1724.

'This

'Having thus loſt Miſs Noel, and my good old friend, her worthy father, I left the univerſity, and went down to the country, after five years and three months abſence, to ſee how things were poſited at home, and pay my reſpects to my father; but I found them very little to my liking, and in a ſhort time returned to Dublin again. He had lately married, in his old age, a young wife, who was one of the moſt artful, falſe, and inſolent of women; and to gratify her to the utmoſt of his power, had not only brought her nephew into his houſe, but was ridiculouſly fond of him, and lavithly gratified all his deſires. Whatever this little brute (the ſon of a drunken beggar, who had been a journey-man glover) was pleaſed, in wantonneſs, to call for, and that his years, then ſixteen, could require, my father's fortune in an inſtant produced; while ſcarcely one of my rational demands could be anſwered. Money, cloaths, ſervants, horſes, dogs, and all things he could fancy, were given him in abundance; and to pleaſe the baſeſt of women, and the moſt cruel ſtep-mother that ever the devil inſpired to make the ſon of another woman miſerable, I was denied almoſt every thing. The fine allowance I had at the univerſity was taken from me. Even a horſe to ride out to the neighbouring Gentlemen, was refuſed me, tho' my father had three ſtables of extraordinary cattle; and, till I purchaſed one, was forced to walk it, where-ever I had a mind to viſit. What is ſtill more incredible (if any thing of ſeverity can be ſo, when a mother-in-law is ſovereign) I was not allowed to keep my horſe even at graſs on the land, tho' five hundred acres of freehold eſtate ſurrounded the manſion, but obliged to graze it at a neighbouring farmer's.

'Nor was this all the hard meaſure I received.—Religion had a hand in my miſery. Falſe Religion was the ſpring of that paternal reſentment I ſuffered under.

'It was my father's wont to have prayers read every night and morning in his family, and the office was the Litany of the Common-prayer book. This work, on my coming home, was transferred from my ſiſter to me; and for about one week I performed to the old Gentleman's ſatisfaction, as my voice was good, and my reading diſtinct and clear: but this office was far from being grateful to me, as I was become a ſtrict *Unitarian*, by the leſſons I had received from my private tutor in college, and my own examinations of the vulgar faith. It went againſt my conſcience to uſe the tritheiſtic form of prayer, and became at laſt ſo uneaſy to me, that I altered the prayers the firſt Sunday morning, and

'made them more agreeable to Scripture, as I conceived. 'My father at this was very highly enraged, and his paſſion 'aroſe to ſo great a height, upon my defending my confeſſion, 'and refuſing to read the eſtabliſhed form, that he called me 'the moſt impious and execrable of wretches, and with vio-'lence drove me from his preſence. Soon after, however, 'he ſent me *Lord Nottingham's Letter to Mr. Whiſton*, and 'deſired I would come to him when I had carefully read it 'over. I did ſo; and he aſked me what I thought of the 'book. I anſwered, that I thought it a weak piece; and if 'he would hear me with patience, in relation to that in par-'ticular, and to the caſe in general, perhaps, he might think 'my religion a little better than at preſent he ſuppoſed it to be. 'I will hear you, he ſaid: proceed.—Then I immediately 'began, and for a full hour repeated an apology I had pre-'pared. He did not interrupt me once; and when I had 'done, all he replied was, I ſee you are to be placed among 'the incurables. Begone, he ſaid, with ſtern diſdain; and 'I reſolved to obey. Indeed it was impoſſible for me to ſtay, 'for my father took no farther notice of me, and my mother-'in-law, and the boy, did all they could invent to render my 'life miſerable.

'On the firſt day of May then, early in the morning, as 'the clock ſtruck one, I mounted my excellent mare, and 'with my boy, O'Fin, began to journey as I had projected, on 'ſeeing how things went. I did not communicate my deſign 'to a ſoul, nor take my leave of any one, but in the true 'ſpirit of adventure, abandoned my father's dwelling, and 'ſet out to try what fortune would produce in my favour. 'I had the world before me, and Providence my guide. As 'to my ſubſtance, it conſiſted of a purſe of gold, that con-'tained fifty Spaniſh piſtoles, and half a ſcore moidores; and 'I had a bank note for five hundred pounds, which my dear 'Miſs Noel left me by her will, the morning ſhe ſickened; 'and it was all ſhe had of her own to leave to any one. 'With this I ſet forward, and in five days time arrived, from 'the weſtern extremity of Ireland, at a village called Rings-'End, that lies on the Bay of Dublin. Three days I reſted 'there, and at the Conniving-houſe, and then got my horſes 'on board a ſhip that was ready to ſail, and bound for the 'land I was born in, I mean Old England.'

And now, having ſhipped our Author for his native clime, we ſhall take our leave of him, for the preſent, to make room for a work of a very different kind; our mention of which, has

has been but too long delayed: however, we hope, the extraordinary addition lately made to the number of our ſheets, will ſoon enable us to pay off the whole of our arrear to the public.

G

A Treatiſe on Ruptures. By Percival Pott, *Surgeon to St. Bartholomew's Hoſpital.* 8vo. 4s. Hitch and Hawes.

ON a former occaſion we mentioned the Venereal Diſeaſe as one of the principal reſources of Empiriciſm; Ruptures may, with great propriety, be arranged under the ſame Predicament. The boaſted pretences of ſecrets for the cure of the latter, have not been leſs numerous than for the former; and it will, perhaps, be difficult to determine, whether the pretenders to the one are entitled to the honour of having ſacrificed more victims than the profeſſors of the other. But experience has clearly ſhewn, that moſt of theſe ſecrets, however countenanced, however applauded, whatever great feats their original poſſeſſors aſcribed to them, have no ſooner been diſcloſed, but they have fallen into contempt. If inſtances of this kind, were neceſſary, or convenient for us to enumerate, multitudes might be produced: let it ſuffice to mention two remarkable ones; that of the Prior Cabriere, whoſe arcanum was purchaſed, at no inconſiderable expence, about the latter end of the laſt century, by Lewis XIV; and in our own country, that of Sir Thomas Renton's, for which he was paid by his late Majeſty 5000l. beſides a penſion of 500l. a year, and the honour of Knighthood.

That Credulity has not loſt its influence, or Pretenders to Phyſic their aſſurance, the public ſtill daily experience. 'To remove the prejudice againſt the profeſſion (with regard to Ruptures) which the repeated aſſertions of advertiſing Quacks has raiſed, and which a perfect ignorance of the nature of the diſeaſe, and the parts concerned in it, ſtill ſupports,' is one profeſſed deſign of the work now under our conſideration.

Nor has our Author unaptly traced the probable ſource of this prevailing credulity: 'To labour,' ſays he, 'under a troubleſome diſorder, in the moſt active and joyous part of life, and to be told that a palliative cure, by wearing a bandage, is all that can be expected, is very diſagreeable; the true reaſon of this, they [the patients] are not acquainted with, and are eaſily induced to believe, what is inſinuated:

'to

'to them, viz. that the regular part of the profeſſion are de-
'ficient in the knowlege of the proper treatment of this diſeaſe;
'their application is, therefore, made to thoſe who promiſe
'moſt; *quod volumus, facile credimus*; ignorance of the true
'nature of the diſeaſe, and a ſtrong deſire to be cured on one
'ſide, and bold and plauſible aſſurances on the other, carry
'on the deluſion, till time, and the continuance of the Rup-
'ture, evince the truth, and prove the fraud, which the pa-
'tient, tho' perfectly convinced, will often join in con-
'cealing, either to avoid being laughed at for his credulity,
'or to prevent a diſcovery of his infirmity.'

Mr. Pott's plan is ſimple and intelligible; in his firſt ſection he gives the characters of the ſeveral ſorts of Ruptures, an anatomical deſcription of the parts immediately affected, and the general intentions of cure, reſpectively indicated.

In the 2d, 3d, 4th, and 5th ſections, is conſidered the particular treatment of Ruptures, requiſite under different circumſtances.

'The firſt comprehends thoſe which are in ſuch a ſtate as
'to be capable of immediate reduction, and are not attend-
'ed by any troubleſome or bad ſymptoms.—The ſecond,
'thoſe which have been ſo long in the ſcrotum, as to have
'contracted adheſions, and connections, by which they are
'rendered incapable of reduction at all.—The third, thoſe
'in which ſuch a ſtricture is made on the prolapſed parts, as
'to bring on pain and trouble; and to render the reduction
'difficult, as well as neceſſary.—The fourth, thoſe in which
'reduction, by the ſimple operation of the hand, is impracti-
'cable, and the patient's life can be ſaved only by a ſurgical
'operation.' The directions given for the management of Ruptures, under each of theſe ſeveral circumſtances, ſeem plain, practicable, and promiſe to be generally ſucceſsful: In the laſt, our Author recommends the operation ſomewhat earlier than is commonly practiſed; but ſtill with this reſtriction, that it ſhould not be undertaken wantonly, or unneceſſarily, 'but only to preſerve life, by removing the hazard of a mor-
'tification ariſing from the ſtricture;' in which he agrees with preceding writers on the ſame ſubject, particularly Duretus and Hildanus.

In the 6th and 7th ſections, the neceſſary indications ariſing from the ſtate of the contained parts, as they may be ſound or unſound, are treated: and in ſection eight, Ruptures through the abdominal rings of females.

Section the 9th is appropriated to the Crural Hernia; and in the 10th is conſidered, the caſe of a Hernial Sac, free from

all connection with the Tunica Vaginalis, and Spermatic Chord, being returned into the Abdomen, while a portion of the inteſtine, included within it, is ſtrangulated by a ſtricture made on it, by its neck or entrance. A caſe, perhaps, not ſo uncommon as our Author ſeems to apprehend it.

Section the 11th contains a conciſe hiſtory of the ſeveral attempts and contrivances that have been made, at different times, for effecting a radical cure. Of theſe are particularly ſpecified, the actual cautery; cauſtics of different ſorts; caſtration; the Punctum Aureum; the royal ſtitch or ſuture; and the cure by inciſion. A ſhort account is given of the method of performing theſe ſeveral operations, and of their reſpective authors and eſpouſers. Mr. Pott has mentioned ſome reaſonable objections to each of theſe practices; but, perhaps, it may be thought, by medical Readers, ſomewhat peculiar, that among the Writers quoted on this occaſion, no mention is made of Fienus.

The Exomphalos, Hernia Ventralis, and Hernia Cyſtica, employ the three remaining ſections: but as the ſubject cannot be preſumed capable of affording the higheſt entertainment to the generality of our Readers, we ſhall content ourſelves with the bare mention of them.

Upon the whole, Mr. Pott has not incompetently executed his deſign; the more unexperienced practitioners may, probably draw ſome uſeful inſtructions from his work; nevertheleſs we cannot recommend the repoſing too implicit a confidence in all his directions. Books, properly employed, muſt aſſiſt and improve even the able operator; but ocular obſervation, and repeated experience, are equally neceſſary to render reading truly beneficial. At the ſame time it may not be amiſs to remark, that, tho' Mr. Pott has done great, and no more than due, juſtice to the late improvements in chirurgical operations, yet candour will admit, that the antients are entitled to no little applauſe for their accounts of this diſeaſe; a diſeaſe common to all ages, ever ſince the art of healing, in any of its branches, has become a particular profeſſion.

Readers on medical ſubjects, ſhould be more eſpecially cautioned, not to eſpouſe opinions, or practice, upon truſt: our Author's remark upon a particular claſs of writers, is pertinent; and may be extended to other topics beſide Ruptures. 'Obſervation-Writers,' ſays he, 'who are, in general, too much addicted to tell their ſucceſſes only, are fond of relating gangrenous caſes, from which large portions of inteſtines have been removed, the proper operations performed with

'with great dexterity, and the caſes brought to a happy iſſue; 'and of theſe they all give us inſtances, either from practice, 'from books, or, perhaps, from imagination; by which the 'young Reader is made too ſanguine in his expectations: 'That theſe extraordinary ſucceſſes have ſometimes happened, 'is beyond all doubt; and it is every man's duty to endeavour 'at the ſame, when ſuch caſes occur to him; but the inexpe-'rienced practitioner ſhould alſo be informed, how many ſink 'for one that is recovered; and how many lucky circum-'ſtances muſt concur, with all his pains, to produce a happy 'event, in theſe deplorable caſes: without this caution, he 'will meet with very irkſome diſappointments, and having 'been often baffled, where he thought he had reaſon to expect 'ſucceſs, will ſometimes meet with it ſo very unexpectedly, 'that he will be inclined to think the ſarcaſtical diſtinction be-'tween cures and eſcapes, not ill founded.'

One of the declared purpoſes of this publication has been already mentioned; the other is, the inſtruction of young practitioners. In order to have rendered ſo laudable an intention generally effectual, it would have been no more than right, to have prevented the ſame matter, which, in a proper manner of printing, would ſcarce have exceeded a twelve-penny pamphlet, from ſwelling to a four-ſhilling volume. In this we are unwilling to ſuppoſe the Author to have had any immediate concern; but the ſight of ſuch a page, is apt to put one in mind of an office-copy of a bill in Chancery, where words are paid for in proportion to their numbers.

L.

An Enquiry into the Occaſional and Standing Similitudes of the Lord God, in the Old and New Teſtament; or, the Forms made uſe of by Jehovah Aleem, to repreſent themſelves to the true Believers, before and ſince the Law by Moſes. 8vo. 4s. ſewed. Withers.

THE firſt part of this work, as far as page 78, is employed in giving an account of the word *Angel*; to ſhew, that the Angel of the Lord is an aſſumed Appearance of God, who calls himſelf by that name, and ſpeaks, and acts, as if he were the numerical perſon or perſons. But concerning theſe Appearances, we have already, in the firſt Article for this Month, ſaid ſo much, that we believe our Readers will excuſe us from adding any more to it, out of this book.

From page 78, to 222, this Author treats of the *Cherubim*,

rubim: for the true meaning of which word, we refer to the Article upon Dr. Taylor's Concordance, in July Review.]

Our Enquirer next gives a derivation of *Teraphim*, which derivation he calls his own; and which he introduces with ſome degree of vanity, or, to uſe his own words, 'with 'as much real deference (before the public) as they who 'found the trumpet before them, and their own great humi-'mility and candour*.' But as this Writer is no ſtranger to Guſſetius, he ſhould have known, that Teraphim is derived by him from the ſame word 'רפת with an (*e*);' or from תרפה, *turpitude*. But others derive it from תרף, in the Syriac to conſult or enquire. Others from *tarafa*, in Arabic, to afford plenty of the neceſſaries and conveniences of life. In this ſenſe the Teraphim will be the ſame with the *Penates*. The ſame word in Arabic ſignifies alſo, to deceive. See Golius, Col. 378, and the moſt learned Pocock upon Hoſea iii. 4.

The reſt of this book relates to the Confuſion of Tongues, and the Firſt Language: concerning which we have ſaid enough in ſome late Reviews.

This mild Hutchinſonian is very angry with his humble ſervants the Reviewers, whom he calls Infidels and Scorpions; but as he treats the worthy Archdeacon of Northumberland as 'a mere Jeſuit,' page 76, we could not expect better words from him.

To ſuch as read his book, it may not be improper to offer this advice, viz. that they pay not too much regard to his repreſentations of things; but that they rather have recourſe to the holy Scriptures; and, for aſſiſtance herein, to the writings of the above-mentioned Archdeacon, for our Hutchinſonian Enquirer hath as little candour as good manners.

* To ſhew what a Genius this Author is at derivations, take the following inſtance, page 256. 'I would make לש, the root or 'verb to the noun לשן. It ſignifies to *temper, mix, knead*, as 'dough or mortar are mixed up and tempered. 1 Sam. xxviii. '24. The woman took flour and לש *kneaded* it. This is the 'uſe of the tongue in eating, it turns about, backwards and for-'wards, up and down, what we chew. And it has the like uſe 'in forming articulate ſounds; without it the mouth could make 'no diſtinction of ſounds; nor can the tongue without the ear.' *O rare Mountſeir!* Vide Review, vol. XII. p. 479.

MONTHLY CATALOGUE

For NOVEMBER, 1756.

POLITICAL.

I. *AN Appeal* to Reaſon and Common Senſe: or a free and candid Diſquiſition of the Conduct of A—— B——; ſo far as relates to the Matter of Fact, and as ſet forth in his Appeal to the People, and in a Letter to a Member of Parliament: And into the Conduct of the Miniſtry, ſo far as is relative to the Caſe of A—— B——: With ſome occaſional Remarks upon a Pamphlet, called Impartial Reflections on the Caſe of Mr. Byng. By a Friend to Truth, and a Lover of his Country. 8vo. 1s. Crowder and Woodgate.

So much has already been ſaid, and cited, in this and the preceding Review, in regard to the caſe of this poor Admiral, and the controverſy it has occaſioned, that we ſhall contract, as much as poſſible, what remains to be ſaid on that almoſt worn-out ſubject. Thus, of the piece before us, all that needs be ſpecified, is, that under pretence of doing honour to the plan laid down by the author of the Impartial Reflections, and of complimenting him for his ingenuity, accuracy, &c. the main ſcope of it is, to explain away whatever that author has accrimoniouſly ſuggeſted, to the diſadvantage of thoſe in power, and whatever he has conſcientiouſly urged as a palliative in favour of the priſoner. That, tho' he refers, page 27, to his approaching trial, *wherein Truth, and Truth only, will prevail*, he takes upon himſelf to try him before-hand, nay even to direct his future trial, by ſaying, 'The 'truths I have now urged, will, upon a fair hearing, be proba-'bly diſcuſſed in their full force and efficacy:' and pronounces it evident, 'That had the Admiral engaged the whole ſquadron, 'with the ſame ardour, with the ſame Britiſh courage, and love 'of glory, that the Rear-Admiral engaged his part of it, Mi-'norca had ſtill been our own, the French fleet entirely de-'feated, a Marſhal of France, with his whole army, priſoners 'in England, and the French King, probably, not able, by this 'time, to ſend even a fiſhing-boat to ſea.' To all which let the Council of War, held on board the Ramailles, May 24, reply.

Ra

II. *An Addreſs* to the Public, in Anſwer to two Pamphlets, (entitled, An Appeal to the People of England, and a Letter to a Member of Parliament, relative to the Caſe of A——l B—g.) In which is fully proved, that the ſeveral Parts of the A——l's Letter, omitted in the Gazette, were rather of Uſe than Prejudice to him. With ſeveral other intereſting

Particulars, never yet exhibited to the Public. By an *Ante Italianite.* 8vo. 6d. A *Type.*

This is another of thoſe officious, ſanguinary efforts, which, have, in ſome ſort, authorized Mr. Byng, and his Advocates, to ſuggeſt, That he has not been thus peculiarly ſingled out, merely for the ſake of public juſtice. The Gentleman has ſubmitted to a trial; the Nation is to be gratified with one, and are willing to wait the event. The ſubject matter of this very mean performance then, which is to confute every plea that could be drawn from the ſuppreſſed paſſages of Mr. Byng's diſpatch in his favour, would have been produced more properly by way of evidence, than thus, to embitter the minds of men againſt him before-hand. And if the Author's end was not ſo much to blacken him, as to pay his court to the noble head of a certain board, he, ſurely, ought not to have diſgraced his compliment by the illiberal ſtroke of malice which glares ſo ſtrongly in his title-page.

III. *Conſiderations* on the *Addreſſes* lately preſented to his Majeſty, on occaſion of the Loſs of Minorca. In a Letter to a Member of Parliament. 8vo. 1s. Cooper.

Of all the oppoſition-pieces lately publiſhed, this may be truly ſaid to deſerve the preference; tho', perhaps, it has not attracted the greateſt notice: as it is founded on unadulterated Whigiſh principles, as it avows as ſtrong an attachment to the Proteſtant Succeſſion, and as high a regard for the honour and repoſe of his Majeſty, as for the welfare of the ſubject, and the maintenance of the Conſtitution. It is, beſides, the reſult of more knowlege, and better abilities, than are uſually employed in this ſpecies of writing. The Author's premiſes are fairly ſtated, and his reaſonings upon them, are ſuch as become a man of character. His ſtile is liberal and manly; ſeldom on the ground, and never in the clouds.—His manner is equally free from petulance, and malignity; and if the Miniſters he arraigns, and their friends and followers, owe him no thanks for his endeavours to expoſe their conduct; ſo neither have they any cauſe to complain of him, on account of that rage of abuſe, for which others have been ſo juſtly condemned and chaſtiſed.

His plan, at firſt ſight, ſeems to comprehend no more than a bare defence of the Addreſſes; with reſpect to which, he ſpecifies the whole ſtring of objections to be gleaned up, either in print or converſation: but, as he proceeds, it becomes more and more obvious, that theſe ſerve him only as a vehicle for a general Comment on the preſent State of Things; and of the conduct which, he preſumes, has rendered our ſituation ſuch as it is. The amount of theſe objections he gives in the following ſummary, viz. *That the ſaid Addreſſes were unconſtitutional, indecent, and unneceſſary*; but he makes it his buſineſs to prove, that none of theſe charges will lie againſt them. To ſhew they were not unconſtitutional, waving all precedents, he poſtulates, that we are governed for the ſake of ourſelves, not for the ſake of thoſe who

who govern us; that the preſent government reſts on this baſis. That the people are in poſſeſſion of all the rights, they have not by expreſs compact parted with, and, conſequently, are entitled to the uſual truſt; that they have not alienated, or transferred, their ſenſe of feeling, nor the important right of expreſſing what they feel; that tho' the Parliament alone can act for them, they have not an excluſive right to ſpeak for them; that the Parliament does not always ſpeak as the people would prompt them; that in the caſe of the Jew bill, the ſenſe of the Legiſlature was influenced and changed by the ſenſe of the Nation; that tho' theſe Addreſſes are not univerſal, they are, nevertheleſs, general enough, and rendered conſiderable enough by the leading voice of the city of London, (ſupported, too, by the private opinion of all ranks of men, in all parts of the kingdom) to be reputed and received as the voice of the nation, &c. &c. Concluding, That if the ſaid Addreſſes ſpeak the ſenſe of the nation, upon a national point, and at a time, when this was the only way in which the nation could apply to the throne, they ſtand juſtified with reſpect to the conſtitution.

Coming then to the charge of indecency, in approaching the throne with complaints, which muſt have affected his Majeſty more than any of his ſubjects, in calling for vengeance on thoſe who have neglected their duty, and in ſuggeſting, by the mention of a Militia, that the nation is not ſatisfied with the manner in which it is defended at home,--he argues, That if his Majeſty ſaw things in a more melancholy light than they could, the declaring ſuch a conformity to the royal ſentiments, as was within their capacities and ſituations to entertain, could in no ſenſe be deemed diſreſpectful, and indecent. That the reviving the calamity in his Majeſty's mind, was no more than was done by every Addreſs of condolence: and the import of them as a call for vengeance, is diſavowed. Then as to the mention of a Militia, he will not allow it to be either indecent, or impertinent; but, on the contrary, he maintains, That weakened as we were by the loſs of Minorca, and defenceleſs as we appeared by calling in foreign ſuccours, it was but natural for the nation to demand an exertion of its natural ſtrength; and it was a proof of affection to his Majeſty's perſon and government, to ſuggeſt to him, a more honourable and effectual, and, at the ſame time, a leſs burthenſome, method of ſecuring his throne and kingdom. He then maintains, That even in point of language, theſe Addreſſes were not only unexceptionable, but abſolutely meritorious; containing ſuch profeſſions of duty and loyalty, as no diſaffected perſon could ſign, and neither injurious, opprobrious, or perſonal, even to the Miniſters themſelves.—'Great reſentment,' ſays he, 'is expreſſed, that this deſign (againſt Minorca) ſhould be 'unprevented, tho' it was not unexpected: and is it indecent to 'lay our fears and wonder before the throne,—the refuge of diſ-'treſſed intimidated ſubjects? not intimidated by the enemy,

'but by the power of thoſe, who might have prevented this evil, 'who left the iſland defenceleſs, and the Mediterranean without 'a Britiſh fleet.'

He then proceeds to ſhew, That neither were they inflammatory; for nothing was exaggerated; and many points, full as inflammatory as the loſs of Minorca, were paſſed over in ſilence, to avoid even the appearance of exaggeration. — Having thus diſpatched his ſecond argument, he brings forward his third, viz.

That they were neceſſary; for theſe reaſons; To profeſs to the King, the diſcontent of the nation, and to obviate miſrepreſentations, that it was, on the contrary, perfectly ſatisfied, or, if diſſatisfied, diſſatisfied with Mr. Byng only; (which was far from being the caſe, B. not being the ſole or the principal cauſe of our public diſgrace)—to ſuſpend the progreſs of public rage, directed by the faction in power, againſt the accuſed Admiral, (a ſtratagem which ſucceeded ſo well, that he narrowly eſcaped an execution without a trial) and thereby preſerve the public peace; to revive a ſpirit of liberty in the nation, and prevent an advantage which might have been taken to interpret a paſſive ſilence into poſitive approbation; which no way could have been effected with more decency, and propriety, than by addreſſing the throne, with humble complaints; and to make uſe of a ſeaſon ſo favourable, for re-kindling the love of our country: whereas in waiting for a parliamentary proceſs, that favourable ſeaſon would probably have been loſt, and time allowed to thoſe concerned, to efface the uſeful impreſſions made by the public calamities.

He then digreſſes to enumerate the means commonly employed for that purpoſe, ſuch as extenuations, and diminutions of all ſorts, diſguiſing, if not denying the truth; which laſt, tho' a common artifice, he maintains would, in this caſe, have been impoſſible; ſeeing it could not be denied, 'That Fort St. Philip 'was not ſufficiently manned; that if it had, the ſiege muſt 'have been raiſed; that there was no Britiſh fleet in the Me'diterranean when the enemy landed in Minorca; and that if 'there had, under a proper command, the enemy could not have 'been landed, and might have been deſtroyed.'

After which, to wind up his bottom, on the end of neceſſity, he ſuper-adds, the complaint in the London Addreſs; the miſmanagement and delays in the defence of America; the general well-grounded deſire of a Militia; and the variety of cogent reaſons on which that deſire was founded. Having then ſtated it as a comfortable conſideration, That the diſappointments we have hitherto met with, in the courſe of a juſt and neceſſary war, are not owing to a defect of naval power, but of miſconduct in the managers of it, (to whoſe negligence he moreover imputes its origin) he propoſes it as the firſt, moſt obvious, and moſt popular meaſure, to accompliſh the diſgrace of all thoſe, who had ſo perfectly ſatisfied the nation, they were equally unfit to preſerve peace, or conduct war: and he declares, if this meaſure ſhould not

be

be taken, or ſhould fail of ſucceſs, our ruin would then become viſible.

A brief view of our preſent ſtate, both abroad and at home, with an eye both to proſpects and retroſpects, is the buſineſs of his next ſection;—and the great inference deduced from all, is, the expedience of a Parliamentary Enquiry, for which, he pronounces, there is ſufficient foundation. Ra

IV. *A Dutiful Addreſs to the Throne*, upon the preſent State of Great Britain. 8vo. 6d. Scott.

A thing which ought to have been called, *A Leſſon to the Throne*: for tho' the Dictator of it is but in the Horn-book even of modern politics, he has had the temerity, or ſimplicity, or both, to take greater liberties in it, with his royal Pupil, than any of the Grand Juries or Corporations, not excepting the city of London, or county of York, have preſumed to do: which, in one ſenſe, is the leaſt that can be ſaid, and, in another, is the moſt that needs be ſaid, of ſuch a performance. Ra

V. *An Addreſs* to the Electors of England. 8vo. 1s. Cooper.

The Electors of Scotland, it ſeems, were not worthy the conſideration of ſo great a man as the Addreſſer.—And how great a man he is, we may collect, not only from the ſanction he beſtows on the Fourth Letter to the People of England, in which he tells us, all our preſent miſeries and miſcarriages are exhibited with all the *power of thought* and *language*; but from what he afterwards writes of himſelf, page 37, as follows. 'I doubt not, 'Gentlemen, but many of you, as well as myſelf, have read 'every thing that either ancient or modern Authors have written 'upon Government.' And again, p. 41, 'I do aſſure you, upon the word of a Gentleman (and tho' I do not ſet my name to 'this pamphlet, it may, notwithſtanding all the precautions I 'can take, be known that I am the Author of it; in which caſe, 'if the aſſurance I now give you, is not true, I ſhall be looked 'upon as the worſt of men) I do aſſure you then, that I never 'have received, nor ever expect to receive, any favour from any 'Miniſtry.' Now the ſubject which has thus employed the maſterly pen of this very important Egotiſt, is a recommendation of two points to the public, (for the thing cannot be called a diſcuſſion of either of them) as all that is neceſſary to our political Regeneration—'Theſe two laws, I am perſuaded,' ſays he, 'would ſtrike the Court of Verſailles with greater terror, 'than millions granted every ſeſſions of parliament; and all the 'royal Navy of Great Britain commanded by parliamentary Admirals and Captains.'—Change then your *Petitions* for *Enquiries*; which, as things are now circumſtanced, *will end in nothing*, into petitions for a general Militia-Bill, and for annual Parliaments.'

This exactly reſembles the language of other Quacks. The manufacturers

manufacturers of a *Noſtrum*, for inſtance, called the *Popular Pill*, will tell you, it is a ſovereign remedy for all maladies, paſt, preſent, and to come; or as *Teague* might otherwiſe chuſe to expreſs himſelf, a Salve for every Sore. But the true Phyſician, who knows exactly the ſtate of your conſtitution, and the power of the drugs he is to make uſe of, will tell you fairly, firſt, That there are none in the Materia Medica of ſuch univerſal efficacy; and, ſecondly, That the more force and virtue there is in the doſe, the more danger will ariſe from an undue application.

And whereas, alſo, this very modeſt Writer, has thought fit to rank himſelf, p. 52, among the *firſt adviſers* of theſe ſalutary Meaſures, it may not be improper to intimate, that no man was ever ſeduced by his vanity into a more flagrant miſtake: it being notorious to any one, ever ſo little converſant in our national ſtory, that no two points relating to it, have been more ably and more warmly diſcuſſed, or more frequently reſumed, than theſe. Some pieces, on both ſubjects, he might have found in Darby's Collection of Tracts, relating to the reign of King William; and ſeveral more of the ſame period, are ſtill to be produced out of private Collections. And if we deſcend nearer the preſent day, over and above the noble plan, of the noble Lord, cited in this abortive piece, p. 18, another, calculated for the whole Britiſh Empire, by a Gentleman of great eminence in the Weſt-Indies, was printed for A. Millar, in the year 1745; about which time Annual Parliaments were alſo ſtrenuouſly contended for, in another ſpirited performance, now lying before us. But the very name of this political Muſhroom had not been ſo much as heard of, at this time; and if we now find him, not only crowding in among his betters, (as he, or ſuch another as he, if there is, or can be ſuch another, was once obſerved to do, on the floor of the H—— of C——s) but inſiſting alſo, on going halves with them in Merit and Reputation,—a charitable reference to the famous Fable of the Apples and the Horſe-Dung, may teach him to be leſs aſſuming, and more diſcreet, for the time to come.

Ra

VI. *Britain's Glory Diſplayed:* or Ways and Means found out, whereby to raiſe Men and Money, towards the Support of the preſent War, without affecting the induſtrious Subject, &c. Deſigned for the good of theſe Kingdoms. By J. C. G. 8vo. 1s. 6d. Corbet.

This appears to be the work of an honeſt, intelligent, conſcientious, romantic man. He knows a good deal, expreſſes himſelf always ſenſibly, often ſhrewdly; and doubtleſs means, what he profeſſes, The good of Mankind: but then he does not ſeem to be aware of a ſlight objection which lies againſt moſt of his Propoſitions,—That they are impracticable.

Raiſing men for the war,—Raiſing money to maintain them,—and, Recovering from France and Spain, wherewithal to repair the

the damages, we have ſuſtained from either, or both, are the chief topics he treats of.

Under the firſt, he would have our levies made out of the poorer Jews, the French Refugees, pettifoging Lawyers, Bailiffs and their Followers;—worthleſs, immoral, and cureleſs Clergymen.—Quacks, Hireling Witneſſes, Bullies, and Gamblers, Gentlemen's Servants, and idle, lazy, ſottiſh, ſpendthrift, Handycraftſmen.

For levies of Money, he refers us to the richer Jews; the beneficed Clergy, of every ſect and denomination; Gentlemen of the Law; Ladies, [by voluntary ſubſcription]; Phyſicians; Public Officers, 10 per cent. with an exception to their indigent and miſerable underlings: and deſcending to Pawn-Brokers, he recommends, very rationally, the veſting that whole buſineſs in the Government, by erecting a new office, by way of appendage to the Treaſury; that the wants of individuals might be ſupplied at 10 per cent, inſtead of 30, at leaſt.

Laſtly, For the reparation of our national damages, from France and Spain, on a ſuppoſition, to be hoped groundleſs, that the latter, taking advantage of our misfortunes, ſhould break with us, like the former; he revives the old plan of reducing Buenos Ayres, and annexing it to the Crown: and the giving new life and vigour to our African Trade, (now in a periſhing condition) in order to deprive the French of the benefits they at preſent derive from it.

VII. *A Letter* to the Right Hon. William Pitt, Eſq; Being an impartial Vindication of the Conduct of the Miniſtry, from the preſent War to this Time: In anſwer to the Aſperſions caſt upon them by Admiral Byng, and his Advocates. 8vo. 1 s. Philip Hodges.

All Title-Page!

VIII. *The Reſignation:* or, the Fox out of the Pit, and the Geeſe in, with B—g at the Bottom. 8vo. 6d. Scott.

The pamphlet which hath this bundle of conceits for its title, is writ by one of thoſe new-fangled Patriots, that can diſcourſe by the hour of the misfortunes and miſeries of his country, with all the facetiouſneſs and pleaſantry imaginable; for which he aſſigns no better reaſon than is to be gathered from his firſt paragraph; namely, That as the period he writes at, is not to be paralleled in any hiſtory, ſo our writings ſhould keep pace with our actions.

A ſmart, but ſuperficial, ſketch of our public conduct, from our firſt unamicable colluſions with France, about our Colonies, to the time of Mr. F—'s reſignation,—ſo biaſſed all the way, as to make the whole appear as crooked as poſſible, and yet maintained to be critically true,—takes up full three parts in four of his performance; and then, having taken it into his head, to fancy

fancy Mr. F— was either the ſole, or the ſole-directing Miniſter for almoſt twelve months of this time, conſequently accountable for whatſoever has been done amiſs, or left undone, in that interval, he proceeds to amuſe himſelf, and bewilder his Readers, with a maze of conjectures, to account for that Gentleman's diſmiſſion; moſt of them at war with his firſt propoſition, if not with one another; and all terminating with this caution: 'Let 'not Reſignations, my countrymen, ſerve the place of Enquiry; '—nor malverſation, tho' coloured over with the falſe ſmear of 'Patriotiſm, paſs unexamined.—Our Miniſters may have been 'honeſt, let them prove themſelves ſo.'

Ra

IX. *The Conduct of the Miniſtry* impartially examined. In a Letter to the Merchants of London. 8vo. 1s. Bladon.

Of all the pamphlets which either the paſſions or intereſts of men have lately given riſe to, (and it is reaſonable to think, that a greater number, in the ſame ſpace of time, never before cloyed the curioſity of the public) this is, on many accounts, moſt worthy our ſerious conſideration. The Author, a very able one, not only acknowleges, that the preſent ſituation of our affairs is extremely critical, but that it calls loudly upon us, to examine how we have been brought into it? and tho' he propoſes to make that examination himſelf, without prejudice or affection, it is plain, that he is the choſen advocate of one part, at leaſt, of the adminiſtration. As, therefore, he reaſons very fairly of the neceſſity of ſubordination, and the decency to be obſerved in our deportment towards our ſuperiors, ſo every piece ſet forth in their name, merits a proportionable degree of reſpect and obſervance——This Gentleman, moreover, avows a perfect indifference as to the rank that may be aſſigned him as a writer, ſets Grub-ſtreet, and all its powers, at open defiance, in ſuch terms of contempt, as ſhews he neither intends to give or take quarter from them; and what is of abundantly more conſequence to the public, declares, that he intends neither panegyric nor abuſe; that he has no cauſe to ſerve, but that of Truth and his Country; that if he any where impoſes on his readers, he has firſt been impoſed upon himſelf; that he has, however, left nothing undone to avoid ſuch a misfortune, but, on the contrary, has exerted his beſt endeavours to procure every light, every information, which a private man could, by the moſt deliberate reſearch, arrive at the knowlege of: the reſult of which enquiry he promiſes to lay fairly before the Gentlemen he addreſſes.—All the information, therefore, to be expected from our ſuperiors, is to be expected through this conveyance.—And as the *matter* is thus momentous, ſo the *manner* is the moſt artful imaginable.—Condeſcention, inſinuation, and every ſpecies of plauſibility, are inwoven through the whole web.—So that if ſatisfaction is not to be procured by ſo much intelligence, and ſo much addreſs, it is not to be procured at all.—

Having ſelected ſome half-informed author, whom he does not con-

condeſcend to name, and who has ſuffered his pen to run riot on the popular ſide, without once thinking of a maxim he ought never to have loſt ſight of, That Oppoſition muſt never be in the wrong; he detects, and expoſes, both the ignorance and malignity of that writer, in the ſtrongeſt colours he can lay on; and, on the credit of his victory and triumph, over this ſlight adverſary, he eſtabliſhes his own character and conſideration. The point thus litigated, relates to our firſt ſettlements on the Ohio; the encroachments of the French, the confiſcating the goods of our traders there, the making the owners priſoners, and ſending them as ſuch, to Rochelle, in France: One party affirming, in the moſt poſitive and dogmatical terms, that, inſtead of reclaiming theſe men as Britiſh ſubjects, unjuſtly ſeized and detained, and demanding reparation for the wrongs they had received, our Ambaſſador at Paris, was ordered by the Miniſtry, to ſolicit their diſcharge as a favour, acknowleging their offence;—and the other *proving*, from papers of the higheſt authority, laid before the Houſe of Lords, not only, that the men were reclaimed as ſubjects, that a reſtitution of their effects was demanded, together with ample ſatisfaction for the wrongs and loſſes they had ſuffered, but, that a merchant at Rochelle, was alſo empowered by the Secretary of State, to ſupply them with money, to defray the expence of their journey home, in caſe they were not already departed; all which was accompanied with ſtrong complaints of proceedings ſo unjuſt, and as ſtrong a requiſition, that the French Commander in America, ſhould be obliged, both to deſiſt, for the time to come, and immediately to raze the fort he had cauſed to be built on the Niagara.—Our Author's introduction; his invective againſt writers of *incendiary letters*; and the diſcuſſion of this affair, take up about a third of his pamphlet.

He then employs a paragraph in placing the preſent war to the account of the people; who, it muſt be owned, did call for it, as the only means left them, to keep an encroaching, inveterate enemy, within due bounds: tho' they have appeared diſſatiſfied with the conduct of it.

His next ſection gives an account of our Marine proceedings; the ſquadrons employed; number of ſhips, guns, &c by whom commanded; when they ſailed, and returned; on what expeditions; and all but their *inſtructions* and *exploits*. The former, the laws of prudence would not ſuffer him to expoſe; and if, with reſpect to the latter, we meet with nothing but diſappointments, turbulent weather,—latitude of ſeas,—dexterity in improving every advantage on the enemy's ſide—and ſome unaccountable fatality on our own,--theſe, it ſeems, muſt anſwer for it: the ſame plan which had ſucceeded ſo well in the laſt war, was purſued in this; and the ſame Officers who had diſtinguiſhed themſelves then, were employed now.

To prevent, and intercept, the enemy, was the great object in view, tho' we failed in both: and that the adminiſtration might leave *nothing undone* on their part, it was reſolved to ſtop all

French

French ſhips, homeward or outward bound, and bring them into our ports.—To which notable meaſure, it ſeems, tho' it expoſed us to ſo much reproach, and ill-will, abroad, and excited ſo much ridicule at home, we owe both our danger and our preſervation. The different and neceſſary ſteps taken on the part of Great Britain, we are told, produced, and could not fail of producing, in the French, an *ardent deſire of revenge*; and tho' we had taken ſuch numbers of their ſeamen from them, they were ſtill in a condition to act on the offenſive; to menace us with an invaſion; to be ready for any enterprize in America; (ſo the caſe is ſtated) and to form their project againſt Minorca;—while we, who had been ſo alert at firſt, were already ſo exhauſted, in point of men, at leaſt, that we could act on the defenſive only: and hardly that, if it be true, that till nearly the end of March, we were ſo anxious for the ſecurity of our own coaſts, nay, our own capital, that we could not provide ſooner for the preſervation of Minorca.—And there is ſomething the more melancholy in this, as we knew the natural effect of our own meaſures, was to kindle this *ardent deſire of revenge* in the enemy. Common ſenſe requiring, when we ſtruck our blow, that we ſhould have been prepared for all conſequences: or, in caſe ſuch a preparation was out of our power, forbidding us to ſtrike at all: unleſs, inſtead of reducing and humbling the enemy, it had been our buſineſs to reduce and humble ourſelves.

But not to expatiate on points not immediately before us, Admiral Byng's conduct, and the defence of it, by the author of the Appeal to the People, in his favour, are the points laſt treated of by this *impartial* examiner: who does not ſeem to think our military operations in America, to be any part of his province. And herein his impartiality is ſpun ſo exceedingly fine, that it requires a very good eye to diſcern a thread of it. For tho' he expreſſes in very ſtrong terms, his deteſtation of the treatment Mr. Byng has met with, from that many headed monſter the rabble, and of condemning any ſuppoſed criminal before trial, yet he certainly takes as ſtrong a part againſt the Admiral; making him the *one man* that is ſingly chargeable with the whole miſcarriage in the Mediterranean;—heſitating firſt, as if loth to give his fault a name, yet, in the ſame breath, placing it in the moſt odious light; and entering, not over candidly, into the particulars of the action he is to be tried for: which none of Byng's advocates have, as yet, touched upon. But inconſiſtency, in this particular caſe, may, perhaps, be meritorious; and it may not become thoſe, not initiated into the myſteries of ſtate, even to hint at an eſcape in thoſe that are.

Here then let us drop the curtain; without ſo much as preſuming to aſk, how one part of the Adminiſtration, and one of the individuals in their confidence, (as in this piece the Author himſelf informs us was the caſe) came to be furniſhed with a letter of intelligence, dated December 24, importing, that the French were

equipping

equipping a ſquadron of *twelve* ſhips of the line, (which, it ſeems, was the truth) when *another part* of it would never allow of more than *eight*? or ſhould be ſo early in the ſecret of their deſtination to Minorca, when Mr. Byng's firſt inſtructions, dated March 30, preſume their *real* deſtination to be for North-America; and the Admiralty ſend him the extract of a letter, dated ſo late as March 6, from the Britiſh Miniſter at Turin, to the Secretary of State, containing ſuch advice, as an article of *news*; which required him to be ſo much the more expeditious in his preparations?—This enlightened Author has told us, That circumſtanced as we were, every poſſible evil could not be guarded againſt; and that, under ſuch alternatives of danger and diſtreſs, it would not have been reaſonable to leave the vital parts expoſed, only to ſave a limb. Acquieſcence, not expoſtulation, it ſeems, will become us beſt; and whether we have, as yet, eſcaped the horns of this terrible Dilemma, who ſhall declare?

X. *Some further Particulars in relation to the Caſe of Admiral Byng*; from original papers. By a Gentleman of Oxford. 8vo. 1s. Lacy.

By the number of miſtakes, and abſurdities, which have eſcaped the preſs, in this performance, one would think the author of it had never communicated his thoughts to the Public before: but if he has not been a dealer in paper and print, it may be ſafely pronounced, nevertheleſs, that he is no novice in the art of writing, nor deficient in any point of political knowlege, which might be of ſervice to his cauſe. He has thought fit to conceal his name, it is true, as all other writers on this nice and delicate caſe, have, in like manner, choſen to do; but then he fairly acknowleges himſelf to be one of Mr. B's *friends*, and, by the materials put into his hands, appears to be deep in his confidence. It follows, therefore, that the uſe he makes of them, muſt partake of a friend's prejudices: and we are not to wonder, that, preſuming the Admiral to be innocent, he not only complains of the uſage he has met with, but, over and above, endeavours to account for it, at the expence of thoſe whom he ſuppoſes to be his determined enemies, for the ſake of their own preſervation. The method this friend takes to defend him, is, indeed, of the moſt artful kind; and, according to the Author of the *Impartial Reflections* on his caſe, in his ſupplement occaſioned by this piece, forms a very ſtriking contraſt in his favour, to the procedure of his ſaid ſuppoſed enemies.

The Admiral, it ſeems, had been charged in certain miniſterial news-papers, with having *deferred* ſailing from England, till very *preſſing letters* had been ſent him from the Admiralty; but his friend gives ſuch a detail of his conduct, from the time of his ſetting ſail, as, if true, not only evinces the falſhood of that charge, but tranſfers all that could be urged on the head of delay, to his ſuperiors at the Admiralty-board: his commiſſion not being given him till the 17th of March; his orders, tho' promiſed on the 23d, not being ſent till April 1; and his whole

whole ſtay at Portſmouth being but fifteen days: during which time, it is ſaid, he was obliged to man other ſhips before his own; and was referred to the hoſpitals, and tenders not arrived, and but two of which did arrive while he remained there, from Liverpool and Ireland, to complete the deficiencies in his complement. This neglect of him, and his commiſſion, is rendered ſo much the more remarkable, by the addition of a liſt of twelve ſhips of the line (over and above Mr. Byng's ſquadron) then lying at Spithead, all full manned, or nearly ſo, and four of them over-manned, beſides thoſe in the harbour. His being obliged to ſet aſhore all his marines, and to take on board Lord Robert Bertie's regiment of fuzileers, to do duty in their ſtead, is alſo thrown in, as another remarkable: to which is added, the arrival of the Intrepid, one of his ſquadron, from the Nore, (but four days before he ſet ſail) not only deſtitute of ſtores, proviſions, water, &c. but without notice of being deſtined to ſuch a voyage; and in ſo crazy a condition as to be utterly unfit for it, according to the repreſentation of her own commander.

The many ſtrange delays imputed to him, in the courſe of the voyage, are alſo accounted for by a courſe of interruptions, occaſioned as well by *calms* as *contrary winds*. And whereas the Admiral had been farther charged with *loſing* SEVEN days at Gibraltar, when the utmoſt expedition was neceſſary, it is here ſhewn, he was there but SIX: for though he arrived there on the 2d of May, he did not land till the 3d, and he ſet ſail on the eighth in the morning; every one of which days, we are given to underſtand, had its proportion of neceſſary buſineſs. For, here he had the firſt poſitive intelligence, that the French armament from Toulon, conſiſting of twelve ſhips of the line, (inſtead of ſix or eight, the number at home ſuppoſed impoſſible for their utmoſt ſtrength to exceed) five frigates, &c. convoying eighteen thouſand ſoldiers, had not only been directed to, but were in actual poſſeſſion of, the iſland of Minorca, excepting Fort St. Philip, which it was alſo believed could not fail of falling into their hands.—His inſtructions had been before repreſented, as founded on ſuppoſitions only; of which, that ſtated as the moſt probable was, that the French deſigned to ſlip through the Straits of Gibraltar, in their way to North America: ſo that this friend and advocate of the Admiral's will needs have it, that the true ſtate of things proving ſo widely different from the ſuppoſitions entertained of them at home, he was from thence forward under a neceſſity to proceed diſcretionally, or not to proceed at all.—

As to his buſineſs on ſhore, we find it was to conſult with Mr. Fowke, Governor of Gibraltar.—Special orders from the War-Office, for the ſaid Governor, had been brought by the fleet: and Mr. Byng himſelf had alſo ſupplemental orders from the Admiralty, which, from the nature of the ſervice, ought to have tallied exactly with them. Our Author, however, ſteps out of his way, to point out a notable difference; as alſo to inſinuate,

how great an advantage, both in his conduct at that time, and his trial ſince, Mr. Fowke might have derived from it.—But be this as it may, unleſs that can be ſuppoſed which ought not to be ſuppoſed, the right inference was made from a compariſon of both; namely, That a battalion out of the garriſon ſhould be joined to the regiment of fuzileers on board the fleet, and together thrown into the place, if it ſhould be found neceſſary.—And that this conſultation ſhould alſo be productive of other difficulties, will not be very aſtoniſhing to thoſe who conſider, that this battalion was to be drawn from a garriſon already thought too weak, and the regiment from a fleet which had received them on board to do duty in place of the marines it had been deprived of.—So that each, by conforming, was to expoſe his own province of ſervice, to poſitive inconvenience, if not danger, for the ſake of procuring an eventual advantage to another province, that neither was immediately concerned in.—The engineers of Gibraltar were alſo conſulted the ſame day, concerning the relief of Fort St. Philip, and gave it as their opinion, that, all circumſtances conſidered, it appeared to them extremely dangerous, if not impracticable, to throw ſuccours into it.

This accounts for one day. The next was employed in a council of war; which having the ſaid opinion of the ſaid engineers laid before them, as alſo the orders aforeſaid, both from the Admiralty and War-Office, thought themſelves at liberty to diſpenſe with a rigid obedience, for what they were pleaſed to think the general good of the ſervice.—Declining to ſend the battalion required, becauſe of the ſuppoſed impracticability of introducing it, the inſufficiency of the number, if introduced, the formidable ſtrength of the enemy's ſquadron in the way, and the imminent danger the garriſon of Gibraltar, already not more than ſufficient for common duty, would be expoſed to, in caſe the Britiſh fleet, by action, or accident, be weakened, &c.

The relief of Mahon, by this deciſion, being out of the queſtion, unleſs it could be compaſſed by the fleet only, we learn that the Admiral's next concern was to ſend his diſpatches to England, and to make the beſt proviſion he could for manning ſuch ſhips of Mr. Edgecumb's ſquadron, as, having, by a reſerve of good fortune, eſcaped the enemy, had joined him at Gibraltar, deſtitute of ſoldiers and marines, which they had left behind them to ſtrengthen the garriſon, together with a conſiderable number of ſeamen; which was effected by a draught of two hundred and ſixty-ſeven men, out of the garriſon of Gibraltar.—But this, we are to underſtand, took up the remainder of the 4th, 5th, and 6th: for it was not till the laſt of thoſe days, that the Admiral received the laſt of them. The 7th, we are left to conclude, was employed in taking them on board, watering, &c. and the 8th, in the morning, he ſet ſail.—It is thus his ſtay at Gibraltar is accounted for—and, for the reſt, his friend proceeds to ſhew, that, inſtead of falling in with the enemy by *accident* only, as is alſo

laid to his charge, he had no other buſineſs in the Mediterranean than to find them. That, accordingly, having, in his way, taken the beſt method he could, to obtain intelligence concerning them, and alſo to open a channel of communication, at leaſt, with General Blakeney, tho' he had not time to effect it, he did, on their appearing in ſight, make the neceſſary diſpoſitions to engage them; that he did engage them; and that his behaviour in the action will, in due time, be fully juſtified: waving particulars, to avoid throwing away the materials of his defence.

His return to Gibraltar comes next under conſideration; and as a full acquittal of him on that head, the unanimous reſolutions of the council of war, held on board the Ramillies, on every queſtion relating either to the relief of Fort St. Philip, the covering Gibraltar, or a ſecond attack of the French fleet, ſigned by all the officers the council was compoſed of, is inſerted at large. And to this topic ſucceeds, a brief of the meaſures taken by the Admiral, on his return to Gibraltar, on finding Commodore Broderick, with a reinforcement there, in order to go a ſecond time in queſt of the enemy, and to carry two battalions along with him, for the ſervice unperformed, and unprovided for, before; but which he was prevented from carrying into execution, by the ſuperſeding orders brought by Sir Edward Hawke. After which, taking it for granted, that he has fully juſtified the Admiral's conduct in every thing but the action itſelf, he undertakes, boldly enough, to lay open the origin of the procedure, both againſt him and Mr. Fowke, which he derives from the ſeveral clauſes, or paragraphs, in the Admiral's firſt diſpatch, and in the council of war, held at Gibraltar; which import, that the meaſures enjoined in their orders came too *late* to produce any effect: and that if the ſquadron then ſent, had been ſent * *before* the French landed, they would not have been able to have landed at all.

This, according to him, made thoſe in the firſt digeſtion of buſineſs anſwerable for all events; and therefore they reſolved to treat theſe indirect accuſers of theirs, as the national delinquents in their ſtead.—For proofs, he cites the eagerneſs they diſcovered to ſuperſede the Admiral, on no better evidence than an extract of the enemy's account, paſſed through the hands of one Frenchified foreign miniſter abroad, to another Frenchified foreign miniſter at home, unauthenticated in any reſpect whatſoever, and without waiting to ſee in what manner he was able to do himſelf and his country juſtice.—The garbling and mutilating his diſpatch, when it did come to hand; the adding falſe and illuſive liſts of the two fleets, at the end of it; the cauſing to be publiſhed, the ſame evening, the invective againſt his conduct, above alluded to, and exciting the populace againſt him by every other

* Of which opinion, it appears, Sir Benjamin Keene alſo was, if we may judge by his letter to the Admiral, inſerted in this *friendly* performance.

device

device in their power:—ſuch as the proclaiming in the Gazette, and other papers, the orders for putting him under arreſt, at the firſt port he ſhould arrive at; the ſpecial care taken to ſunder him from Admiral Weſt, though equally impeached in the ſuperſeding orders, by the moſt invidious diſtinctions; more eſpecially the ſpeech put into the mouth of the ſovereign judge, which, under the pretence of a compliment to the one, was meant to be fatal to the other.

A recital of hardſhips and indignities, calumnies and brutalities, exerciſed upon, and directed againſt, the unfortunate priſoner, follows next; after which, the friendly writer, like the good Samaritan, pours balm into the wounds he has opened; ſays the handſomeſt things in his power of the Admiral, for having ſuſtained ſuch a variety of preſſures, with ſo much compoſure and ſerenity;—and concludes his plea as follows, which may ſerve as a ſample of the whole piece.

'*The events of war are uncertain*:--ſo it is ſaid in his Majeſty's 'moſt gracious anſwer to the London addreſs; and ſo it has al-'ways been ſaid, ever ſince mankind recorded their miſeries. 'But, according to the procedure now carrying on againſt Ad-'miral B—, the commander that cannot convert uncertainties 'into certainties, muſt run his country, or forfeit his head,--- 'miniſters are but men, and men are all fallible--ſuch has been 'the voice of the world till now---but now the world is to learn 'a new creed---That more or leſs power beſtows more or leſs in-'fallibility; and conſequently, that he who has the moſt, muſt 'always be moſt in the right.

'It has hitherto been eſteemed a national duty to aſſert na-'tional honour, and more eſpecially againſt the open attacks of 'an open enemy——But now it ſeems the reverſe is to be the 'practice; and thoſe who have the lead amongſt us, are not only 'become ſo complaiſant as to give up the point of honour on 'the firſt challenge, but their champion too; or, as the vulgar 'would expreſs it, whatever M. de la Galiſſoniere *ſays*, they are 'ready to *ſwear*.

'And upon the whole; let every thinking man in Britain aſk 'himſelf a few ſuch queſtions as theſe: Whether the putting 'ſuch a change as this upon him is not one of the higheſt affronts 'that could be put upon his underſtanding? Whether in the 'caſe of Admiral B—, it has not been put upon the whole com-'munity? Whether any pretence of deluſion, raſhneſs, preju-'dice, wantonneſs, or even connection and influence can excuſe 'any man for ſuffering himſelf to be made an acceſſary to it? 'And whether it has not a direct tendency to ruin the ſervice 'both by ſea and land, by diſcouraging men of parts and cha-'racter from engaging in it, and thereby throwing it wholly into 'the hands of fools and madmen; ſince none but ſuch will ac-'cept a commiſſion on the ignominious terms of ſerving with a

'halter about their necks, that a knot of domineering grandees 'may be exempt, not only from puniſhment, but imputation?'

With what regard to truth and juſtice all this is ſaid, it is fit every Reader ſhould judge for himſelf.—It is but natural for rough uſage to provoke rough returns---and one injury ſeems to authorize another---But though the parties concerned cannot help placing every object, and qualifying every colour ſo, as it ſhall appear moſt to their own advantage, it is our buſineſs to ſee every thing as it really is: and if the public could avail themſelves of the detections reciprocally made, and the lapſes committed in all ſuch controverted caſes, it would be making the beſt uſe in their power of paſt misfortunes. Ra

XI. *A Sixth and Laſt Letter*, or Addreſs, to the Parliament, as well as to the People of Great Britain. 8vo. 6d. Kinnerſly.

Some cobler-ſcientific, or ſcribbling taylor, with not half the literature of John Dove *, endeavours, in this curious document, to convince us, 'that Great Britain will yet be able to preſcribe 'bounds to the ambitious and lawleſs views of all her enemies, if 'no unhappy diviſions among ourſelves do not prevent it.' What the Author means by calling his piece a *Sixth* Letter, &c. we cannot gueſs, unleſs he thought, that his *nonſenſe* would make a a very proper appendage to Shebbeare's *ſcurrility*.

* Commonly called the *Hebrew Taylor*.

N. B. The remainder of the Political Pamphlets will be given in our next.

POETICAL.

XII. *Minorca*. A Tragedy. In three Acts. 8vo. 1s. Scott.

No language can ſo juſtly ſpeak the merits of this piece, as that of the Author himſelf; for which purpoſe, a very ſhort extract, or two, may ſuffice. And firſt, take a ſpecimen

Of his POETRY.

Page 2. You call me ſuperſtitious, and for why?
Becauſe I believe in dreams, and *believe I will*,—

Or this, p. 28. (Blakeney lamenting the loſs of Minorca,

——— ——— There once I thought
To have ſpent my future days, and dy'd well pleas'd
In ſerving *of* my country, and my King—

Of his SENTIMENTS.

——— ——— France, do your worſt,
I fear you not, and though by force *compell'd*,
Will never yield *.

In this laſt cited paſſage, our Poet ſeems to have carefully kept in view the General's native country.

* Incredible as it may ſeem to our poetical Readers, we can aſſure them, that theſe paſſages are copied from a *ſecond edition* of this miſerable performance.

After

After the foregoing ſpecimens, we fancy our Readers will readily pardon our not troubling them with any more of, or ſaying anything further concerning, this *diſmal tragedy*.

XIII. *Poems*, by the celebrated Tranſlator of Virgil's Æneid. Together with the Jordan, a poem; in imitation of Spencer; by ——— ———, Eſq; 4to. 1s. Cooper.

To this collection the following advertiſement is prefixed: 'The Editor hereof hopes to find his *excuſe* with the Public, for 'publiſhing the following poems, wrote by the celebrated tran'ſlator of Virgil's Æneid, eſteeming them not unworthy ſo great 'an Author; he therefore claims to himſelf ſome merit in this 'his deſign of ſaving *the ſame* from being buried in oblivion: 'and can aſſure them, that the imitation of Spencer was wrote 'by a Gentleman who hath favoured the world with many ad'mired compoſitions.'

However diſpoſed we may be to *excuſe* this Editor, he has no great claim to our *thanks*, as he has here treated us only with a ſtale diſh, or poetical haſh, conſiſting [the little piece called the *Jordan* excepted] of ſcraps culled from a work entitled, *The Student*, and other collections; and now warmed up again, for the entertainment of the Public. Wherein, then, conſiſts the *merit* of his *deſign*? Or, where lay the danger of *oblivion*, which he talks of?

The celebrated tranſlator above mentioned, is the late Mr. Pitt; the writings of that ingenious Gentleman here reprinted, are, an Imitation of the ſeventh Satire of the ſecond Book of Horace:—The tenth and nineteenth Epiſtle of his firſt book:—Fragments of a Rhapſody on the Art of Preaching, in imitation of ſome parts of the *Ars Poetica*:—Verſes on a Flowered Carpet:—And an Epigram on Mr. Pitt's Houſe, at Encomb.

If theſe pieces have not the merit of novelty to recommend them to the Public, they are, however, poſſeſſed of intrinſic merit enough to pleaſe any reader who has a true taſte for poetry, notwithſtanding they ſeem not to have received the finiſhing touches of that eminent artiſt, whoſe production they are ſaid to be, and, doubtleſs, are. Correctneſs was not Mr. Pitt's talent; yet, as he poſſeſſed much of that philoſophical gaiety of mind, and unadorned eaſe of expreſſion, which characteriſe the *ſermones* of Horace; ſo is he peculiarly happy in many of his imitations of that pleaſing Satiriſt.

The poem by ——— Blank, Eſq; is a droll imitation of Spencer's verſification, and in the taſte of Pope's *Alley*: it is not without merit, in its way; but the ſubject is rather too indelicate to be enlarged upon here.

MISCELLANEOUS.

XIV. *An Eſſay on weighing of Gold, &c.* Wherein is ſhewn, an effectual method for diſcovering and detecting of

counterfeit pieces of money (be they ever ſo artfully diſguiſed) which will be of great uſe, to prevent perſons from being impoſed upon by any of thoſe baſe and adulterated pieces of gold coin, which are too common at this time. This is performed by a pair of common ſcales, and a ſet of gold weights, with the hydroſtatical inſtrument herein deſcribed, which may be had at a very ſmall expence. By this method, not only gold coins, &c. but alſo all ſorts of gold and ſilver plate may be weighed, and their intrinſic value aſcertained to the greateſt nicety. By William Symons, Author of the Practical Gauger. 8vo. 1s. 6d. Hodges.

The only certain method of detecting baſe coin, is by the hydroſtatical balance; of which there are ſeveral ſorts, but that invented by the learned s'Graveſande is the moſt accurate, and far ſurpaſſes the inſtrument deſcribed by Mr. Symons. The latter is however ſufficient for common uſe, the method of finding the ſpecific gravity of bodies, and, conſequently, of diſcovering the baſeneſs of any coin, being laid down by our Author in a very plain and intelligible manner.

B

XV. *A full Account of the Siege of Minorca, by the French, in* 1756; with all the circumſtances relating thereto. 8vo. 1s. Corbet.

This ſeems to be a mere compilation from the News-papers.

XVI. *An Appendix to Bartlet's Farriery.* 12mo. 6d. Nourſe.

For our character of Mr. Bartlett's book, ſee Review, Vol. VIII. p. 146. No one poſſeſſed of that uſeful book, ought to be without this Appendix.

XVII. *A large new Catalogue* of the Biſhops of the ſeveral Sees within the kingdom of Scotland, down to the year 1688. 4to. 6s. 6d. ſewed. Edinburgh, printed by Ruddimans, and ſold by Owen in London.

This is a very laborious, very accurate, and very dry performance. There are, however, it is certain, ſome people, to whom ſuch compilations may afford entertainment, and others, to whom they may prove, occaſionally, uſeful. The Author has a preface concerning the firſt planting of Chriſtianity in Scotland, and the ſtate of that church in the earlier ages; but neither here, nor in the body of the work, do we meet with any thing that we can venture to recommend to the generality of our Readers, on this ſide the Tweed, eſpecially.

XVIII. *Memoirs of the noted Buckhorſe*; wherein that celebrated hero is carried into high life. 12mo. 2 vols. 6s. Crowder.

Buckhorſe is a poor wretch, formerly an under-boxer at Broughton's; but of late, as we hear, he earns what ſubſiſtence he can,

by

by plying with a link, or hawking little matters about the ſtreets. On the name of this perſon, and ſome traits of his character, is founded the preſent novel; which ſeems intended as a general ſatire upon moſt orders and ranks of people, of the preſent age: and as *Gentlemen*, and even ſome of the *Nobility*, have been known to countenance, and, we had almoſt ſaid, aſſociate with, fellows of the Buckhorſian claſs, there was certainly room for a good ſatire, on this hint. And pity it is, that the plan did not fall into better hands; for it is not, by any means, ſo happily executed as we could have wiſhed, by this writer; whoſe work is ſuch a ſtrange compound of ſenſe and nonſenſe, humour and abſurdity, vivacity and dulneſs, indecency and morality,—that it is difficult to determine, whether we ought to look upon him as a ſorry ſcribbler, or a ſmart fellow. One thing, however, may be ſaid, with tolerable certainty, that his production bears the plaineſt marks of being very haſtily manufactured. There is not the leaſt ſmell of the lamp about it. On the contrary, like a watch-movement, before it has paſſed through the hands of the finiſher, it wants a great deal of filing, and poliſhing, and adjuſting of the ſeveral parts to each other, ſo as to form a regular, connected, and harmonious whole. Probably, it never coſt the Author an hour's reviſal; ſo that what there is in it to commend, may be conſidered as the reſult of genius; and what is bad, as the effect of neceſſity:—the urgent neceſſity of filling a given number of ſheets, in a given time.

XIX. *The Hiſtory of two Orphans.* By W. Toldervy. 12mo. 4 vols. 12s. Owen.

Four things only are wanting to render this Writer tolerable, viz. learning, wit, humour, and common ſenſe; could he but attain to theſe, he might produce ſomething that a diſcerning Reader would bear to peruſe: but, as matters are with him at preſent, we muſt confeſs, that thoſe who can fairly go through his four volumes, are bleſſed with more patience and perſeverance than we can boaſt: and yet, believe us, gentle Reader, we have ſeen enough of his Orphans to ſatisfy our own curioſity, and to enable us to give thee an honeſt hint of what thou art to expect from a more intimate acquaintance with them.

XX. *The Jilts; or, Female Fortune-Hunters.* 12mo 3 vols. 9s. Noble.

If it be poſſible for any ſcribbler to go greater lengths in dulneſs than the writer of the Orphans has gone, the author of the Jilts is the man. The following paſſage is a ſpecimen of the ſtile in which he makes two plotting females, in low life, converſe together.

'I have been conſidering, my Dear,' ſays Kitty to Dolly, 'taking it for granted, that you would conſent to a marriage 'with Mr. W———d, upon every PREVIOUS ſtep that muſt, or

'at leaſt ought, to PRECEDE that ceremony, in order to the ren-
'dering it moſt proſperous to you: for it has ever been my me-
'thod, not to reduce a determined concluſion into practice, till
'every incident, *poſſibly to be attendant on conſummation*, hath
'been fully and impartially brought to the *touchſtone* of my own
'reaſon, and there ſettled upon the moſt probable and ſecure
'foundation; for otherwiſe, it is a million to one but *the train*
'*catches in the proceſs*, and the *end is blown away* into air only;
'*nor unfrequently* happens this, without ſuch a *ſtench*, as, inſtead
'of refreſhing, muſt confound us.'—In another place, this fame Kitty envies Dolly's 'natural endowments, that lie ſhrouded,' ſays ſhe, 'under your *neſcience* of the poſſeſſion of them.' But we were the leſs aſtoniſhed at meeting with ſuch fine things as theſe, in the peruſal of the firſt volume of this piece of ſublimity, as the Author had prepared us for what we had to expect, at the very threſhold of our entrance upon it: for, in the argument to the firſt chapter we were apprized of the '*aſpiring thoughts* 'INJECTED INTO DOLLY.'—After which there could be little reaſon to wonder at the lofty language injected into Kitty.

XXI. *The Apparition; or, Female Cavalier.* A ſtory founded on facts. By Adolphus Bannac, Eſq; 12mo. 3 vols. 9s. Noble.

This ſeems to be the work of the ſame genius to whom the world is obliged for the *Jilts*. Need we ſay more of the *Apparition?*

XXII. *Polydore and Julia*; or, the Libertine reclaimed: a Novel. 12mo. 3s. Crowder.

If this is not quite ſo *heavy*, as the two preceding articles, it is, however, equally inſignificant; and, like the reſt of the preſent winter's productions in this way, (that we have yet ſeen) is too contemptible to deſerve either character or criticiſm: Buckhorſe alone excepted; who, though not the moſt amiable object in the world, is yet the moſt tolerable figure, in a group where all the reſt are fifty times more deformed than himſelf. Vid. Art. XVIII.

XXIII. *The Modern Lovers; or, The Adventures of Cupid, &c.* A Novel. 12mo. 3s. Cooke.

The *Deity of ſoft deſires*, as this Author ſtiles him, is here made to relate a number of ſilly, barren ſtories, each chapter being a diſtinct hiſtory. At the end of the book, the public is threatned with a future viſitation from the ſame quarter.

XXIV. *A Guide to the Knowlege of the Rights and Privileges of Engliſhmen.* 12mo. 2s. 6d. Scott.

We have here a new edition of Magna Charta, with remarks; to which are added, the Biſhop's curſes againſt the breakers of the articles contained in the ſaid Charter; alſo the Habeas Corpus act, the Bill of Rights, and the Act of Settlement; together with a *flaming* exhortation to the Chriſtian and Independent Clergy,

gy, the Gentry, Freeholders, and other Electors of members to ſerve in parliament. To theſe particulars is added, a new edition of a tract firſt printed in 1681, entitled, 'The Security of Engliſhmen's Lives; or the truſt, power, and duty of the Grand Juries of England explained, &c.

XXV. *Miſcellanies*, on moral and religious ſubjects. In proſe and verſe. By Elizabeth Harriſon. 8vo. 5s. Buckland.

As this publication is the work of benevolence, and a ſacrifice, not to vanity, but to PIOUS OLD AGE, and INDUSTRIOUS POVERTY *; it has a natural claim upon us, to an entire exemption from any criticiſm that might tend, in the leaſt, to obſtruct the progreſs of ſo worthy an intention.

* Vid. Mrs. Harriſon's Preface, containing her grateful acknowlegements to her friends, whoſe generous ſubſcriptions enabled her to provide for an aged parent.

XXVI. *A Treatiſe*, containing the deſcription and uſe of a curious Quadrant, made and finiſhed by the maſterly hand of that excellent mechanic, John Rowley, for taking of altitudes, and for ſolving various mathematical problems in geometry, navigation, aſtronomy, &c. Some of them by a bare inſpection of the inſtrument, and others by eaſy operations on it. Studiouſly adapted to the meaneſt capacities. To which are prefixed, an alphabetical Expoſition of the neceſſary terms of art, and a plate of the inſtrument. By T. W. F. R. S. 4to. 5s. Dodſley.

The Quadrant deſcribed in this treatiſe, is curiouſly conſtructed, and excellently adapted, both to the taking of altitudes, and the ſolving the moſt uſeful problems in geometry, navigation, aſtronomy, &c. The inſtructions are alſo delivered in a clear and conſpicuous manner.

XXVII. *The Rule of Practice methodiſed and improved.* Wherein are contained all the neceſſary caſes, and ſeveral examples wrought under each caſe, with many contractions: and examples annexed to exerciſe the learner; which ſerves as a queſtion-book. To which are added, the moſt conciſe methods of finding the value of goods ſold by particular quantities. The whole adapted to the uſe of merchants, and wholeſale and retale dealers, in every branch of buſineſs. Alſo duodecimals by Practice, applied to work performed by glaziers, painters, paviours, and joiners. And to meaſuring by the ſquare of 100 feet, applied to flooring, tyling, and partitioning. Likewiſe meaſuring of round, ſquared, and unequal ſquared, timber. Deſigned for the uſe of ſchools, as well as private gentlemen. By John Dean, Accomptant. 8vo. 4s. Keith.

This

This Author, determined that his treatiſe ſhould not be deficient in the number of examples, has multiplied them in a very extraordinary manner; there being no fewer than 1153 of them, beſides thoſe in his Addenda, and what are likewiſe added for the learner's practice. But it is well known, that too great a number of examples may tend rather to perplex than explain a rule: If, therefore, Mr. Dean had ſpared one half of thoſe with which he has ſwelled out his book, the learner would have been no loſer by the omiſſion; for, when once a rule is well underſtood, a few inſtances may ſerve to ſhew its application. However, in juſtice to this gentleman, we muſt obſerve, that he ſolves his queſtions in a very compendious manner, and that ſeveral new and uſeful contractions are interſperſed through his performance. B

XXVIII. *The Expeditious Inſtructor*; or, Reading, Writing, and Arithmetic made plain and eaſy. Containing more in quantity, and a far greater variety of inſtructions, than any book of the kind and price; and expreſſed in ſo eaſy and familiar a manner, that perſons of the loweſt capacity may learn without a maſter. Among many other uſeful particulars are contained, 1. A ſuccinct Engliſh grammar. 2. Of words that are nearly alike in ſound, but are different in ſenſe and ſpelling. 3. The names of the gods and goddeſſes of the Heathens, and of the muſes, graces, &c. 4. A very particular account of ſtops and marks, with directions for their uſe, in a manner entirely new. 5. Directions for placing the accent and emphaſis. 6. Directions for chuſing and hardening quills; for making and mending pens; and for making and preſerving inks. 7. Directions for making an ink for marking linen, which will never waſh out. 8. Directions for writing, by which a perſon, though entirely ignorant of that art, may write a good hand in twenty-four hours, without the aſſiſtance of a maſter, &c. &c. &c. 4to. 1s. common, and 1s. 6d. fine paper. Reeve.

No one, ſurely, can think Eighteen-pence an extravagant price for a book which, beſides a great variety of other particulars, promiſes no leſs than to teach a perſon, entirely ignorant of the art, to write a good hand in *twenty-four hours*, without the aſſiſtance of a maſter. If it be aſked, whether the Author has not promiſed rather too largely, the juſtice we owe the public, obliges us to anſwer in the affirmative. His inſtructions for writing, in particular, are ſo far from anſwering the character he has given of them, that they are not ſufficient to teach the art in as many *years* as he has mentioned *hours*. The arithmetic extends no farther than Addition, and is contained in about five pages; whence the reader may judge what proficiency can be made in the art of numbers by ſtudying the *Expeditious Inſtructor*. B

MEDICAL,

MEDICAL.

XXIX. *A Second Diſſertation on Quick-lime and Lime-water.* By Charles Alſton, M. D. the King's Botaniſt in Scotland, Fellow of the Royal College of Phyſicians, and Profeſſor of Medicine and Botany in the Univerſity of Edinburgh. Printed at Edinburgh, 12mo. Price 1s. Hamilton and Balfour.

In our account of this learned Phyſicians firſt Diſſertation on the ſame ſubject, Review, Vol. IX. p. 280, having juſt ſummarily mentioned a few points, in which he differed from Drs. Whytt and Pringle, p. 285, we immediately added—'We have 'not ſpecified thoſe diverſities of medical opinion, chuſing to 'meddle between Controverſialiſts, on any ſubject, as little as 'poſſible.'

Such a declaration might, with great conſiſtency, have excuſed us from giving any more than the title of this performance; as we obſerved, from Dr. Alſton's continual references to his firſt Diſſertation, and to Dr. Whytt's Eſſay on lime-water, (ſee Review, Vol. VII. p. 401, ſeq.) that this ſecond Diſſertation is entirely controverſial with Dr. Whytt. And though, from what we have peruſed of it, we find, that Dr. Alſton has avoided all indecency, yet it is equally clear, he has not conſtantly preſerved his temper. This ſeems the more to be regretted, as ſome little diverſities of calculation, and other *minutiæ*, concerning lime-water, ſeem rather to have produced this altercation, than any material difference in practice; Dr. Alſton candidly owning, Preface, p. vi. 'that he eſteems Dr. Whytt's Eſſay a moſt 'uſeful and laborious performance, which has done more good 'in the ſtone and gravel, than any thing formerly wrote on the 'ſubject; and adding, that it firſt determined him to drink, and 'to write on, lime-water.'

We ſhall not omit, however, to obſerve, that this ſecond diſſertation contains ſeveral further experiments on this topic, which muſt chiefly entertain ſuch phyſicians as have been peculiarly converſant on it; or ſuch curious patients as feel themſelves particularly intereſted in it; ſince to others, they will appear rather dry, and over-laboured. And indeed it ſeems, upon a thorough reflection, that when any uſeful and practical point of knowlege is once competently received and eſtabliſhed, it is an argument of the ſoundeſt underſtanding, not to ſubtilize much further about and about it, which generally produces only the *fumum ex fulgore*; ſince every thing, of which we have any important knowlege, being purſued into its very *minutiæ*, terminates much oftner in our diſcovering its evaneſcence, than its entire developement: whence our earneſt and tenacious contentions, in ſuch caſes, only induce the ſenſible and diſintereſted reader to apply a line of Horace on the occaſion, and to conclude,

——*Rixatur de lana ſæpe caprina,*

XXX. *The Grand Objections to Inoculation conſidered*; with caſes that tend to confute the only plauſible arguments made uſe of in prejudice to ſo beneficial a practice. To which are added, Remarks on a Letter upon Inoculation, lately publiſhed. 8vo. 6d. Cooke.

Theſe grand objections are ſuppoſed, by this Author, to be the religious one, againſt communicating a loathſome diſeaſe; and the phyſical one, of expoſing the inoculated to any chronical or hereditary diſtempers of the perſon, from whom the matter is taken. To remove the former, he employs three pages (out of ſixteen) in a citation from the Biſhop of Worceſter's ſermon in favour of inoculation, which, from its frequent editions, may very probably have been peruſed by moſt adult readers, liable in themſelves, or in their families, to the ſmall-pox. To demoliſh the latter, he publiſhes five anonymous caſes, of which we ſhall give the ſubſtance, as that may ſtill further aſſiſt his deſign of extinguiſhing ſo popular and groundleſs a prejudice.

'The firſt caſe aſſerts two patients of twenty-three years of age, to have been inoculated from a man, who had been always ſubject to large ſcorbutic eruptions, was of a groſs habit of body, and had the ſmall-pox pretty ſeverely. The inoculated, nevertheleſs, are affirmed to have had it very favourably, and to have continued in perfect health ever ſince 1750, when the operation was performed. The ſecond caſe inſtances a patient of a hectical habit, and ſubject to glandular ſwellings (and whoſe father had an inveterate ulcer, thought cancerous by ſome, and ſcrophulous by moſt) who giving a favourable account of his own health to an eminent inoculating ſurgeon, was inoculated by him, and is ſaid to have had the ſmall-pox very favourably. This ſurgeon inoculated two others from this patient, who both recovered, though one of them, affirmed to have been irregular during preparation, had the diſeaſe more ſeverely than is uſual by inoculation. The third caſe relates a youth to have been inoculated from a footman, who had the itch; the patient, however, who had the ſmall-pox mildly, is ſaid not to have been infected with the itch, nor to have had any other eruption or diſorder ſince the ſmall-pox, which was given ſeveral months ago. The patient in the fourth caſe was inoculated from a perſon, whoſe father had been paralytic, whence ſome perſons [very profound phyſiologiſts undoubtedly] concluded the young gentleman would ſoon be attacked with the palſy. But for the two years that have ſince intervened, he has continued as healthy as ever;' tho' this, it muſt be acknowleged, does not demonſtrate he may not prove paralytic ſixty or ſeventy years hence. 'In the fifth and laſt caſe, a healthy girl of ſix years old was inoculated, four years ſince, from a neighbour's child, did very well, and continues ſo: but ſix months afterwards, it was unhappily diſcovered, that the child's father had been always ſcorbutic; and the child, from whom the

matter was taken, had been violently ſcorbutic at the age of four, his larger teeth conſuming with a *caries*, almoſt as ſoon as formed. The material point, however, is, that the inoculated has been theſe four years without any proofs of ſcorbutical infection.'

We muſt needs think it a happy circumſtance for this practice, that all the diſeaſes which have occurred, in different families, for ſome generations paſt, have not been handed down by writing, or tradition, to the preſent; ſince this ridiculous hypotheſis might very naturally be extended by *ſuch reaſoners*, to the imaginary communication of a diſeaſe, which killed ſome rectilineal anceſtor (of the perſon who gave the ſmall-pox) ſome centuries ſince: or by a further ſubtilizing, this objection might ſuppoſe the inoculated would die (*ſome time or other*) of the complicated diſtempers of all the anceſtors. But as a late writer on this practice has obſerved, If it has appeared in many inſtances, that the confluent ſmall-pox has not conveyed its own ſpecies, or degree, of the ſmall-pox [of which Mr. Frewin has given us above twenty inſtances, by inoculation] how is it imaginable, that it ſhould convey any diſeaſe eſſentially different from itſelf?

It is too probable, that the operation of this pamphlet may be reſtrained, from the Author's not affording us his own name at leaſt to the facts; ſince one of competent reputation, and known integrity, would conſiderably increaſe their impreſſion. We have heard that evidence *viva voce*, is always preferred to what is *written*, even ſuppoſing it *ſubſcribed* too, which we cannot ſuppoſe an anonymous pamphlet to be.

We muſt beg leave to be indulged, on this public occaſion, in a further reflection, even on ſo little a work, viz. That in all theſe caſes, no inſtance is even hinted of any phyſician's being once conſulted about any of the patients, or about the conſtitutions of thoſe from whom the matter was taken; ſome of which appear to have been ſuch, as a very prudent one, whatever were his hypotheſis, would have declined to take it from. We are told, in each caſe, of ſome nameleſs ſurgeon, as entirely conducting it, with compliments to the abilities of ſome on this occaſion, ſee page 13. 16; of which one at leaſt may be deſigned for this anonymous writer, who is probably a ſurgeon: ſo that in a little time, the ſurgery is likely to be provided with medicines for the ſmall-pox too. But as it ſeems not enough to have received a very uſeful method for imparting that diſtemper, without guarding it as well as poſſible from all miſcarriage or abuſe, the phyſicians may very ſpeciouſly affirm, that none are ſo proper to diſpoſe for, to excite, and to conduct this diſeaſe, as thoſe who have really ſtudied the nature of it, and of other internal diſeaſes. They may add, that theſe compliments of the preſcribing ſurgeons to each other, are pronounced by incompetent judges of the caſe; and ſuggeſt, that ſuch an over-induſtry may tend to defeat its own purſuits: ſince it is ſcarcely to be doubted, conſidering the great facility of this operation, that wherever a good phyſician

fician will accommodate the patient on the ſurgeon's terms, every perſon of common ſenſe will ſooner truſt the former to ſcratch, than the latter to prepare and preſcribe. Nor is it impoſſible, that this engroſſing ſpirit may incite ſome of them to ſpecify a few modern miſcarriages of inoculation, where ſurgeons have aſſumed the ſole conduct of it. This might as naturally beget a few recriminations; which, inſtead of producing a more guarded and judicious application of this practice, by which the Public would certainly gain, might end in a conſiderable diſuſe of it, by which they muſt undoubtedly ſuffer.

Our Author's remarks on the unfair calculation, in the Whitehall Evening-poſt of Sept. 23, ſigned Philopater, are juſt, and ſeaſonable. K

RELIGIOUS *and* CONTROVERSIAL.

XXXI. *Sermons* upon the following ſubjects, viz. on hearing the Word; receiving it with Meekneſs; renouncing groſs Immoralities; the neceſſity of obeying the Goſpel; being found in Chriſt; Juſtification by Faith; the Nature, Principle, and Extent of Evangelical Obedience; the Deceitfulneſs of the Heart, and God's Knowlege thereof; the Shortneſs and Vanity of human Life; the true Value, Uſe, and End of Life, together with the Conduciveneſs of Religion to prolong, and make it happy. By Jonathan Mayhew, D. D. 8vo. 5s. Millar.

As theſe diſcourſes were not compoſed with a view to be offered to the public; they have little to recommend them in point of accuracy or elegance; the candid Reader, however, will, notwithſtanding this, find his account in beſtowing upon them an attentive peruſal. There appears, through the whole of them, a ſpirit of manly freedom: the Author, indeed, differs widely from thoſe who call themſelves orthodox; but he does not, as it is to be feared too many do, expreſs his ſentiments in phraſes of ſtudied ambiguity, in order to conceal his real opinions, and appear to believe what he neither does nor can believe; but, laying aſide all diſguiſe, he ſpeaks out openly and boldly, what he really thinks, acting herein the part of an honeſt man, and of a worthy advocate for that religion, which is the declared enemy of every ſpecies of diſſimulation and hypocriſy. He declares, that he will not be, even *religiouſly* ſcolded, nor pitied, nor wept and lamented, out of any principles which he believes upon the authority of Scripture, in the exerciſe of that ſhare of Reaſon which God has given him: nor will he poſtpone the authority of Scripture, he ſays, to that of all the good *Fathers* of the Church, even with that of the good *Mothers* added to it.

Nor are his diſcourſes only valuable for the free ſpirit they breathe; there is a great deal of juſt reaſoning, and ſtrong ſenſe to be met with in them. He is at great pains to ſhew, and it is of the utmoſt importance to ſhew, the abſurdity of founding our hopes

hopes of final happineſs, and acceptance with God, on the orthodoxy of our faith, the merits, and imputed righteouſneſs of Chriſt; or, indeed, on any thing ſeparate from purity of heart and life; and he combats, very ſucceſsfully, ſome dangerous notions that prevail, it is to be feared, among too many who call themſelves by the Chriſtian name, in regard to what the Scripture ſays concerning our being *ſaved by Grace*; being *found in Chriſt, not having our own righteouſneſs*; and being *juſtified by Faith*.

Of the fourteen diſcourſes which he offers to the public, the firſt ten are from James i. 21, 22. *Lay apart all filthineſs and ſuperfluity of naughtineſs, and receive with meekneſs the ingrafted word, which is able to ſave your ſouls. But be ye doers of the word, and not hearers only, deceiving your own ſelves.* The ſeveral things contained in this paſſage, he conſiders particularly; ſhewing the obligation that lies upon all Chriſtians in general to be *hearers* of the word, and to receive the Goſpel with an humble and teachable temper of mind, as oppoſed to that pride, captiouſneſs, and wrangling diſpoſition, which are but too commonly found among the profeſſors of Chriſtianity; pointing out the neceſſity of obeying the Goſpel, in order to obtaining the ſalvation of it; and rectifying ſome miſtakes concerning the terms of ſalvation, and *juſtification by Faith*, as Faith is diſtinguiſhed from, and oppoſed to, evangelical *obedience*.—The other four are practical diſcourſes, on the deceitfulneſs of the heart, the ſhortneſs and vanity of human life, the true value and end of life, and the tendency of religion to prolong and make it happy. R

XXXII. *A Collection of Seventeen Practical Sermons*, on various and important Subjects. Preached and publiſhed ſeparately, on divers on Occaſions, but moſtly out of Print. To which is added, a Miniſterial Exhortation. By John Guyſe, D. D. 8vo. 5s. Buckland.

As theſe ſermons have been former publiſhed, it does not fall within our province to give any account of them; and, indeed, if what the Author ſays in his preface, be true, they have already received a much higher recommendation than any we could venture to beſtow, were we ever ſo much diſpoſed to recommend them; for we are told, that they have met with a favourable reception from the SAINTS.—It had been kind in this good Doctor to have told us the names of ſome of theſe Saints, that the public might have profited by their example; the force of which we all know to be very great. We may, however, comfort ourſelves with the conſideration, that there are Saints ſtill in the land, tho' we are denied the ſatisfaction of knowing where they are to be met with. R

XXXIII. *A Charge* delivered to the Clergy of the Archdeaconry of the Eaſt-Riding of York, at a primary Viſitation, held at Hunmanby on the 1ſt, at Beverley on the 3d, and at Kingſton

ſion upon Hull on the 4th of June, 1756. By Robert Oliver, M. A. Archdeacon. 8vo. 6d. Sandby.

This is a very ſenſible and modeſt diſcourſe. It contains ſome juſt reflections on the Deiſtical Writers, and ſome uſeful directions to the Clergy. Mr. Oliver appears to be a warm friend to our conſtitution, both civil and religious; and ſtrongly recommends to his brethren, as a matter of great importance in our preſent circumſtances, that they take all poſſible care to make their people *good ſubjects*, as well as good Chriſtians; to give them a due ſenſe of, and a juſt value for, our Conſtitution, and encourage them, by every tie of duty, by every motive of intereſt, to exert the utmoſt of their power in ſupport of it. R

XXXIV. *An Anſwer* to the Rev. Mr. Charles Bulkeley's Pleas for mixt Communion. As publiſhed in two Diſcourſes on John iii. 5. under the Title of Catholic Communion, &c. By Grantham Killingworth. 8vo. 6d. Baldwin.

In our Review for January, 1755, we gave a ſhort account of Mr. Bulkeley's two Diſcourſes on Catholic Communion; the deſign of which diſcourſes was to ſhew, that different ſentiments in regard to the particular doctrines, or external appointments, of the Goſpel, ought not to be the leaſt bar or impediment to our unlimitted communion, or participation in all the exerciſes of religion, and ordinances of the Goſpel. Mr. Killingworth, in the piece now before us, makes an attempt to anſwer theſe diſcourſes, telling us, at the ſame time, that they did not require an anſwer on account of the matter they contained, ſo much as on account of the character and popularity of their Author. Without entering into the merits of the controverſy, we ſhall only obſerve, that what Mr. Killingworth advances, to prove the neceſſity of water baptiſm, in order to Chriſtian communion, and church-membership, appears very trifling; and that the texts of Scripture which he produces, in ſupport of his opinion, are either groſsly perverted, or nothing to his purpoſe. Indeed, whoever will be at the pains to read what he has here ſaid, or what he has ſaid in his other pieces on the ſubject, will not, we apprehend, be inclined to entertain any high opinion of him, as a clear, or a fair Reaſoner.—What Mr. Bulkeley ſays upon the ſubject, has a natural, and obvious tendency to promote peace and good will among Chriſtians, notwithſtanding their diverſity of ſentiments; whereas Mr. Killingworth's notions are evidently calculated to keep alive a ſpirit of animoſity, and perpetual contention, and violence.

R

THE MONTHLY REVIEW;

For DECEMBER, 1756.

To the AUTHORS of the MONTHLY REVIEW.

Gentlemen,

HAVING, in a former letter*, given you an account of the firſt volume of the *Analyſe de Bayle*, and of the plan of the work, I now crave your acceptance of a ſketch of the three other volumes, flattering myſelf that it will be agreeable to the generality of your Readers.

The ſecond volume is a very entertaining one, comprehending a variety of miſcellaneous ſubjects, viz. An anecdote concerning the parliament of Paris; an extraordinary caſe of conſcience; an account of what the Turks call *Nephes-Ogli*; an examination of ſome of the laws of Lycurgus; an account of the heretics called *Mammillarians*; the hiſtory of Cambabus and Stratonice; reflections upon fortune; the antiquities of Ypres; a compariſon of antient and modern Rome; reflections upon dreams; a long diſſertation concerning the hiſtory of Pope Joan; ſome particulars concerning the life of Æſop; the prophecies of Angelo Cattho; the hiſtory of Borri; the hiſtory of Ruggeri, &c. &c.

For the entertainment of your Engliſh Readers, I ſhall lay before them, in their own language, a view of ſome of theſe articles, and begin with that relating to the laws of Lycurgus.—'Lycurgus's method of training up children,' ſays Bayle, 'was extremely proper, to make them good ſoldiers, but he extended this ſyſtem of education too far;

* Review for April laſt.

for he obliged the young women to perform the ſame exerciſes as the young men; to appear in public, on certain days, ſtark naked, and to dance with the men, who were likewiſe naked. Was not this the way to make them very impudent? And are we to wonder, after this, that the Lacedæmonian young women had ſo bad a character? Plutarch, though in other reſpects very much inclined to juſtify Lycurgus in this article, allows, that the licentiouſneſs in which he indulged the Lacedæmonian maidens, expoſed them to the laſh of poetical ſatire; and he confeſſes, ingenuouſly, that the laws of Numa Pompilius were more favourable to modeſty.'

" Marriageable maidens," ſays Plutarch, " according to " the ordinances of Numa, were kept more ſtrictly, and in " a manner more becoming the honour of the fair ſex; thoſe " of Lycurgus being too free and licentious, gave occaſion " to the poets to take notice of them, and to give them ap- " pellations which are not very decent; Ibycus calling them " *Phænomerides*, *i. e.* Bare-thighs, and *Andromanes*, *i. e.* Men- " mad; and Euripides ſays alſo of them,

> Too wanton girls, who leave their fathers houſes,
> To roam with boys. Gay girls, who ſhew their thighs,
> Thro' their ſlit petticoats.———

' I know not,' continues Bayle, ' whether Lycurgus reaſoned juſtly, when he aſſerted that theſe practices would prompt young perſons to marry. We learn from Plutarch, that the only reaſon why young laſſes were permitted to go naked, was, that they might get huſbands; for the inſtant they did ſo, they were not allowed to appear naked. Lycurgus, perhaps conſidered, that the number of handſome women is, every where, very ſmall, in compariſon of thoſe who are otherwiſe; and that it frequently happens, that thoſe who are not very pretty, receive from nature a ſingular compenſation, in thoſe parts of the body that are concealed. He therefore thought it neceſſary to give all the laſſes an opportunity of diſplaying the utmoſt force of their charms, imagining, very probably, that ſuch as could not allure by a beautiful face, would reveal other attractions to gain the heart of ſome young man; and, on the other hand, that thoſe young fellows, whoſe form was not very inviting, might, by the ſame means, ſtrike the heart of ſome female ſpectator, and make a compleat conqueſt of it, without the aſſiſtance of the ſtars, notwithſtanding what Juvenal ſays:

> Fatum eſt et partibus illis
> Quas ſinus abſcondit, nam ſi tibi ſidera ceſſent
> Nil faciet, &c.

'In this manner a remedy was found againſt uglineſs; and no one could eſcape the ſhafts of love, or have cauſe to complain of being wronged in his bargain, or purchaſe, by not being allowed to have a ſight of the goods before-hand. But was not this introducing, into a ſociety where virtue ought to flouriſh, the pretended advantages of brothels, which Horace has highly celebrated? Was not this inſpiring young girls with the impudence of the eye, which is worſe than the impudence of the ear? And was it not alſo the way to blunt the edge of curioſity, which is exceedingly ſtrong?

'A modern author has undertaken to apologize for the nakedneſs of the Lacedæmonian maidens, but his apology does not appear to me to be founded upon ſolid reaſons. His words are theſe,—"It was the cuſtom for the Spartan maidens, to dance naked in public; and few perſons think, that this was a modeſt ſight." I nevertheleſs imagine, that the Lacedæmonians had their reaſons for this practice; and that, as it was ſo very common among them, it did not make any dangerous, or criminal, impreſſions upon their minds. A familiarity is contracted between the eye and the object, which diſpoſes the mind for inſenſibility, and baniſhes all laſcivious deſires from the imagination. The emotion ariſes only from the novelty of the ſpectacle. A perpetual cuſtom is more diſtaſteful than tempting to the eye: and if we do but conſider the integrity of the Spartan manners, we ſhall be obliged to acknowlege the truth of the following ſaying: *The Spartan maidens were not naked, public decency ſerving as a veil to them.* I will not ſay, that, in general, their excuſe would be one for us; however, there are ſeveral countries in North America, in which the women appear always as naked as thoſe who danced in Sparta; and yet we are aſſured by travellers, that not ſo much as the ſhadow of guilt ariſes from it. I perceive, that I ſhould never be able to make you entertain a favourable opinion of the modeſty of the Spartan women, though I ſhould plead ten years for it. You would much ſooner give credit to the ſharp ſatires of the Athenians, and even that of Ariſtotle; who, though a Macedonian, had lived ſo long in Athens, that he could not but contract the contagious hatred which prevailed there againſt the Spartans. Here follows what he ſays of the Lacedemonians, in the ſecond book of his politicks. *When Lycurgus endeavoured to introduce reſolution and patience in Sparta, it is plain that he ſucceeded with reſpect to the men; but he was more negligent with regard to the women, they leading, in general, an effeminate and diſſolute life.*

'What we are here told, concerning this familiarity between the eye and the object, which inclines the mind to inſenſibility, is, in general, juſt and ſolid. But how ſolid and reaſonable ſoever the doctrine may be, I know not whether it can be applied to the preſent ſubject, ſince the Lacedemonian young women did not appear naked, but on certain grand days, and at all other times wore cloaths which ſhewed only their thighs. This was adapted to excite concupiſcence, without inclining the mind to inſenſibility by a perpetual cuſtom. Farther, there is a wide difference between the Spartans, and ſo many ſavage nations, where it is the cuſtom to go naked. The latter appeared in that manner in all ages; but Lycurgus introduced the cuſtom of going naked into a city, where it was not known; and at a time when all the neighbouring nations obſerved the rules of decency: no apology therefore can be made for him. In fine, the virtue of the Americans, if what travellers relate concerning it be true, is of no uſe to juſtify this legiſlator; for the event ſhewed, that Lacedemon was not a place where ſuch innovations could be introduced with innocence. It is to no purpoſe to attempt to weaken Ariſtotle's teſtimony. Nothing can be graver and more judicious than the book in which that philoſopher ſpeaks ſo diſadvantageouſly of the Spartan women. A ſpirit of partiality does not appear in this work; and therefore, inſtead of ſaying, that the calumnies of the poets made an impreſſion on this philoſopher's mind; it ſhould be ſaid, that the authority of this philoſopher juſtifies the reproaches of the poets.—

'It were an eaſy matter to criticiſe the laws of Lycurgus in other reſpects; but there is one thing wherein he ſeems to deſerve greater commendation than Numa, viz. his not allowing young women to marry till they were of a proper age, and capable of ſupporting the pains of child-bearing. Numa, on the contrary, allowed them to marry at twelve years of age, and under. Ariſtotle gives ſome very judicious precepts on this head. He would not have young women married till eighteen years of age, nor the men till thirty-ſeven. He obſerves, that the inhabitants of all the countries, where perſons are married too young, are infirm, and little in ſtature; and that immature marriages make many women die in child-bed. He adds, that thoſe children who are not much younger than their parents, have little regard, or veneration for them, which occaſions numberleſs domeſtic feuds and diſſenſions.'

I ſhall now tranſlate the ſhort article concerning the Mammillarians: it is as follows.—'The Mammillarians were a ſect among the Anabaptiſts. I cannot be poſitive as to the time

time when this new ſchiſm formed itſelf: but the city of Haerlem is reckoned the native place of this ſub-diviſion. It owes its origin to the liberty a young man took of putting his hand in the breaſt of a young woman whom he loved, and intended to marry. The affair reached the ears of the church, who thereupon conſulted about the puniſhment which the delinquent ought to ſuffer. Some were for excommunicating him, others for a more moderate puniſhment. The debate grew ſo hot, that the contending parties came to a total rupture. Thoſe who appeared favourable to the young man, were called Mammillarians.

'This, in one reſpect, does honour to the Anabaptiſts, as it is a proof, that they carry the ſeverity of their morals farther than any other Chriſtian ſociety. I know, that the moſt moderate caſuiſts, the Sanchez, and the Eſcobars, would condemn this action of the young man; they agree, that the touching of breaſts is an impurity, a branch of lewdneſs, and one of the ſeven *mortal ſins*; but if I am not miſtaken, they do not impoſe upon the guilty a very ſevere penance; and in many countries of Europe they are obliged to conſider it among the Peccadilloes, which they call *Quotidianæ incurſionis*. We are ſo accuſtomed, in theſe countries, to that wicked practice, and it is ſo common a thing, even in the public ſtreets, that the Caſuiſts have abated of their ſeverity, and are perſuaded, that its being ſo common effaces half the guilt of it. It is for this reaſon that they paſs ſlightly over this article of confeſſion. I do not believe, that any Janſeniſt, upon ſuch an account, ever deferred the abſolution of his penitent, not even in thoſe climates where this ſort of toying is the leaſt in uſe, and paſſes for one of thoſe liberties which the fair ſex ought ſeriouſly to reſent. Thus the Anabaptiſts are the moſt rigid of all the Chriſtian moraliſts, ſince they excommunicate a man for touching the breaſts of a miſtreſs whom he courts for his wife, and break their church communion with thoſe who are againſt excommunicating ſuch a ſpark.

'I ſhall here relate a ſtory which is told of the Sieur Labadie. All who have heard of this perſon know, that he recommended to the devotees of both ſexes ſome ſpiritual exerciſes, and trained them up to internal recollection, and mental prayer. They ſay that he once gave out a point of meditation to one of his female pupils, and having ſtrongly recommended it to her to apply herſelf entirely, for ſome hours, to ſuch an important object, he went up to her, when he believed her to be at the heighth of her recollection, and put his hand into her breaſt. She gave him a haſty repulſe, and ex-

preſſed a great deal of ſurprize at that proceeding, and was preparing to rebuke him; when he, without being in the leaſt diſconcerted, and with a devout air, prevented her thus: "I "ſee plainly, my Child, that you are ſtill at a great diſtance "from perfection. Acknowlege your weakneſs with an hum-"ble ſpirit. Aſk forgiveneſs of God, for your having given "ſo little attention to the myſteries upon which you ought to "have meditated. Had you beſtowed all neceſſary attention "upon thoſe things, you would not have been ſenſible of what "was doing about your breaſt. I wanted to try whether your "fervency in prayer had raiſed you above the material world, "and united you with the Sovereign Being, the living ſource "of immortality, and a ſpiritual ſtate; and I ſee, to my great "grief, that you have made very ſmall progreſs, and that you "only creep on the ground: may this, my Child, make you "aſhamed, and move you, for the future, to perform the ſa-"cred duties of mental prayer better than you have hitherto "done."

'They ſay, that the young Lady, who had as much good ſenſe as virtue, was no leſs provoked at theſe words, than at the bold action of Labadie; and that ſhe could never after bear the name of this holy Father. I will not vouch for the certainty of all theſe facts, though I think them very probable, and am inclined to believe, that moſt ſpiritual directors abuſe theſe pretended ſpiritual exerciſes, in order to ſeduce their fair diſciples. This is what the Moliniſts are accuſed of. In general, there is nothing more dangerous for the ſoul, than acts of devotion too myſtical and refined; the body to be ſure runs ſome riſques in them, and a great many are pleaſed with the deceit.'

The third volume of this work contains an account of the various ſyſtems and opinions of ſome of the antient philoſophers, viz. Thales, Diogenes, Anaxagoras, Critias, Xenophanes, Zeno, Democritus, Pythagoras, Epicurus, Bion, &c. with ſeveral particulars concerning their lives and characters, which render it both inſtructive and entertaining. In the article of Xenophanes, Bayle enquires, pretty largely, into the proportions of moral and phyſical good and evil in the world, and affirms, that the virtuous actions of mankind are not as ten to ten thouſand, in compariſon of their vices. A tranſlation of what he ſays upon this ſubject, which is both curious and important, will not, I preſume, be unacceptable to your Readers. What he has advanced, is reduced to two heads of enquiry; the firſt is, whether moral good, or moral evil, preponderates in the world?

How

'How deteſtible ſoever, ſays he, the doctrine of two principles may have appeared to all Chriſtian communions, nevertheleſs Chriſtians have acknowleged a ſubaltern principle of moral evil. Divines tell us, that a great number of angels having ſinned, formed a party againſt God, in the univerſe. The head of this party is diſtinguiſhed by the name of Devil, or Demon, and is acknowleged to be the cauſe of the fall of the firſt man, and to be the perpetual tempter and ſeducer of the human race. This party having declared war againſt God, the inſtant of its fall, has always continued its rebellion, without the leaſt truce, or peace. The Devil has been perpetually endeavouring to uſurp the rights of his Creator, and to debauch his ſubjects from him, in order to make rebels of them, who might ſerve under the ſtandards of their common maſter. He ſucceeded in his firſt hoſtilities on mankind; he attacked, in the garden of Eden, the mother of all men, and triumphed over her; upon which he inſtantly fell upon the firſt man, and conquered him. Thus he rendered himſelf maſter of the whole human race. God, however, did not abandon this prey to the Devil, but freed man from that ſlavery, by virtue of the ſatisfaction which the ſecond perſon of the Trinity was to make to his juſtice. This ſecond perſon bound himſelf to become man, to perform the office of mediator between God and mankind, and to redeem Adam and his poſterity. He ſet himſelf at the head of God's party, and undertook to fight that of the Devil.

'The intereſts of theſe two parties were directly oppoſite: the deſign of the Mediator, Jeſus Chriſt, the Son of God, was to recover the conquered country; that of the Devil, to maintain himſelf in it. The Mediator's victory conſiſted in making mankind walk in the paths of truth and virtue; and that of the Devil, to lead them through the paths of error and vice: and therefore, to know whether moral good equals moral evil among mankind, we need but compare the Devil's victories with thoſe of Chriſt. Now ſuch is the fate of mankind, and ſo impenetrable are the judgments of God, that in conſulting the hiſtory of the world, we find that Chriſt has gained but few triumphs, and we every where meet with the trophies of the Devil. The war of theſe two parties is a perpetual, or almoſt a perpetual, ſeries of proſperity on the Devil's ſide; and was the rebellious party to write the annals of its exploits, there would ſcarce be a ſingle day that would not be diſtinguiſhed by ſucceſſes; that would not be crowned with bonfires, ſongs of triumph, and all other indications of victory. The annaliſt would be under no neceſſity of employing hyper-

boles, and flattery, to ſhew the ſuperiority of this faction. The ſacred writings mention but one good man in Adam's family; they reduce to one worthy man, the family of this worthy man, and ſo on in other generations, till Noah, with whom were three ſons, whom God ſaved from the flood, with their father, their mother, and their wives. Thus we find, at the end of ſixteen hundred and fifty-ſix years, all mankind, excepting one family, conſiſting of eight perſons, ſo deeply engaged in the Devil's intereſt, that it was neceſſary to extirpate them, becauſe of the enormity of their crimes. This flood, this formidable monument of God's juſtice, is a ſplendid monument of the Devil's victories; and the more ſo, as this univerſally-inflicted puniſhment did not deprive him of his prey: for the ſouls of thoſe who periſhed in the flood, were ſent to Hell: this was his aim and intention, and conſequently his triumph.

'This terrible puniſhment did not render mankind wiſer. Error and vice ſoon ſprouted up in the family of Noah. His deſcendants plunged into idolatry, and all kinds of debaucheries. An handful of people, indeed, confined in Judea, preſerved their orthodoxy; but notwithſtanding this, it muſt be confeſſed, that the ſucceſs of the good party in that country was often various, ſince that people ſuffered themſelves ſometimes to be deluded into idolatry; ſo that their conduct was a viciſſitude of true and falſe worſhip. But as to the article of vice, there never was a real interregnum among the Jews, any more than in other countries; and, conſequently, the Devil always kept a footing in the petty conqueſts recovered by the good party. A happy revolution was ſeen at Chriſt's birth; his miracles, his goſpel, and his apoſtles, gained noble conqueſts. The Devil's empire then received a very ſevere blow; he was diſpoſſeſſed of a conſiderable part of the earth: however, he was not driven ſo entirely from it, but that he continued to have a great number of correſpondents and creatures. He maintained himſelf in it by the abominable hereſies he ſpread up and down. Vice was never driven entirely from it; and it ſoon returned as in triumph. Errors, ſchiſms, diſputes, and cabals, inſinuated themſelves, with the fatal train of ſhameful paſſions, which uſually attend upon them. The hereſies, ſuperſtitions, violent attempts, frauds, extortions, and impurities, that appeared in the whole Chriſtian world, during ſeveral centuries, are things which can be but imperfectly deſcribed. What Virgil ſaid is literally true—

Non mihi ſi linguæ centum, ſint oraque centum,
Ferrea vox, omnes ſcelerum comprendere formas
——poſſim.

Thus

'Thus, whilſt the Devil reigned ſingly out of the bounds of the Chriſtian world, he diſputed the ground ſo firmly in Chriſtendom, that the progreſs of his arms was greatly ſuperior to the progreſs of thoſe of truth and virtue. A ſtop was put to them, and he was even drove back, in the ſixteenth century; but what he loſt on one ſide, he gained on the other; what he cannot effect by lies, he does by the corruption of manners. There is no aſylum, no fortreſs, in which he does not ſhew his power in that reſpect. If we leave ſociety, and ſhut ourſelves up in monaſteries, he will follow us thither; he will introduce intrigues, envy, factions; or, if he can do no worſe, lewdneſs; this laſt reſource is almoſt infallible. A modern Author aſſerts, *that it is notorious, and publicly acknowleged, that all the convents in Spain and Portugal are places of proſtitution, and when chance happens to draw up the curtain, to give us a ſight of what is doing in the convents in France, we perceive that they behave a little better outwardly, but that they are as impure, within, as elſewhere.* He ſpares the Proteſtants a little more, but he nevertheleſs, ſays, that there is an extreme corruption among them; and that it is ſo general, that the diſorder prevails not only among the Proteſtants in France, but alſo among thoſe of England, in the kingdoms of the North, and the German provinces; that the Princes and Sovereigns of thoſe countries ſtudy nothing but their political intereſts; that the people have no piety, and that the paſtors are remiſs. That a prodigious indifference, in general, with reſpect to religion, is ſeen in thoſe countries; that the Princes pay no regard to truth; that the Engliſh women are debauched to the laſt degree; and that the Proteſtant provinces in Germany are immerſed in ſuch a riotous exceſs, as quite debaſes and brutalizes them. Though ſome may think, that the Author (Jurieu, *Eſprit de M. Arnaud*) has exaggerated in theſe deſcriptions, it, nevertheleſs, muſt be owned, that the corruption of manners among Chriſtians is deplorable. Obſerve the two following circumſtances. There is as great a proportion, at leaſt, of war, among Chriſtians, as peace. In ſpeaking thus I confine myſelf to Chriſtianity; for with reſpect to the infidel nations, I need not mention them, they being always in the Devil's ſervice, and under his empire, and the uſurper reigns over them undiſturbed. It cannot be denied, but that war is the Devil's time, and, as it were, his turn for reigning: peaceful times do not ſeem ſo favourable to his empire, and yet they are ſo, greatly: for nations, in proportion as they enrich themſelves, become more voluptuous, and immerſe themſelves ſtill more and more in luxury and effeminacy.

My

'My other remark is more deciſive. Both the Roman Catholics and Proteſtants agree, that there are but very few perſons who eſcape damnation. They ſave only the orthodox, who lead good lives, and repent of their crimes, in their laſt moments. They do not deny but habitual ſinners may be ſaved, in caſe they repent ſincerely on their-death-beds; but then they aſſert, that nothing is leſs common than ſuch a repentance. According to this it is plain, that for one man that is ſaved, there are, perhaps, a million damned. Now the war which is waged between God and the Devil, is for the conqueſt of ſouls. It is therefore certain, that the Devil is victorious; he wins all the damned, and loſes only the few ſouls who are predeſtinated to Paradiſe. He therefore is *victor prælio, et victor bello.* Chriſt Jeſus does not fight to force away the dead from him. We therefore muſt ſay, that this war ends to the advantage of the Devil; what he claimed is yielded and given up to him. I am ſenſible, that he himſelf will be eternally puniſhed for his victories; but this circumſtance, ſo far from weakening my hypotheſis, viz. that moral evil ſurpaſſes the good, only makes it more indiſputable. For the Devils, in the midſt of the flames, will curſe the name of God, and make the damned curſe it eternally; conſequently more creatures will hate God than love him: beſides, in the preſent hypotheſis, the queſtion is only about the ſtate of things in this life.

'I have an Italian book, entitled, *Monarchia del noſtro Signor Gieſu Chriſto*, that is, *The Monarchy of our Lord Jeſus Chriſt*, printed at Venice in 1573. The Author of it gives the hiſtory of the battles fought by Lucifer againſt Chriſt, from the beginning of the world, till the Mahomedan times. He makes but a tranſient mention of the attempts in which Lucifer was triumphant, but ſets forth amply, and without omitting ſo much as one, thoſe which have failed; ſuch as the deſigns of deſtroying Abraham's deſcendants in Egypt; the attempts againſt David, againſt the Maccabees, the perſon of Chriſt, &c. This is juſt as if a man, in looking over perſons playing, ſhould take an account only of what is loſt; it would appear from ſuch a calculation, that the greateſt winner had loſt all his money. This is an emblem of the conduct of ſeveral hiſtorians; their nation appears always victorious, becauſe they exhibit none but the fortunate events.

'I muſt obſerve, that all the particulars I have juſt now been mentioning, are delivered daily from the pulpit, and that without any deſign of derogating from the Almighty power of the Word made Fleſh. No more is meant by it, which alſo is my opi-

opinion, than that man is, by his nature, ſo ſtrongly inclined to evil, that if we except only the few that are elected, all the reſt of mankind live and die in the ſervice of the wicked ſpirit; ſo that the paternal care of God to ſave them, cannot eradicate their wickedneſs, nor bring them to repentance.'

This is what Bayle has advanced under his firſt head of enquiry, and I cannot help making a few obſervations on what he has ſaid. The firſt is, that which ſide ſoever of a difficult queſtion an ingenious writer takes, indeed almoſt of any queſtion that does not admit of demonſtration, he may advance many ſpecious and plauſible things upon it. If the queſtion is of ſo general a nature, as that concerning the proportion of virtue to vice, which, in order to a proper diſcuſſion of it, requires an extenſive knowlege of mankind in all ages and nations, and a cloſe attention to an almoſt infinite variety of circumſtances, many of which are placed beyond the reach of human knowlege,—all that is neceſſary to be done, is only to collect thoſe circumſtances which ſeem to favour his ſide of the queſtion, and place them in a ſtriking point of view. Had Bayle taken it into his head to give us the bright, inſtead of the gloomy ſide of human nature, we ſhould then have had ſuch a picture of man exhibited to our view, as, inſtead of making us deteſt him as a Devil, would have been apt to make us admire him as an Angel. But whoever would give a juſt delineation of his character, would neither make him the one nor the other.

I would obſerve, in the ſecond place, that ſuppoſing the caſe to be as Bayle has repreſented it, tho' I am far from thinking that it is ſo, ſuch repreſentations can anſwer no valuable purpoſe; nay, they are extremely injurious to the intereſts of virtue. They have a natural tendency to damp every generous and noble effort of the mind, and cool the ardor of virtuous reſolutions. The man who looks upon himſelf as ſtrongly inclined to evil, by the very frame and conſtitution of his nature, and is made to think that there are inſurmountable obſtacles to his reaching any conſiderable attainments in virtue, can ſcarce be ſuppoſed capable of riſing to anything truly great and honourable. Beſides, what an idea muſt ſuch a perſon entertain of the Author of Nature, who has, indeed, endowed him with power and faculties, to diſtinguiſh between good and evil, to diſcern the beauty and excellency of virtue, and its importance to his happineſs; but has placed him, at the ſame time, in ſuch circumſtances as chain him down to vice and miſery. It is, indeed, impoſſible to ſurvey the circumſtances of the world, and the character of mankind, if they are ſuch as

Bayle

Bayle has repreſented them, without being ſtruck with the deepeſt horror. According to him, the Devil is making continual depredations upon the dominions of the Almighty, and notwithſtanding all the pains and care of the univerſal Parent, to deliver his rational workmanſhip from the power of their grand adverſary, he is ſcarce able to ſave one out of a million. Deplorable, beyond expreſſion deplorable! muſt be the lot of man, were this his real ſituation. But ſtronger is he who is for us, than he who is againſt us; and the reins of government, delightful thought! are in the hands of one, whoſe power is abſolute, and whoſe providence is univerſal, and kind, and gracious, as his nature.

'I would obſerve further, that if we analyſe the frame and ſtructure of the human mind, with the moſt minute accuracy and exactneſs, we ſhall be forced to acknowlege that man is admirably formed for making attainments in virtue, and riſing to very conſiderable heights of real excellence. But it will be ſaid, I know, that all arguments drawn from the conſtitution of human nature, as far as the preſent queſtion is concerned, are deceitful and unſatisfactory; and that it is experience, and matter of fact alone, that can determine the debate. Be it ſo: let the queſtion be determined by an appeal to experience, and matter of fact; every one's experience, if I am not greatly miſtaken, will be ſufficient to furniſh him with examples that do honour to human nature; with amiable characters, honourably ſupported through the various relations of human life. Nay, let any one fix, for example, upon the perſon whom he thinks moſt hardened in vice, and it will be ſeldom found, I preſume, if he judges with any degree of candor and impartiality, that he can pronounce upon him, that his bad actions are more numerous than his good ones. Now if this be the caſe with the moſt abandoned among men, and let every man's conſcience determine whether it is or not, what muſt be ſaid of the bulk of mankind? A very different character, ſurely, muſt be beſtowed upon them, from that which Bayle has given them. Indeed, if their vices were in ſuch proportion to their virtues, as he ſays they are, it is impoſſible that ſocieties could ever have been held together. But I muſt not enlarge: and your Readers, I hope, will excuſe this attempt in vindication of the honour of our common nature, and of the all-wiſe and gracious Author of it.

Bayle's ſecond head of enquiry is, whether phyſical good ſurpaſſes phyſical evil in the world? 'Some perſons' ſays he, 'perſuade themſelves, that the ſweets of life are ſuperior to

to its bitters. Thoſe who are of this opinion, build chiefly on the compariſon between ſickneſs and health. Very few perſons, of what age ſoever we ſuppoſe them, but can reckon infinitely more days of health than of indiſpoſition; and there are many people who, during twenty years, have not had a fortnight's ſickneſs, all the times of their indiſpoſition being put together. This compariſon, however, is fallacious; for health, conſidered in itſelf, is rather a ſimple exemption from pain, than a ſenſation of pleaſure: whereas ſickneſs is ſomething much ſtronger than the privation of pleaſure; it is a poſitive ſtate, which plunges the ſoul into a ſenſation of ſuffering, and oppreſſes it with grief. Let us borrow a compariſon from the ſchoolmen; theſe ſay, that porous bodies contain little matter under a large extent; and that denſe bodies contain a great deal of matter in a little extent. We muſt infer, according to this principle, that there is more matter in three feet of water, than in two thouſand five hundred feet of air. Such is the emblem of ſickneſs and health. Sickneſs reſembles denſe bodies, and health porous bodies. Health is diffuſed over a great number of years, and yet it contains but little good; ſickneſs is ſpread only over a few days, and yet includes a great deal of evil. Had we ſcales to weigh a ſickneſs of a fortnight's continuance, againſt a ſeries of health for fifteen years, the ſame would be found, as when we weigh a bag of feathers againſt a pig of lead.

'It may be objected, that health is valuable, not only becauſe it exempts us from a very great evil, but alſo becauſe of the liberty it gives us to taſte a thouſand ſprightly and very ſenſible pleaſures. I grant all this, but we muſt likewiſe conſider, that as there are two kinds of evil to which we are obnoxious, it ſecures us only from the one, and leaves us quite expoſed to the other. We are expoſed to pain and ſorrow, two ſcourges of ſo dreadful a nature, that we cannot determine which is the worſt. The moſt vigorous health cannot ſecure us from grief. Now grief is a paſſion which pours in upon us through a thouſand channels, and is of the nature of denſe bodies; it includes a great deal of matter in a narrow compaſs: the evil is there heaped up, crowded and preſſed down in it. One hour's uneaſineſs contains more evil than there is good in the ſpace of ſix or ſeven pleaſant days. I was lately told of a man, who had killed himſelf, after three or four weeks uneaſineſs. He had laid his ſword every night under his pillow, in hopes of having the courage to diſpatch himſelf, when the darkneſs ſhould increaſe his ſorrow; but his heart failed him for ſeveral nights together: at laſt, however, being

unable to bear up any longer under his grief, he cut the veins of his arm. I aſſert, that all the pleaſures which this man had enjoyed for thirty years, would not equal the evils which tormented him during the laſt month of his life, were they weighed in ſcales that were true. I would have my Reader conſider my compariſon between porous and denſe bodies, and call to mind, that the good things of this life are leſs good than the evils are evil. Evils are commonly more unmixed than good things; the lively ſenſation of a pleaſure is not laſting, it is ſoon palled, and is followed by diſtaſte. That which appeared to us as a great bleſſing, when we did not enjoy it, makes a faint impreſſion upon us when we are poſſeſſed of it. Thus we acquire, with a thouſand pains and uneaſineſſes, a thing which, when once poſſeſſed, gives us but an inconſiderable joy; commonly the fear of loſing what we poſſeſs, ſurpaſſes all the ſweets of enjoyment.—

'We muſt confeſs with Seneca, when we conſider the multiplicity of good things which nature beſtows upon us, and the inexhauſtible induſtry with which mankind diverſify their pleaſures, and diſcover the ſources of them; that God, not ſatisfied with providing for our wants, has provided for us wherewith to live deliciouſly. All that Seneca ſays on this head is very true; but does not Pliny obſerve, on the other hand, that nature makes us purchaſe her preſents at the expence of ſo many ſufferings, that it is doubtful whether ſhe deſerves more properly to be called a mother, or a ſtep-dame. To reconcile theſe differences, we muſt conſult what divinity teaches us, with reſpect to the œconomy of God, as the father, and as the judge of mankind. Theſe two relations require, that man ſhould feel both good and evil; but the queſtion is, whether the evil ſurpaſſes the good? and I believe, that nothing can be done in this matter, but to form opinions and conjectures about it. Many ſay, that moſt people who are a little advanced in years, are like La Mothe Le Vayer, who would not willingly begin life again, or paſs a ſecond time through the ſame good, and the ſame evil he had met with. If this be ſo, we muſt ſuppoſe, that every one finds that, upon the whole, the pleaſures he has enjoyed, do not equal the uneaſineſſes and ſorrows he has met with. I do not aſſert, that no man is contented with his condition; for this is not a proof, that every perſon conſiders himſelf as leſs happy than unhappy. Four inconveniences intermixed with twenty conveniences, would be apt to make a man wiſh for another condition; I mean, ſuch a ſtate as had no inconveniency; or where he ſhould find but one or two with forty conveniences. On the other hand, no

no one muſt object, as Lactantius does, that mankind are ſo delicate, that they complain of the leaſt evil, as though it ſwallowed up all the good things they had enjoyed: for it is nothing to the purpoſe to conſider here, what the abſolute quantity of good and evil ſent to man may be in itſelf; we muſt conſider only the relative quality; or, to expreſs myſelf more clearly, we muſt conſider only the ſenſation of the ſoul. A very great good in itſelf, which ſhould excite but a very moderate pleaſure, ought to be conſidered only as a moderate, or indifferent pleaſure; but a little evil in itſelf, which ſhould excite an inſupportable uneaſineſs, grief, or pain, ought to be conſidered as a very great evil. The government of a province is, in itſelf, a greater good than a ribband; and nevertheleſs, if a man ſhould feel more joy in receiving a ribband from his miſtreſs, than in obtaining the government of a province from his King, I ſay, that a ribband, with reſpect to him, would be a greater good than a government. By a parity of reaſoning, it would be a greater evil for him to be deprived of this ribband, than to be removed from his government. For which reaſon, no man can judge properly of the happineſs or infelicity of his neighbour. We only know the external cauſes of good and evil, which cauſes are not always proportionable to their effects; thoſe which ſeem to us ſmall, often produce a ſtrong ſenſation; and thoſe which appear to us great, often produce only a faint ſenſation.—

'It is certain, that thoſe who would ſeek for perſons who had felt more pleaſure than pain, would find ſuch rather among peaſants, or mean artificers, than among Kings and Princes. Read the following words of a great man: "You imagine, "then, that diſſatisfactions, and the moſt killing uneaſineſſes, "are not concealed beneath purple; or that a kingdom is an "univerſal remedy to all evils; a balm that ſoftens them, "and a charm that enchants them. Whereas, by the courſe "of Divine Providence, which can counterpoiſe the moſt ex-"alted conditions, their grandeur, which we admire at a diſ-"tance, as ſomething above man, affects thoſe leſs who are "born in it, or confounds itſelf in its plenty: on the con-"trary, great perſons are more ſtrongly ſenſible of afflictions, "and are the more affected with them, as they are the leſs "prepared to withſtand them." Boſſuet's *Funeral Oration on Maria Thereſa of Auſtria.*

'Theſe are the two ſources of the unhappineſs of the Great; the habitual felicity of their condition makes them very inſenſible to bleſſings, and extremely affected with evils. If they receive one piece of bad news, and three of good, they will be

be very ſlightly affected with the happineſs of the latter, but ſtrongly with the infelicity of the former. Can it then be poſſible for them to be free from uneaſineſs? Are any of their proſperous events unmixed with misfortunes? If we read the ſeveral actions performed by Guſtavus, in Germany, we ſhall find ſuch a ſuperiority of fortune, as has very few examples; and yet we ſee ſo great an intermixture of diſadvantageous incidents, that it will appear very plain he met with many uneaſineſſes. We cannot have a better proof than in Auguſtus, that we are not to look upon thrones, in order to find happy perſons; for if any monarch was ever favoured by Fortune, it was Auguſtus; and nevertheleſs, the catalogue of his griefs is ſo long, that every perſon muſt conclude from thence, that he at leaſt met with as many evils as bleſſings.—

'But it is time to put an end to theſe common places, which I ſhall accordingly do, with the four following ſhort remarks. 1. That if we conſider mankind in general, it ſeems as if they had more uneaſineſſes and pain, than pleaſure. 2. That there are ſome individuals, whoſe lives, we may ſuppoſe, are chequered with a much greater proportion of good than evil. 3. That there are others, who, we may ſuppoſe, meet with much more evil than good. 4. That my ſecond propoſition is, eſpecially, probable, with regard to ſuch as die before old age; and that my fourth appears chiefly certain, with regard to thoſe who live to a decrepid age. When Racan affirmed, *that the gods made glory only for themſelves, and pleaſures for us*, he doubtleſs had a view only to the youthful ſeaſon of life. It is then that pleaſures predominate; that good weighs heavieſt in the ſcale. The Nemeſis of the Heathens is extremely courteous, and gives credit; ſhe is willing to have the accounts ſettled without any deduction; but then ſhe repays herſelf with our old age.'

What Bayle has advanced under this his ſecond head of enquiry, it is obvious, upon the ſmalleſt reflection, is extremely exceptionable, as well as what he has ſaid under his firſt; and confirms the obſervation before made, that an ingenious man may take what ſide of almoſt any queſtion he pleaſes, and ſay plauſible things upon it. But leaſt I ſhould extend this letter to too great a length, I muſt haſten to a concluſion.

The fourth volume of this Analyſis then contains, firſt, the ſequel of the ſyſtems and opinions of the antient philoſophers, viz. thoſe of Chryſippus, Carneades, Cratippus, Plotinus, Hierocles, &c. After this there follows an account of the different religious ſyſtems, of the founders of ſects, the Sadducees, Adamites, Cainites, Arians, Manicheans, and Mahomedans, under

under each of which heads the Reader will find abundance of entertainment. But having ſaid enough in this, and my preceding Letter, to give a juſt idea of the work, I ſhall therefore conclude; and am,

Gentlemen,

Your very humble Servant,

B——.

R.

The Subtil Medium proved: or that wonderful Power of Nature, ſo long ago conjectured by the moſt ancient and remarkable Philoſophers, which they called, ſometimes Æther, but oftener Elementary Fire, verified. Shewing, that all the diſtinguiſhing and eſſential Qualities aſcribed to Æther, by them, and the moſt eminent modern Philoſophers, are to be found in Electrical Fire, and that too, in the utmoſt degree of Perfection. Giving an Account, not only of the Progreſs, and ſeveral Gradations of Electricity, from thoſe ancient Times to the preſent, but alſo accounting, firſt, for the natural Difference of Electrical, and Non-Electrical Bodies. Secondly, ſhewing the Source, or main Spring, from whence the Electri Matter proceeds. Thirdly, its various Uſes in the Animal OEconomy, particularly when applied to Maladies and Diſorders incident to the human Body. Illuſtrated by a Variety of known Facts. Fourthly, the Method of applying it in each particular Caſe. And, laſtly, the ſeveral Objections brought againſt it accounted for, and anſwered. By R. Lovett, *of the Cathedral Church of Worceſter.* 8vo. 2s. Hinton.

MR. Lovett has ſaved us the trouble of telling the Reader what he may expect to meet with in this pamphlet, the above title being a compendious Epitome of the whole performance. It will alſo be ſufficient to appriſe him, that whatever diſcoveries may be contained in it, they are not delivered in a very elegant manner. Our Author has, in his Preface, made an apology for this, and candidly owns, he has been 'unhappily deprived of thoſe acquired abilities of polite edu-'cation, &c.' And adds, that, therefore, whatever 'can 'be plainly and clearly made appear, by one in ſuch a ſitua-'tion, will be allowed to be the effect of undiſguiſed truth 'only, as depending principally on facts.' But the want of literary accompliſhments is not his only defect; for tho' he ſeems to have delivered his ſentiments with candour and ſincerity, yet, at the ſame time, it appears, that he is a ſtranger

to ſeveral of the common principles of the Newtonian Philoſophy; and, conſequently, but indifferently qualified to account for the many ſurpriſing Phænomena of Electricity. But notwithſtanding this, his book may, at leaſt, be of as much advantage to Society as many others that are written in a more ſcientifical, and more elegant manner; the removing thoſe diſtempers to which human nature is ſubject, being of infinitely greater conſequence than many of our moſt refined philoſophical ſpeculations. Of this application of Electricity, Mr. Lovett has treated very fully; enumerating the cautions neceſſary to be obſerved, in order to render the Electrical Shocks uſeful; obviating the ſeveral objections made to the medicinal uſes of Electricity, and accounting for the miſcarriage of the ſeveral attempts, of that kind, made by others. The following inſtances will ſhew what ſucceſs Mr. Lovett has had in curing diſeaſes by Electricity; and we could wiſh they would excite others to make experiments of the ſame kind, that it might be finally determined, whether Electricity may, or may not, be rendered uſeful in medicinal intentions.

'A young Lady was very much afflicted with fits, for near 'ſeven years, which ſeized her without giving any warning, 'and threw her flat on her face; for which reaſon it was dan-'gerous to go near the fire, or even walk abroad by herſelf; 'notwithſtanding ſhe ſcarce ever, excepting once, continued 'in that inſenſible ſtate ſo long as a minute, and oftentimes 'not half ſo long.

'Their returns were very frequent; ſometimes twice in a 'day; tho' ſometimes, perhaps, after beginning with a freſh 'medicine, ſhe would find ſome relief; but nothing could be 'found which was likely to prove an abſolute cure, till Elec-'tricity was adviſed, and complied with: what rendered the 'cure the more difficult, was a very great coldneſs in her feet; 'and phyſicians were of opinion, that the fits would not be 'eaſily conquered, except the coldneſs of the feet could be 'firſt removed: this I did not know till afterwards; but as ſhe 'told me it ſometimes ſeemed to begin in her ſtomach, I was 'not much at a loſs to know how to convey the fire through 'both ſtomach and head at the ſame time; for, whatever be 'the part affected, and I have a deſire to paſs the fire thro' 'that particular part, it is only to form a circuit, as in the 'manner deſcribed by Experiment the fourth, and to cauſe 'that particular part to make a part of the circuit, and it is 'done: and ſince it is equal, by the ſame experiment, whe-'ther the circuit be long or ſhort, the moſt eligible way muſt

'be

'be, to have her ſtand upon the wire or chain coming from 'the leaden coat of the condenſing-phial, and then to com-'pleat the circuit, by laying another wire to any particular 'part of her head; by which means the fire will be conveyed 'to that particular part of it; for as the line of direction of 'the fire, is always the ſhorteſt poſſible, by always taking the 'neareſt way, as is evident by that experiment, it may be 'guided to a very great exactneſs: this being the method that 'was taken, and the fire going thro' the feet, as well as the 'ſtomach and head, all ſeemed to receive an equal ſhare of 'the benefit; and a compleat cure was effected, both of the 'fits, and coldneſs of the feet; and both appearing to be con-'quered at the ſame time.

'The operation was ſhocks only; and the Subtile Medium 'performed the circuit, from the ſole of the feet, through the 'crown of the head.

'A young Gentlewoman of the pariſh of Clifton, about 'ten miles from Worceſter, ſome time after being recovered 'of a fever, was ſeized with violent hyſterics; the effects of 'which were ſo bad, as very ſoon to deprive her of both me-'mory and underſtanding; and ſo continued for a conſider-'able time, notwithſtanding the beſt advice of two eminent 'phyſicians.

'In this melancholy ſtate ſhe was brought to Worceſter, 'to try the effect of Electricity: I told the perſon who 'brought her, it would be neceſſary to perform the operation 'at firſt, in a very ſlight manner, leſt it ſhould ſtartle her, 'and by that means ſo intimidate her, as to prevent her com-'ing again: but ſhe replied, there was no danger of that, 'for ſhe could not remember half an hour to an end.

'As the head was the part affected, I guided the fire 'chiefly to that part, in as plentiful a manner as I well 'could, and cauſed it to paſs quite through, ſeveral times 'each day, ſo long as ſhe ſtaid in town, which, tho' ſcarce 'a week, yet it ſeemed to have the deſired effect; for, altho' 'before ſhe came to Worceſter, ſhe could not remember half 'an hour to an end, yet, ſoon after her return home, ſhe 'could remember the moſt remarkable things ſhe ſaw done in 'Worceſter; and not only her memory, but her underſtand-'ing alſo, returned, and ſhe very ſoon became perfectly well.

'The operation was ſometimes ſhocks, ſometimes draw-'ing off ſparks from the head.

'Mr. Perkins, Surveyor of the roads, a year or two ago, 'had a ſlight touch of what he thought a palſey, or ſome-'thing near akin to it; for, all on a ſudden, his arm drop-

'ped down, as effectually as in any paralytic ſtroke; but, by 'rubbing it, the uſe of it was again ſoon reſtored.

'The ſame day he had another; and in ſome little time 'after he had a third; which ſtill, after it had been well rub-'bed and chaffed for a time, became ſo well again, as to 'have the uſe of it, particularly at the upper and middle joint; 'but the lower part of it was by no means ſo ſtrong as before, 'nor could he have wrote his name, if he might have gained 'the Indies by doing it: after this he had a deſire to try the 'effect of the Electric Shock; which relieved him ſo effec-'tually, as that he was very ſoon perfectly well again. The 'operation was ſhocks in the arm.

'The ſame perſon had lately a much worſe ſtroke of the 'ſame kind; all the right ſide was ſo affected, that he could 'not walk without the aſſiſtance of two to ſupport him: 'when it firſt happened he was out of town, ſo that it was 'two or three days before he could apply for help again the 'ſame way. After he had made uſe of Electricity two or 'three times, he was able to walk with the ſupport of one 'only; and, in a fortnight, or three weeks, without any one 'to aſſiſt him; and ſoon became well again.

'The operation was performed thus—Firſt ſtanding with 'his right foot on the connecting-line, coming from the con-'denſing phial.—Then, at bringing a finger of the right-hand 'to the apparatus, the ſhock was given, and the circuit of 'Æther continued from the foot, the neareſt way thro' the 'body, to the arm, and each finger: this was ſeveral times 'repeated.'

B

The Eccleſiaſtical Hiſtory of England, to the Eighteenth Century. In two Volumes. By Ferdinando Warner, *L. L. D. Rector of Queenhithe.* Folio, Vol. I. 1l. 4s. in Boards. Oſborn, Payne, &c.

IF Experience be the ſureſt guide to Wiſdom, and if all Sciences ariſe from the contemplation of Nature, as moſt certainly they do, the progreſs of Knowlege, conſidering how limited the life, the powers, and the capacities of men are, muſt needs be very ſlow; and would be alſo very imperfect, were individuals left entirely to their own reſearches, without means of improving one another by a communication and compariſon of diſcoveries and obſervations. And altho' we

cannot

cannot boaſt of abilities adequate to a thorough comprehenſion of Nature; yet, by the proportion of time allotted us, by the faculties with which we are naturally inveſted, by the means of communication we enjoy, one with another, whilſt alive, and of lettered converſe with the dead, we have reaſon to be very thankful, that our powers are ſuited to our ſituation, and capable of extending knowlege, ſo far, at leaſt, as to be not only ſufficient for our well-being, but conducive to our amuſement.

The proper ſtudy of mankind, is man; ſays a great Poet, in one of his moſt philoſophical works: and true it is, that a right conception of human Nature, ſo as to comprehend not only wherein its dignity conſiſts, but alſo its depravity, is that baſis on which alone we can raiſe any juſt ſcheme of Politics, Morality, or Religion. Man, or Human Nature, as an object of contemplation, muſt be that ſubject, which, above all others, deſerves our utmoſt attention.

On other ſubjects we are left to our own obſervations, and the experiments made by others; and have it in our power, by renewing our own efforts, and reiterating theirs, to aſcertain the degrees of our knowlege, correct miſtakes, ſeparate the certain from the uncertain, and thus gradually enlarge the boundaries of ſcience. But on this ſubject, and this alone, we have not only all the advantages which can ariſe from our own application, and the aſſiſtance of others, but ſuch a conſciouſneſs of the ſubject itſelf, and ſuch a connection and intimacy with it, as places it not only nearer us, but in a ſtronger and fuller light, than any other.

True it is, however, that we cannot with hiſtorical facts, as we may with philoſophical enquiries, recal the events, and put them again to the teſt: but we need not, therefore, be impoſed upon by them. We can, and where no divine authority interpoſes to the contrary, we ſurely ought, to reduce all human evidence to the ſtandard of probability. We know the extent of human power, its adventitious aids, the manners of men, the courſe of providence, the turns and accidents that may happen; all theſe we know, not only by our own experience in preſent times, but by the concurrent report of the beſt and wiſeſt men, who have tranſmitted to us the hiſtory of former ages; and we find human abilities, and propenſities, ſo much the ſame, and Providence ſo regular and uniform, that all accounts too much magnifying the one, or diverſifying the other, may juſtly appear romantic and fabulous; eſpecially when

reduce; &

we direct our judgment, concerning Hiſtory, by that maxim which Horace places as a boundary even to fable;

Nec Deus interſit, niſi dignus vindice nodus.

From this, or a ſimilar view of things, it poſſibly was, that the judicious Author now before us, reſolved on attempting the Naturalization, as it were, of our Eccleſiaſtical Hiſtory; and, as far as we may preſume from that part of his work which hath yet appeared, the manner in which it is executed, will bring him no diſcredit.

This firſt volume contains eight books. The work itſelf is dedicated to the King; and from the Dedication we may ſelect this paſſage.

'———Notwithſtanding all your Majeſty's pious care, an indifference to Chriſtianity, among the higher order of your people, is getting ſuch an aſcendant, and among the lower there is ſuch an increaſe of Popery and Enthuſiaſm, that ſo far as theſe ways of thinking have any influence, there is reaſon to fear, that our Liberty may become Licentiouſneſs, and that our pure Religion may be turned into Superſtition.

'Under this alarming apprehenſion, to which the breaſt of no good man can be a ſtranger, I thought I could not acquit myſelf of my duty to your Majeſty, and my Country, in a work of more utility—having already contributed my endeavours towards ſtopping the growth of Infidelity—than to lay open the errors, the miſchiefs, and the iniquities of of Popery, in a clear and true detail of its tyranny and uſurpation over the Engliſh Church.'

Our Author, in the parentheſis above, ſeems to allude to a late piece of his, intitled Bolingbroke; for ſome account of which, ſee our Review, vol. XII.

All that we ſhall lay before our Readers, from the Preface, is what follows.

'There are ſome particular periods of our church hiſtory, it muſt be owned, which have been wrote by men of great abilities and character; ſuch as the Antiquities of the Britiſh Churches, by Biſhop Stillingfleet; Dr. Inet's Hiſtory of the Engliſh Church, to the death of King John; and that moſt excellent Hiſtory of the Reformation, by Biſhop Burnet.—I have had very little aſſiſtance, from any other modern writers, in compiling the following work. But then theſe Hiſtories reach only thro' ſome certain periods, and are intermixed with many tranſactions in the ſtate; or tranſactions which relate to different nations, and to other affairs foreign to the hiſtory of the church. Mr. Collier's, indeed, is a general

'general Eccleſiaſtical Hiſtory, to the death of Charles the 'ſecond; and he is the only author, before me, who has at- 'tempted it ſo far, in this large and comprehenſive form, in 'which it is now offered the public. The character, how- 'ever, of this work of Mr. Collier's, I have no need to ſay, 'is extremely low: it has been given the world by Biſhop 'Nicholſon, in his Hiſtorical Library, from whom I had ra- 'ther the Reader ſhould take an account of it, than from me. "There are ſeveral paſſages," ſays the Biſhop, "in this work, "in which ſome ſpecial reſpects are paid to the Biſhops and "See of Rome: and whatever were his views at his firſt ſet- "ting out, it is manifeſt, that his buſineſs, in his ſecond vo- "lume, was to compromiſe the differences between the "Churches of England and Rome, and to eſtabliſh a funda- "mental hereditary right of ſucceſſion to the Imperial Crown "of this Realm, ſupported by Paſſive Obedience and Non- "reſiſtance."——

'I have ſpared neither labour nor expences, in ſearching 'all the Authors, ancient and modern, of any name, who 'have wrote of our Church Hiſtory, within the period I pro- 'poſed. But I have omitted, purpoſely, through the whole, 'any reference to the places from whence my materials have 'been collected: becauſe I know of no other end it anſwers, as 'I deliver nothing new, than to break the thread of the ſtory, 'and to make the pages inelegant, and confuſed. The ſame 'materials for ſuch a work are common to every writer; and 'every fact in this Hiſtory hath been already related, by ſome 'or other: but yet all the facts that are here inſerted, have 'never been put together in any other Hiſtory, nor many of 'them been related, perhaps, in the ſame language before: 'whether the ſtyle and manner are altered for the better, the 'Reader is left to judge. The greateſt part of the obſerva- 'tions, which are ſcattered thro the work, are ſuch as the 'facts ſuggeſted to my mind: and theſe obſervations, toge- 'ther with the characters that are given of the principal per- 'ſons, being almoſt, all of them, peculiar to this Hiſtory, 'are enough, I believe, to diſtinguiſh it as an original work.'

We cannot but wiſh that our Author had rather diſregarded, what he calls the elegance of his page, than omitted thoſe references to the original writers which, ſo far from inter- rupting any ſtory, ſerve only to ſupport and authenticate it to the curious peruſer; or, comparatively, to illuſtrate the judgment of the Compiler. We muſt, however, acknow- lege, that he generally mentions his authors in the body of the work; and beſides thoſe taken notice of, in the extract above

from the Preface, we can recollect, in this preſent volume, the names of Socrates, Theodoret, Euſebius, Bede, Gildas, William of Malmſbury, Matthew Paris, Cambden, Selden, Uſher, Leland; and, occaſionally, tho' not as authorities, Mede, Sir William Temple, and Rapin.

Our Author, in his firſt book, after having given us a view of the Pagan State of Britain, endeavours to fix the time when, and the perſons by whom, Chriſtianity was introduced into it, the progreſs it made, the hardſhips it ſuſtained, the ſtate of the church, its connections with Rome, the Councils that were held, the Hereſies which aroſe, the meaſures taken for the eſtabliſhment and increaſe of learning, the form of worſhip introduced into the Church, and the diſtreſs brought upon the Britiſh Churches by the invaſion of the Saxons, who were a heathen people. This book leads us then, with reſpect to eccleſiaſtical affairs, through part of ſix centuries.

As to our circumſtances under Paganiſm, Dr. Warner gives us this view of them.

'Nations, like men, it has been obſerved, have their in-
'fancy; and the few paſſages of that time which they retain,
'are not ſuch as deſerved to be moſt remembered, but ſuch as
'being moſt proportioned to that age, made naturally the
'ſtrongeſt impreſſions on their minds. It is certain, as to
'Britain, that there never were any original monuments or
'records, and that we are obliged to foreign writers for the
'little light that we have of it in the earlieſt ages. This will
'not, indeed, be wondered at, when we know that the Druids,
'who had almoſt the ſole management of all affairs in this
'iſland, never committed any thing of their polity to writing.--
'The Druids were not only at the head of religion, to whom
'belonged the care of their public and private ſacrifices, and
'the interpretation of their myſteries, but they were held in
'ſuch great veneration among the people, that they had alſo
'the arbitration of all their differences. They not only pre-
'ſided at the worſhip of Dis and Samothes, and at the ſacri-
'fice of their priſoners of war to Andate, the Goddeſs of
'Victory, but no public tranſaction paſſed without their ap-
'probation, and a malefactor was not put to death without
'their conſent. Whatever offence was committed among the
'people, whether it related to life, or property, or poſſeſſion,
'theſe were the judges that were to determine; and whoſo-
'ever refuſed to ſubmit to their determination, whether he
'was Lord or Vaſſal, they excluded from partaking of their
'religious rites. A man thus excommunicated, was reckon-

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'ed among the number of the wicked; his company was a-
'voided, he was deprived of the benefit of the law, and ren-
'dered incapable of any place of honour or truſt. From
'hence, it is very probable, that our ancient outlawries were
'derived; for by the old Engliſh law, before men were out-
'lawed for debt, he, who lay under that ſentence, was reck-
'oned a more hideous monſter than a man excommunicated
'in a Roman Catholic country; and, it is ſaid, that it was
'legal for any one to kill him.'

Permit us here to obſerve, that there is a very ſtrong reſemblance betwixt the power and authority aſſumed by our ancient Druids, and that afterwards uſurped, and never yet diſclaimed, by the Pontiff of Rome; and we wiſh, we could add, that in no Proteſtant Communions whatſoever, any remains of Druidical Policy, in this reſpect, ſubſiſted.

'The chief principles which were taught by theſe Philoſo-
'phers, and which the beſt writers concerning thoſe times
'have handed down, are, that every thing derives its origin
'from Heaven; that the diſobedient are to be ſhut out from
'the ſacrifices; that the ſoul is *immortal*, and *after that*
'tranſmigrates into other bodies; that if the world is deſtroy-
'ed, it will be by fire or water; that, upon extraordinary
'emergencies, men are to be ſacrificed; that priſoners of
'war are to be ſlain upon the altars, or burnt alive, incloſed
'in wicker, in honour of the Gods; that there is another
'world, and they who kill themſelves, to accompany their
'friends thither, will live with them there; that all maſters
'of families are kings in their own houſes, and have a power
'of life and death over their wives, children, and ſlaves.—

'Tho' it is an opinion generally received among our later
'writers, that the firſt planting of Chriſtianity among the
'Britons, was in the reign of Tiberius Cæſar, about ſeven
'and thirty years after the birth of Chriſt' yet our Author ſeems, with higher probability, to fix this event, 'between
'the time of Plautius's coming over, in the reign of Claudius,
'and the battle between Boadicea and Suetonius Paulinus.'
But with whatever accuracy our Author has ſettled this point, yet *that day-ſpring from on high* aroſe among us in ſuch clouds, that not only the preciſe time of its *dawn*, but alſo the *morning-ſtar* that uſhered it in, are uncertain; ſome have aſſigned this honour to James the ſon of Zebedee, others to Simon Zelotes, others to St. Peter, others to Joſeph of Arimathea. Our Author examines theſe ſeveral claims, and more minutely that of Joſeph; but finds nothing ſatisfactory in any of them,

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and ſomething even ridiculous in that of the laſt. 'Uncer-
'tain, however, as it is, at what preciſe time, and by what
'particular perſon, the Goſpel was firſt made known in Bri-
'tain, yet there' ſeeming 'to be good and ſufficient evidence,
'that a Chriſtian Church was planted here, and the inhabi-
'tants converted, by the Apoſtles;' our Author, induced by the teſtimonies of Euſebius, Theoderet, and other writers of antiquity, unnamed, diſtinguiſhes St. Paul as the Apoſtle, not only of the Gentiles in general, but of the Britons in particular.

'The Goſpel being planted about this time in Britain, a
'Chriſtian church continued in it, tho' not maintained with
'equal zeal, to the perſecution of Diocleſian.

'Diocleſian, and his cruel, furious colleague Maximian,
'having the government of the Roman Empire in their
'hands, ſtuck at nothing that would ſatiate their malice againſt
'the Chriſtians. So that how great an inclination ſoever
'Conſtantius had to favour them, whilſt he was Governor of
'Britain, yet it was not in his power to diſpenſe with the edicts
'of the Emperors: and tho' thoſe edicts againſt the Chriſti-
'ans were ſent without his conſent, yet he ſo far complied,
'as to pull down their churches. This, however, was for-
'given him, for his kindneſs afterwards, in putting an end to
'the perſecution, as ſoon as he came to the empire, and,
'tho' he died a Pagan, in giving the Chriſtians the liberty of
'their religion, and protecting them from injury and abuſe.'

The firſt Chriſtian King is ſaid to be Lucius, who, about eighty years before the Diocleſian perſecution, opened, it ſeems, ſome ſort of correſpondence betwixt the Britiſh Church and the Biſhop of Rome. Great alſo, it is alleged, was the number of Britiſh Martyrs, who ſuffered under Diocleſian's perſecution, tho' the names only of three or four are handed down.——

'But the firſt evidence we meet with, of the ſettled con-
'dition of the Britiſh Churches, is the number of Biſhops
'which went from Britain to the Council of Arles, in the
'year 314.' They were three in number. It appears, from the Synodical Epiſtle of this firſt General Council of the Weſtern Church, to the Biſhop of Rome, that 'the Supremacy of
'the Pope, which has ſince been founded ſo very high in the
'Catholic Church, was a thing then unknown to the Britiſh
'Biſhops, and their brethren.

'About eleven years after this, the Chriſtian Church was
'much diſquieted, by the tumults and ſeditions occaſioned by
'Arius, who affirmed, that "time was, when the Son of
"God

" God was not, tho' he was the firſt of all creatures:" in ' which opinion many Biſhops joined him, cauſing violent ' diſputes and animoſities, to the ſcandal of Chriſtianity.' Upon this, the Emperor ' convened a Council of the whole ' Church at Nice, in the year 325. And tho' the ſubſcrip- ' tions of that Synod now remaining, confuſed and imperfect ' even in the beſt copies, make no mention of any Britiſh ' Biſhops;' yet our Author imagines, ' that ſome of them ' were ſummoned, and did appear.' But, be that as it may, it is plain, from the Canons of this Council, that the Biſhops of a province had a power, among themſelves, to conſtitute other Biſhops, with the conſent of the Metropolitan; that no perſon excommunicated by one Biſhop, was to be received into communion by another; and that, to decide matters, in caſe of appeals, " Provincial Synods were to be held twice in " a year, in Lent and Autumn;" and all this without the leaſt mention of any ſuperior authority then known. ' Here ' then,' ſays our Author, ' we fix our right as to the Britiſh ' Churches, that they were not under any Patriarchal Juriſ- ' diction of the Biſhop of Rome at this time: that is, that ' he never had the authority to conſecrate the Metropolitans or ' Biſhops of theſe Provinces; that he never called them to his ' Councils at Rome; that he had no appeals from hence; ' that the Britiſh Biſhops never owned his juriſdiction over ' them, and, therefore, that our Churches were ſtill to enjoy ' their former privileges, of being governed by their own pro- ' vincial Synods.'

Our Author, however, thinking it became him to clear the Britiſh Church from the reproach of Arianiſm, which ſome, it ſeems, have endeavoured to fix upon it at this early time, takes notice, next, of the Council of Ariminium, ' where ' the Britiſh Biſhops were preſent,' and where Arianiſm was eſtabliſhed. ' It is plain,' ſays the Doctor, ' that the defini- ' tions there ſubſcribed in favour of Arianiſm, were extorted ' from them by the Emperor thro' fear: and, therefore, the ' Biſhops being returned, upon the death of Conſtantius not ' long after, they ſettled the Nicene Faith in the Weſtern ' Churches, by leſſer aſſemblies of the ſeveral Biſhops. This ' is expreſsly ſaid by Hilary of the Gallican Biſhops, who ' meeting at Paris, renounced the Council of Ariminium, ' and embraced the Creed of Nice. The ſame, we have ' reaſon to believe, was done in the Churches of Britain; be- ' cauſe, in the time of Jovian, Athanaſius particularly takes no- ' tice, " of the Britannic Churches as adhering to the Nicene " Faith." But whatever imperial force was uſed to introduce Arianiſm,

Arianiſm, the ſame force, we apprehend, was violently retorted in ſubjugating the Church to admit Athanaſianiſm; and, however unexceptionable the evidence of Hilary may be, for the conduct of the Gallican Church, yet that of Athanaſius, with reference to the Britiſh, comes from a perſon too remote, and too much intereſted, to be of any validity.

'But Arianiſm was not the only hereſy the Britiſh Churches 'were charged with: Bede inſinuates, that Pelagius being a 'Briton, and ſpreading his doctrine far and near, corrupted 'theſe churches with it.' The principles aſcribed to Pelagius by the Church of Carthage, are ſummed up by our Author, who afterwards thus proceeds.

Lupus and Germanus, Biſhops deputed by the Gallican Church, came over, by invitation into Britain; 'and, in a 'conference at Verulam with the Pelagians, defended the 'Truth, in ſo ſtrong and plain a manner, that they brought 'off ſeveral from their errors; and left the Britons well ſet-'tled, as they ſuppoſed, in the ancient Faith. But they were 'no ſooner returned to Gaul, than ſome of the Pelagians got 'ground again; which occaſioned another meſſage to Ger-'manus, and another voyage from him to Britain, in company 'with Severus. Deſpairing then to convince them any more 'by arguments, becauſe of their obſtinacy and perverſneſs, 'he procured their baniſhment, according to the edict of Va-'lentinian; and from thence forward, ſays Bede, the Britiſh 'Churches continued ſound and orthodox.'——

But the Saxons, whom the Britons had called in to protect them from the ravages of the Picts and Scots, taking advantage of their own numbers, and of the diſtreſsful circumſtances of their friends, ſtript them of their lands and property, perſecuted them with the ſevereſt cruelty, and obliged them to take refuge in Wales. 'Here flouriſhed the ſchools of learn-'ing, ſet up by Dubricius, and Iltutus; and here were the 'perſons of greateſt reputation, for letters and religion, in 'the Britiſh Churches; particularly St. David, whoſe name 'continues in honour there to this day.' Let this then ſuffice as a ſummary of our Author's firſt book.

The Britons having been driven into Wales and Cornwal, by the Saxons, and Chriſtianity every where inſulted by theſe pagan invaders, 'the Hiſtory of the Church affords nothing 'but a few traditionary events, without any order or connec-'tion, till we come to the converſion of theſe Barbarians,' who remained in their primitive ignorance for more than one entire age, and ſome of them for more than two.

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This ſecond book then contains an account of the converſion of theſe Saxons, of their relapſes, and of their final recovery and ſettlement in the Faith; till, at laſt, almoſt the whole Heptarchy became Chriſtian; and ſuch a coalition enſued among the ſeveral eſtabliſhed Churches, as became the baſis of what was afterwards denominated the Church of England.

Of the ſeven independent ſtates, into which the Saxons had formed themſelves, the kingdom of Kent was the firſt which was founded, and the firſt which was converted. The young and warlike Ethelbert, ſucceeding his father in that kingdom, demanded Bertha, a daughter of France, in marriage. Chilperic, King of the Franks, whoſe niece ſhe was, refuſing to enter into treaty for her, unleſs Ethelbert would engage to allow her the free exerciſe of her religion, and permit her to have her own prieſts about her; theſe terms were complied with, and a church, built in the time of the Britons, near the eaſt ſide of the city of Canterbury, and dedicated to St. Martin, was allotted for the place of her devotion.

In this favourable juncture, Pope Gregory the Great, about the latter end of the ſixth century, ſent into England, forty Benedictin Monks, with Auſtin, in quality of Abbot, at their head; who landing in the iſle of Thanet, ſent ſome of his brethren to King Ethelbert. 'Shortly after this, the King, 'accompanied with the Queen, and ſome of his court, went 'into the iſland: and whether it was that the ſuperſtitions of 'the Pagan worſhip, had taught him to ſuſpect ſome faſcina-'tion, or whether any part of Auſtin's conduct had given 'him a wrong idea of the Chriſtian Faith, he was apprehen-'ſive of charms and ſpells; and conducting himſelf by a re-'ceived notion—as Creſſy ſays, from an ancient prophecy of 'their religion—that they could have no power over him in the 'open air, he took his ſeat in the field, and commanded Au-'ſtin to attend him there. The Abbot having received this 'command, put himſelf and his followers into the form of a 'proceſſion; and erecting his ſilver croſs, and carrying in his 'banner the picture or image of our Saviour Chriſt, he and 'his company, ſinging their Litany, came before the King. 'Being aſked, what they had to propoſe, and an intimation 'from Ethelbert being given them to ſit down, Auſtin open-'ed his commiſſion; preaching the Goſpel in a forcible and 'zealous manner. The King having heard, by the inter-'preter, an account of the nature and principles of Chriſti-'anity, returned him an anſwer, which Bede has given us in

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'the following words. "Your propoſals are noble, and "your promiſes inviting; but I cannot reſolve upon quitting "the religion of my anceſtors, for one that appears to me "ſupported only by the teſtimony of perſons that are entire "ſtrangers to me. However, ſince I perceive you have un- "dertaken ſo long a journey, on purpoſe to impart to us "what you eſteem of the moſt important, valuable conſidera- "tion, you ſhall not be ſent away without ſome ſatisfaction. "I will take care that you are treated civilly in my domini- "ons, and ſupplied with all things neceſſary and convenient: "and if any of my ſubjects, convinced by what you ſhall ſay "to them, ſhould deſire to embrace your Faith, I will not be "againſt it." When he was diſmiſſed from this audience, the 'King gave leave for the Miſſionaries to ſettle at Canterbury.' And thus began our fatal connections with the Papal See; for as to the communication opened by Lucius, it ſeems to have dropt with himſelf.

Sometime, however, betwixt the year 597, in which Auſtin arrived, and the year 601, King Ethelbert declared himſelf a Chriſtian. 'The new converted Monarch was not 'wanting, on his part, to promote the converſion of all his 'ſubjects, as far as it could be attained by inſtruction, and 'good example; declaring, it ſeems, according to Bede, 'that the religion of Chriſt was to make its way by argument 'and perſuaſion, to be a matter of choice, and not of force 'and violence. This is a ſentiment which does honour to the 'King's Inſtructor; which ſhews, that he was himſelf of a 'true Chriſtian ſpirit; and which it would have been well for 'the world, and for Chriſtianity, if all the Princes of Chriſt- 'endom, and the inſtructors in this religion would univerſally 'have imbibed.'

This ſucceſs of Auſtin raiſed his hopes to the higheſt pitch. He haſtened away to Arles, and there got himſelf conſecrated Archbiſhop of the Engliſh. Gregory alſo ſent him the Pall, and thus ſeized upon England as an appendage to his own Patriarchate.

This Pope having, in his letter to King Ethelbert, 'ad- 'viſed him to demoliſh the places dedicated to idols, that no 'marks of former ſuperſtition might remain;' changed his opinion, on ſecond thoughts: 'and, therefore, among other in- 'ſtructions to Auſtin at this time, there is a direction, for- 'bidding him to deſtroy the temples uſed by the Engliſh for 'their pagan worſhip; and that having firſt caſt out the 'images of their deities, he ſhould with holy-water ſprinkle 'the walls, erect proper altars, furniſh them with reliques,

'and thus ſet them apart for the ſervice of God.—But what ſhall 'we ſay to his inſtructions about the religious rites and uſages 'of the Pagans? "Whereas," ſays he, "they were wont to "kill many oxen in their ſacrifices to devils, you may per- "ſuade them to make this change in that ſolemnity; that on "the anniverſary day of the dedication of their churches, in "honour of the Saints whoſe names they bear, or whoſe re- "licts are depoſited in them, they may raiſe tents or harbours "about the ſame, and celebrate the ſolemnity with merry "feaſting: at which time they muſt not immolate their beaſts "to the devil, but kill them for meat to be eaten to the praiſe "of God, the giver of them. By this means, while we per- "mit them a continuance of their former external jollities, "their minds will more eaſily be brought to entertain ſpiritual "joys. For it will be impoſſible, at once, to draw ſuch rude "untractable minds from all their former cuſtoms: they will "not be brought to perfection by ſudden leaps, but leiſurely, "by ſteps and degrees."—Thus, ever ſly, and deceitful, is Popery!

'Our Auſtin, out of the abundance of his zeal for the See 'of Rome, whence he derived his own metropolitical juriſ- 'diction, took upon him to make' the Britons 'acknowlege 'the Pope as Head of the whole Church.—The Hiſtorians, 'who deal in miracles, add moreover, that finding no good 'was to be done by arguments, he cauſed a blind man to be 'brought into the aſſembly, and when the Britons had tried 'in vain to reſtore his ſight, he cured him by his prayers. 'But whether the miracle might not admit of ſome diſpute; 'or whether the Hiſtorians, who lived not till long after, 'might not be impoſed upon, as in the caſe of miracles we 'know they almoſt always were, the Britons ſtood out againſt 'this evidence; and all that Auſtin could obtain, was, that 'they would adviſe on what was paſt, and meet again, and 'determine the matter in another ſynod.' They met, but diſowned the Supremacy of Rome; and, in oppoſition to Auſtin, maintained their own Independence.

After Boniface the fourth had ſucceeded Gregory in the Papacy, Ethelbert, King of Kent, died, in the year 613, or thereabouts.—Upon his death, Eadbald, his ſon and ſucceſſor, permitted his ſubjects to reſtore the pagan worſhip, and the Chriſtian intereſt was reduced to very deplorable circumſtances in the kingdom of Kent. 'But this was not 'all: the calamity of the Church increaſed, and the ſtorm 'began to blow higher, upon the death of Sebert.'—No ſooner was he dead, than his three ſons, who jointly ſucceeded him,

him, and had renounced idolatry, 'gave their ſubjects the li-
'berty of as much idolatry as they pleaſed. As they ſaw the
'Biſhop one day performing divine ſervice, and giving the
'ſacrament to the people. they aſked him why he would not
'give them ſome of that fine bread which their father uſed to
'receive from him, and which he then diſtributed among the
'people? Mellitus told them, "that if they would be bap-
"tized, as their father was, they might partake of the ſame
"holy bread; but if they ſlighted that initiating ſacrament,
"he could not admit them to the privilege of the other."
'They ſaid, "they had no need of baptiſm, and, therefore,
"would not be obliged to that ceremony;" and, neverthe-
'leſs, inſiſted on the conſecrated bread. Being ſtill denied by
'the Biſhop, they were much enraged; and telling him, "if
"he would not gratify them in ſo eaſy a matter, he ſhould
"ſtay no longer in their dominions," ordered him immedi-
'ately to be gone.

Mellitus, the good Biſhop of London, and Juſtus, Bi-
ſhop of Rocheſter, after a conſultation with the Archbi-
ſhop, immediately withdrew, and got over to France, as ſoon
as they could; 'leaving the Engliſh Renegadoes to their
'former Paganiſm.'—Lawrence, however, the Archbiſhop,
who had ſucceeded Auſtin, had, we find, 'a little more cou-
'rage and reſolution, tho' not ſo much as his character, and
'his cauſe required; for tho' he ſtaid behind them, it is true,
'yet having been determined to follow them, it ſeems, only
'that he might prepare the better for his departure. The
'night before he intended to withdraw, he took leave of his
'church after a very new and ſurprizing manner. He cauſed
'his bed to be brought into the cathedral, and laid himſelf
'down to ſleep, intending to take up his lodgings in it for
'that night. But St. Peter, ſays Bede, appeared to him;
'and having reproached him for his cowardice, ſo ſcourged
'the ſhoulders of the Archbiſhop, as to leave the marks of
'his laſhes upon his Grace's body. The next day, ſays the
'ſame hiſtorian, Lawrence went to the King, with an ac-
'count of this miracle; and having ſhewed him what he had
'ſuffered, in the preceding night in his cathedral, the King
'was ſo wrought upon, that he preſently changed his faith
'and morals, and became, at once, a Chriſtian, and a new
'man. It muſt be obſerved, that the converſion of our Eng-
'liſh anceſtors happened at a time when learning *run* very
'low; and when a general credulity, and want of thought,
'gave opportunity to the Eccleſiaſtics, of coining their fables,

'and

'and obtruding them upon the world for facts. If there was 'any truth in this ſtory, that the Prelate had a ſcourging in 'the cathedral, it was a ſtratagem, no doubt, concerted be-'tween him and one of his Monks, and whoſe name too, 'might be Peter, in order to practiſe on the King's credulity, 'and to ſee what effect a miracle would have upon him. The 'Archbiſhop might have zeal enough to undergo this pen-'ance, and might think too, as I believe the Reader will, 'that for the deſign of quitting his ſtation, he deſerved it; 'and tho' it was a fallacy intended to impoſe upon King Ead-'bald, yet they were common in thoſe days among good men, 'when the end of them was, as in this caſe, to promote the 'Chriſtian intereſt. A man muſt be wilfully blind not to ſee 'this, and abominably partial not to own it. Thus far, how-'ever, is certain, that the artifice ſucceeded; all hiſtorians 'agree, that the King renounced his idolatry, and inceſtuous 'marriage, and turning Chriſtian, gave a check to the growth 'of Paganiſm, and lent new zeal and courage to the deſpair-'ing Primate, and new life to the Chriſtian cauſe.—

'The Engliſh Church had all this time been confined to 'the Kingdom of Kent: but it was now beginning to extend 'its pale beyond the Humber, by a marriage between Edwin 'and Ethelburga.'—Edwin was King of Northumberland, the moſt powerful, at that time, of all the Engliſh Kings; and Ethelburga was the daughter of Eadbald, King of Kent. The circumſtances of this marriage, the articles upon which it was concluded, and the conſequences of which it was productive, are ſo ſimilar to what happened in the caſe of Ethelbert and Bertha, that we paſs them over, giving place only to the following circumſtance. 'After weighing the 'matter well, and being fully ſatisfied of the truth of the 'Chriſtian doctrine, Edwin declared his readineſs to embrace 'it. Bede, according to his cuſtom of making miracles, has 'given us a long ſtory of a viſion, that the King had former-'ly ſeen in the garden of Redowald, where he was concealed 'from his enemies; in which ſucceſs and proſperity were pro-'miſed him, on condition, that when theſe things were ac-'compliſhed, and he was reminded of it, by the token of a 'hand being laid upon his head, he ſhould reſign himſelf to 'that perſon's conduct, and perform what he required. Now 'Paulinus,' who had been conſecrated a Biſhop in the year 625, when he went into Northumberland, to attend the Queen, 'perceiving, ſays the ſame hiſtorian, that the King 'deferred declaring himſelf a Chriſtian, that he was debating 'the matter within himſelf, without being able to come to a

'reſolution, and having had the circumſtances of the viſion 'revealed to him, he came up to his Majeſty one day, as he 'was ſitting alone, in a thinking poſture, and laying his hand 'upon the King's head, aſked him whether he underſtood the 'meaning of that token? The King being ſenſibly ſurprized 'at the queſtion, and recollecting the divine oracle, would 'have proſtrated himſelf at the Biſhop's feet: but Paulinus 'preventing him, put him in mind, with an air of ſome au-'thority, that ſince God had reſcued him from his enemies, 'and made him a great King, it was his duty now to make 'good his promiſe; and that this was to be done by ſubmit-'ting to the inſtitution, and obeying the commands of that 'ſovereign Being, that had done ſo great things for him alrea-'dy. Upon hearing this, it is ſaid, that Edwin told the Bi-'ſhop, he was now fully ſatisfied, and ready to receive the 'Chriſtian Faith.'

And altho' Edwin, after having declared for Chriſtianity, proved unfortunate in his undertakings, and was killed in battle, 'by Penda, King of the Mercians, and Cedwalla, a 'King of the Britons, who routed his whole army, over-run 'his dominions with their forces, ſpared neither ſex nor age, 'and ſhewed no more regard to the Chriſtians than the pagan 'Engliſh;' yet, by the power and influence of converted Kings, and intermarriages, as above, betwixt the converted and unconverted, and the preaching of the Goſpel by the above Miſſionaries of Rome, and by thoſe who came upon invitation, from the Scotch and Iriſh Churches, the Saxons, whom we may now call Engliſh, were, at laſt, generally reconciled to Chriſtianity. 'But there was a great inconve-'nience in planting the Goſpel in ſeveral parts of England, 'by men of different Churches, and ſo, of courſe, of differ-'ent uſages and rites. The caſe of the kingdom of Kent, 'which owed its Chriſtianity to the Miſſionaries of Rome, 'and received the uſages of that Church, was the caſe of the 'Weſt-Saxons, converted by Birinus and Agilbert, and, in 'a great meaſure, of the Eaſt-Angles, who had received 'their religion from Felix, a Burgundian Biſhop, aſſiſted by 'Furſeus an Iriſh Monk. But all the other parts of England 'ſubdued by the Saxons, containing, in a manner, the whole 'tract of ground, from the Friths of Edinburgh to the 'Thames, as they were generally brought to the Chriſtian 'Faith, by the labours of the Scottiſh or Iriſh Clergy, or 'ſuch Engliſh as had the advantage of an education under 'them, ſo they generally followed the uſages of the Scotch 'and Britiſh Churches.' To conciliate, therefore, thoſe op-

poſite miniſtries, and to introduce an uniformity of worſhip, ſentiment, and behaviour, 'Oſwy, the zealous Northumbrian King, to whom all the Saxon Monarchs, except the 'King of Kent,' (whoſe daughter he had married) were tributary, appointed a ſynod, or conference, between the contending parties, to be held at the monaſtery of Whitby, in the county of York. Here the Scotch party, in defence of their inſtitutions, appealed to the authority of St. John and Columba: but the Romaniſts aſcribing their's to St. Peter, to whom the keys of the gates of Heaven were given by our Lord; the King thus decided the controverſy. "I have "no intention to contradict the Porter of Heaven, but, ac- "cording to my knowlege and power, I will beg his ordi- "nances in all things, for fear, when I come to Heaven "gates, and he who keeps the doors be diſpleaſed with me, "there be none to open them, and let me in." Not long after, Deus-dedit, Archbiſhop of Canterbury, dying, Egbert, King of Kent, conſulted his relation Oſwy, about filling up the See. By common conſent they elected one Wighard, an Engliſhman, and ſent him to Rome, to be conſecrated. But Wighard dying at Rome, Pope Vitalian eagerly catched at this incident; 'and, without ſending to England, to give the 'Kings an opportunity of appointing, or ſo much as approving a ſucceſſor to Wighard,' ſubſtituted in his place, one Theodore, a native of Tarſus in Cicilia, who, to put the laſt hand to the union of the Engliſh Churches, 'ingratiated himſelf ſo much with the Princes of the Heptarchy, that notwithſtanding the death of his friends, the King of Kent, 'and Oſwy, King of Northumberland, whoſe ſon Alfred 'too was loſt to him, by being depoſed, he got them to agree 'to a ſynod, in 673, at Heradford, according to Camden, 'a place in Hertfordſhire, probably that which is now the 'capital town in that county.' Here he himſelf preſided; and, in this ſynod, we have 'the firſt view of a National 'Engliſh Church under one common Metropolitan.' Thus far the ſecond book.

Having thus, in analyſing the two former books of this judicious Hiſtorian, accompanied him, in ſome meaſure, through thoſe by-paths, and labyrinths, through which he was obliged to force his way, before he could put us in a ſituation to command the proſpect,—it now remains, that we ſelect ſome of the principal objects, for the entertainment of our Readers.

The contents then of his third book will, on ſuch a plan, appear in ſome ſuch miſcellaneous form as this. The 'ſecular pomp, and way of living,' of Wilfrid, Biſhop of York,

'his riches, and abbies, the magnificence of his houſes, and 'the great multitude of his followers, cloathed and armed 'like the train of Princes, theſe, we are told, drew upon him 'the enmity of the King and Queen. They are reaſons 'enough to awake the jealouſy of a Prince, and, in ſome 'meaſure, excuſe his violence: for when a Churchman ſo far 'forgets his proper character, as to endeavour to equal the 'pomp and ſtate of Kings, it is not ſo blameable in Kings, if 'they ſhould forget it too, and treat him like another man.—

'I have omitted the accounts of an infinite number of people 'of faſhion, of both ſexes, the daughters of Kings eſpecially, who ſecluded themſelves from the world, and took the 'habit of the Religious.—Queen Etheldreda, who was poſſeſſed with the Enthuſiaſm ſo much in faſhion, and who was 'ſtruck with the appearance of ſuch tranſcendent humility, 'in deſerting a crown to become a Nun, had avowed her inclination to quit the court, and to retire. She ſet her heart 'at laſt, it ſeems, ſo much on chaſtity and retirement, and 'ſo ſteddily refuſed the embraces of the King her huſband, 'that his right, his authority, his perſuaſions, and the injury 'done him in expoſing him to temptations, made no impreſſions upon her;' but, 'without her huſband's conſent, ſhe 'withdrew into a monaſtery.—About the ſame time Sebbi, 'King of the Eaſt-Saxons, grew weary of the parade and fatigue of a crown; and, according to the prevailing humour 'of the age, threw off the purple, and turned Monk. No 'wonder, therefore, that he ſhould be ſpoke of by the hiſtorians, as a Prince of extraordinary charity and devotion: 'and among ſuch a multitude of females of royal birth, who 'left the blandiſhments of a court, for a life of retirement, 'and meditation, it would be hard if we could not ſprinkle 'the hiſtory, now and then, with royal Saints of our own 'ſex, who had as much contempt for the world, and as much 'zeal for monkery as the Ladies. His Queen, it ſeems, 'was not of a ſpirit quite ſo celeſtial as her huſband, and 'withſtood his inclinations to retirement for ſome time: but 'finding ſhe could not bring him back again to the world, 'ſhe, at laſt, conſented to diſengage him; and paſſing thro' 'the neceſſary forms of a Religious, he received the habit 'from the Biſhop of London.—

'Erconwald, Biſhop of London, had been remarkable 'from his infancy, for a grave and religious diſpoſition; and 'ſucceeding to this See, upon the death of Chad, became a 'truly primitive Biſhop, living up to every part of his inſtructions. He enlarged the buildings, and augmented the

'revenues

'revenues of his cathedral to a conſiderable degree: and ſome 'little time before his death, being much afflicted with the 'gout, he ordered himſelf to be carried in a horſe-litter about 'his dioceſe, and preached from thence unto the people.'

Towards the end of the ſeventh century, 'the Church be-'gan to incorporate with the State; the laws of Princes took 'Religion under their care and protection; and made provi-'ſion for the ſupport and honour of the Clergy, and for the 'reverence due to churches and holy things.' Among other laws made by King Ina, and mentioned by our Author, there is one, by which it appears, 'that according to the piety, and 'underſtanding of that age, a Biſhop, and a King, were, in 'ſome ſort, eſteemed equal. Let the law explain itſelf what 'I mean. One hundred and twenty ſhillings ſhall be the pe-'nalty of one breaking the peace, in a town of the King, or 'Biſhop; and fourſcore ſhillings in the town of a Senator.— 'I ſhall make no other obſervation on theſe laws of Ina, than 'that killing and murder, and much leſs theft, among the an-'cient Engliſh, were never puniſhed with death, but with a 'fine of money; ſo tender they were of blood: whereas, in 'our days, the life of a man is become of ſo little eſtimation, 'that the loſs of it is made a legal ſatisfaction for the mereſt 'trifle in the world; even for pilfering any thing above a ſhil-'ling value. As much light and knowlege as we have to 'boaſt of ſuperior to thoſe ages, I am afraid that this is a 'cuſtom neither warranted from Scripture, nor from Reaſon; 'in which, therefore, we fall ſhort of the goodneſs and wiſ-'dom of our Saxon anceſtors.

'Monaſteries, at this time, were the only nurſeries of diſci-'pline, and the chief ſchools of learning; and, therefore, 'when a Biſhopric was erected in this age, a monaſtery was 'uſually founded near the ſeat of it; as well for the habita-'tion and ſupport of the Biſhop, as of thoſe who were to at-'tend religious offices in the cathedral, or to preach the Goſ-'pel in the neighbouring countries. Theſe bodies, properly 'ſpeaking, were colleges of prieſts; who in after-ages were 'diſtinguiſhed by the name of Secular Canons, and were un-'der no vow of perpetual celebacy. Nor was this the caſe 'of thoſe only who were ſettled in cathedral monaſteries, but 'thoſe alſo known by the name of Monks and Nuns, were 'allowed to marry when they ſaw fit.—As for the rule of Be-'nedict, it was not known in England, till towards the latter 'end of this century.'

In the beginning of the eighth century, 'Adhelmus, ne-'phew to King Ina, and who was the firſt Engliſhman who

'wrote in Latin, was made Biſhop of Sherborn in the coun-
'ty of Dorſet.'—Now alſo Wilfrid, of whom we have made mention, died, 'who,' according to our Author, 'was a 'Prelate, who with abilities enough to be a great man, and 'with devotion and virtue enough to be a good man, was yet 'ſo carried away by his ruling paſſion of pride and arrogance, 'that he can be ſcarcely ſaid to have been either.'

From 'an odd and amazing opinion of the merit and holi-'neſs of Pilgrimages to Rome; the Engliſh people of all 'ranks and degrees, of every age and ſex, laid ſuch a ſtreſs 'on it, as tho' it would attone for the neglect of every Chriſ-'tian virtue. To this humour it was owing, that the Engliſh 'Nuns, about this time, run in great flocks to Rome; but 'to this it was likewiſe owing, that there were few cities in 'Lombardy, France, or Gaul, in the middle of this cen-'tury, in which there were not to be found ſome lewd wo-'men of the Engliſh nation, as Boniface writes to the Arch-'biſhop of Canterbury.

'Our pariſh churches began to be erected' about this time, 'ſome by the ſole munificence of particular Lords, for the be-'nefit and convenience of their tenants; others by the united 'charities, or ſeparate donations of ſeveral perſons.

"The kingdom of Northumberland," ſays Bede, "having "had peace eſtabliſhed in it, both the Nobility and common "people laying aſide the exerciſe of their arms, betook them-"ſelves to Monaſteries; and perſuaded their children to ac-"cept the tonſure, and retire thither too."—Wherefore Bede, truly venerable, in a patriot diſpoſition, expreſſes himſelf thus, 'in his epiſtle to Egbert, Archbiſhop of York: "It is your "duty, therefore, together with the King, to make ſuch re-"gulation of theſe ſocieties, as might be moſt for the honour "of God, and the good of the country; leſt, by the increaſe "of them, the force of the kingdom ſhould be ſo weakened, "that there ſhould not be ſufficient ſtrength to ſecure it from "the invaſion of enemies."—But what would this venerable Patriot ſay, were he alive in theſe our times, and beheld, not Northumberland only, but the whole iſland of Great Britain, in a diſarmed condition, and flying to foreign aid againſt in-vaſions, tho' there is neither a Monk, nor a Nun in the land!

'Boniface takes notice, not only of a prevailing debauchery 'in the Engliſh nation in general, but gives a great ſhare of 'it to the Religious; he not only ſays, that the Nuns were 'commonly debauched, by the Princes and Nobility, but that 'the Nuns themſelves, by the luxury of their attire, and the 'wantonneſs of their behaviour, invited their own ſhame,

'and

'and made uſe of arts to prepare the way to their own diſho-
'nour.—Here we ſee how it came to paſs, that the monaſte-
'ries were generally protected by married men, when the
'controverſy aroſe about the celebacy of the Clergy: here we
'ſee that the Parochial Clergy were yet unſettled, and the
'reaſon why thoſe inſtitutions went on ſo ſlowly: and it may
'be here too we have a key to the retirement of ſo many
'Kings and Princeſſes.'

Our Author thus ſpeaks of Bede, in the encomium with which he ſo juſtly adorns him, when he comes to take notice of his death. 'The Pope, it is ſaid, gave him the name of 'venerable, for his uncommon ſkill in the Greek and Latin 'languages, and for his piety and modeſty. The firſt en-'titled him to the higheſt dignities and offices in the Church; 'and the laſt kept him all his life in the loweſt.'

We now come to the fourth book of this entertaining and inſtructive hiſtory, from whence, as in the preceding one, we ſhall only extract what appears to us moſt remarkable; tho' we muſt neceſſarily omit a thouſand other particulars, equally intereſting.

Part of the character of Alfred, who endeavoured to reſtore learning to this country, whence it was almoſt extirpated by the Danes; and who founded the univerſity of Oxford, and died at the cloſe of the ninth century; is thus drawn by our Author. 'The reputation he had acquired in the field 'of battle, was to be equalled by few, but it was to be ex-'ceiled by none. He commanded in more engagements than 'J. Cæſar; diſtinguiſhed himſelf in all of them with very 'uncommon intrepidity; and even fought up to the character 'of a Hero in romance. In ſhort, it may be ſaid of Alfred, 'that he was a prodigy of goodneſs, of underſtanding, and 'of greatneſs. To look at him thro' his devotions, one 'would think he had been all his life in a cloiſter; to examine 'the productions of his genius, we ſhould be tempted to 'think, that his whole time had been occupied in learning, 'and the ſciences: and to view him as a General, and a Mo-'narch, he appears to have ſtudied nothing but the art of 'war, and politics, the conqueſt of his enemies, and the eaſe 'and proſperity of his ſubjects.—But, as to church-affairs:

'Cardinal Baronius himſelf acknowleges, that,' in the beginning of the tenth century, 'the Church of Rome was un-'der the government of harlots; who not only created and 'advanced Prieſts and Biſhops, ſuitable to the characters of 'thoſe whoſe creatures they were, but even filled the chair of 'St. Peter with impoſtors.—To recite the miſchief which

'the blackeſt villainies of theſe men occaſioned, from the latter end of the ninth to the beginning of the eleventh century, thro' a ſucceſſion of above fifty Popes, does not fall within my deſign: but—I think' the Reader 'will ſtand amazed at the confidence with which P. Virgil, and ſome other hiſtorians, ſpeak of England, as a Fee of the Papacy, and a tributary kingdom; in an age, when the wickedneſs of its Prelates had rendered the Church of Rome, the pity, or the contempt of all the nations in Europe.'—Such were the claims founded on Peter Pence! a tribute at this time not amounting to above a mark per diem.

At a 'Council held at Graetly,' in the reign of Athelſtan, the grandchild, and one of the warlike ſucceſſors, of Alfred, the Biſhops were obliged, by a canon, 'to be perſonally preſent, according to the ancient uſage of England,' (derived, as we ſuppoſe, from the Druids) 'in the Courts of Juſtice, to overſee, and direct the conduct of the Judges.'

Under King Edgar, and ſupported by the credit of Dunſtan, who was afterwards ſainted, 'began,' about the year 960, 'the golden reign of Monkery,' or the prevalence of that particular ſpecies of it, which, vowing cellebacy, aſſumed to itſelf the name of Regular, whilſt it gave that of Secular to all the reſt.

Edgar, in one of his eccleſiaſtical canons, 'directs the obſervance of Sunday from three o'clock on Saturday in the afternoon, till break of day on Monday morning;' and in his conſtitutions, 'relating to the cathedral at Wincheſter,—the King makes himſelf General, as we may call it, of the Monks, and puts the Queen in the ſame ſtation of government over the Nuns.' In another body of Canons, 'publiſhed under this Prince,' there is one which 'enjoins every prieſt to learn ſome employment, in order to get a livelihood in caſe of indigence and misfortune.'

In the reign of Ethelred, 'the frequent invaſions which the Danes made on the coaſt, and the murders, conflagrations, plundering, and other devaſtations which they committed,—called off the minds of the people from eccleſiaſtical diſputes, to their own miſeries;' and 'they began to call in queſtion the ſanctity of the Monks; thinking it wholly unaccountable, that men who had obtained from Heaven ſo many miracles, on their own private account, could not, by their holineſs and devotion, ſecure the kingdom from theſe calamities.

'The miſeries which the Engliſh nation had for a good while groaned under, had occaſioned ſo general a decay of learning,

'learning, that, at the beginning of the eleventh century, it 'was not thought proper the inferior clergy ſhould be truſted 'altogether with the inſtruction of the people. The better 'therefore to provide againſt the dangers which might ariſe 'from their neglect or inſufficiency, courſes of homilies, or 'ſermons, containing an account of ſuch doctrines and duties 'as were moſt neceſſary to be believed and practiſed, were 'appointed to be publicly read in the church.'

Here we may put a period to the preſent article, reſerving the reſt of this volume for future entertainment.

W.

Concluſion of the Life of John Buncle, Eſq; begun in our laſt.

AFTER a very dangerous voyage, we have the pleaſure to meet with the ingenious and entertaining Mr. Buncle again, ſafely landed at Whitehaven; where he remains three weeks, love-locked, and faſt-bound, by the mental and perſonal charms of Miſs Melmoth, a fellow-paſſenger from Ireland; and whom our Author, by a remarkable accident, had ſaved from periſhing on board the ſhip, during the horrors of a dreadful tempeſt: which tempeſt, too, furniſhes Mr. Buncle with matter for ſeveral ſtriking obſervations, and notable ſtories, after his bold and eccentric manner.

This fine young lady, a ſecond Miſs Noel *, being however obliged to repair to her friends in Yorkſhire, Mr. Buncle eſcorts her as far as Brugh under Stanmore; where they part very tenderly, the Author giving his word and honour to viſit Miſs Melmoth, after the diſcovery of his friend, Mr. Charles Turner, who had been an intimate univerſity-acquaintance, but now lived ſomewhere in the north-eaſt extremity of Weſtmoreland, or Yorkſhire; and whom Mr. Buncle determines to find out, if poſſible, (though he had loſt his direction) and to paſs ſome time with him.

Our Adventurer now (June 8, 1725) commences his ſearch after his dear friend Turner; and firſt he begins to rummage the hills and vallies in that part of the wilds of Stanmore which belongs to Weſtmoreland. Having loſt his fair philoſopher, it ſeems as if Mr. Buncle thought he had nothing left to do, but to loſe himſelf alſo. To this end, he firſt gets into 'a vaſt valley, encloſed by mountains, whoſe tops 'were above the clouds,' and then into 'a country that is

* Vid. Review, November laſt, p. 504, ſeq.

'wilder

'wilder than the Campagna of Rome, or the uncultivated 'vales of the Alps and Apennines.' And now the Arcadian ſpirit comes ſtrong upon him, and we find him in excellent trim for a fancy-flight,

To Thebes, or Athens, or the Lord knows where.

'Warm,' ſays he, 'with a claſſical enthuſiaſm, I journied 'on, and with fancy's eye beheld the *rural divinities*, in thoſe 'ſacred woods and groves, which ſhade the ſides of many of 'the vaſt ſurrounding fells, and the ſhores and promontories 'of many lovely lakes, and bright running ſtreams. For ſe-'veral hours I travelled over mountains tremendous to behold, 'and through vales the fineſt in the world. Not a man or 'houſe could I ſee in eight hours time, but towards five in 'the afternoon, there appeared at the foot of a hill, a ſweetly 'ſituated cottage, that was half covered with trees, and ſtood 'by the ſide of a large falling ſtream: a vale extended to the 'ſouth from the door, that was terminated with rocks, and 'precipices on precipices, in an amazing point of view, and 'through the flowery ground, the water was beautifully ſeen, 'as it winded to a deeper flood at the bottom of the vale. 'Half a dozen cows were grazing in view: and a few flocks 'of feeding ſheep added to the beauties of the ſcene.

'To this houſe I ſent my boy, to enquire who lived there, 'and to know, if for the night I could be entertained, as I 'knew not where elſe to go. O'Fin. very quickly returned, 'and informed me, that one Farmer Price was the owner of 'the place, but had gone in the morning to the next town; 'and that his wife ſaid, I was welcome to what her houſe 'afforded. In then I went, and was moſt civilly received 'by an exceeding pretty woman, who told me her huſband 'would ſoon be at home, and be glad, ſhe was ſure, to ſee 'me at their lone place; for he was no ſtranger to gentlemen 'and the world, though at preſent he rarely converſed with 'any one.'

While our Knight of the hills and dales was regaling himſelf with a cruſt, and a cup of *extraordinary malt-drink* *, in came Mr. Price.

* It is obſervable, that wherever our Author goes, he has always the good fortune to meet with good cheer; and the *extraordinary* eating, and the *extraordinary* drinking, are as duly celebrated, as the *extraordinary* beauty, and the *extraordinary* genius and learning of the *extraordinary* ladies he meets with; whence it may not, perhaps, be altogether unreaſonable to conclude, that this gentleman is not one of thoſe rigid mortals, who reckon a fine girl, and a bottle, amongſt the number of mortal ſins.

'The

'The man,' ſays Mr. Buncle, 'ſeemed greatly aſtoniſhed 'at entering the room, and after he had looked with great 'earneſtneſs at me for a little while, he cried out, Good Hea- 'ven! what do I ſee! Falſtaff, my claſs-fellow, and my ſe- 'cond ſelf! My dear Friend, you are welcome, thrice wel- 'come to this part of the world! All this ſurprized me not 'a little, for I could not recollect at once a face that had been 'greatly altered by the ſmall-pox: and it was not till I re- 'flected on the name Price, that I knew I was then in the 'houſe of one of my ſchool-fellows, with whom I had been 'moſt intimate, and had played the part of Plump Jack, in 'Henry the Fourth, when he did Prince Henry. This was 'an unexpected meeting, indeed: and conſidering the place, 'and all the circumſtances belonging to the ſcene, a thing 'more ſtrange and affecting never came in my way. Our 'pleaſure at this meeting was very great, and when the moſt 'affectionate ſalutations were over, my friend Price pro- 'ceeded in the following manner.

'Often have I remembered you ſince we parted, and exclu- 'ſive of the Greek and Engliſh plays we have acted together 'at Sheridan's ſchool, in which you acquired no ſmall ap- 'plauſe, I have frequently thought of our frolickſome rambles 'in vacation time, and the merry dancings we have had at 'Mother Red-cap's, in Back-lane; the hurling matches we 'have played at Dolphin's barn, and the cakes and ale we 'uſed to have at the Organ-houſe, on Arbor-hill. Theſe 'things have often occurred to my mind; but little did I 'think we ſhould ever meet again on Stanmore-hills. What 'ſtrange things does time produce! It has taken me from a 'town-life, to live on the moſt ſolitary part of the globe:— 'And it has brought you to journey where never man, I be- 'lieve, ever thought of travelling before. So it is (I replied) 'and ſtranger things, dear Jack, may happen yet, before our 'eyes are cloſed: why I journey this untravelled way, I will 'inform you by and by; when you have told me by what 'ſtrange means you came to dwell in this remote and ſilent 'vale. That you ſhall know (Mr. Price ſaid) very ſoon, as 'ſoon as we have eaten a morſel of ſomething or other which 'my dear Martha has prepared, againſt my return. Here it 'comes, *a fowl, bacon, and greens*, and as fine, I will an- 'ſwer, as London market could yield. Let us ſit down, my 'friend, and God bleſs us and our meat.

'Down then we ſat immediately to our diſh, and *moſt ex- 'cellent* every thing was. The ſocial goodneſs of this fond 'couple added greatly to the pleaſure of the meal, and with

'mirth

'mirth and friendſhip we eat up our *capon, our bacon, and our* 'greens. When we had done, Price brought in pipes and 'tobacco, and a *freſh tankard* of his *admirable ale.* Liſten 'now (he ſaid) to my ſtory, and then I will hearken to 'yours.'

Here we have the ſhort hiſtory of Jack Price; who had been a moſt extravagant debauchee; had ſpent an immenſe fortune in the diſſipations of the gay world; and being reduced to the laſt five hundred, had at laſt married Patty, a Weſtmorland-farmer's daughter; who made the beſt uſe of the above-mentioned remains of her huſband's fortune, in the ſucceſsful cultivation of the ſnug farm, where Mr. Buncle now found 'the 'happieſt of wedded mortals.'

And now, the rare accompliſhments and virtues of Mrs. Martha Price come in for their ſhare of praiſe and celebration; for, think not, Reader, that theſe were confined to the brewing of *extraordinary fine ale*, or the furniſhing her huſband's table with *extraordinary fine capons, and bacon, and greens*; no, Sir, theſe, though valuable qualifications, eſpecially for a farmer's wife, were but trifles, compared with the endowments of her mind; in the enumeration of which, the happy Price thus gratefully expreſſes himſelf.

'It is not only happineſs in this world, that I have acquir-'ed by this admirable woman, but life eternal. You remem-'ber, my friend, what a wild and wicked one I was.—When 'I was courting my wife, ſhe ſoon diſcerned my impiety, and 'that I had very little notion of Heaven and Hell, Death and 'Judgment. This ſhe made a principal objection,—and told 'me, ſhe could not venture into a married ſtate with a man 'who had no regard to the Divine laws; and therefore, if 'ſhe could not make me a Chriſtian, in the true ſenſe of the 'word, ſhe would never be Mrs. Price.

'This from a plain country girl,' continues Mr. Price, 'ſurprized me not a little, and my aſtoniſhment roſe very high, 'when I heard her talk of religion.—She ſoon convinced me, 'that religion was the only means by which we can arrive at 'true happineſs; by which we can attain to the laſt perfec-'tion and dignity of our nature; and that the word of God is 'the ſureſt foundation of religion. The ſubſtance of what 'ſhe ſaid is as follows: I ſhall never forget the leſſon.'

Here Mr. Price recapitulates the ſum of Mrs. Patty's documents; and, in truth, her lecture was ſuch, as not only would do honour to any woman, whatever, but was even not unworthy a Tillotſon, a Foſter, or a Sykes.

Mr.

Mr. Buncle having, in turn, related his ſtory to Mr. Price, ſome other chat ſucceeds; and the latter, in merry mood, propoſes, that the reſt of the evening ſhould be gaily ſpent.

'Here comes my beloved wife,' adds Mr. Price, 'with a 'little bowl of punch; and as ſhe ſings extremely well, and 'you have not forgot, I fancy, our old ſong, we will have it 'over our nectar. You ſhall repreſent Janus and Momus, 'and I will be Chronos and Mars, and my wife Diana and 'Venus. Let us take a glaſs firſt—*the liberties of the world* '—and then do you begin.'

Here that lively interlude,

Chronos, Chronos, mend thy pace, &c.

is introduced; after which our joyous Adventurer thus proceeds—in quick tranſition, to matters of more ſerious import.

'In this happy manner did we paſs the night in this wild 'and frightful part of the world, and for three ſucceeding 'evenings and days, enjoyed as much true ſatisfaction as it 'was poſſible for mortals to feel. Price was an ingenious, 'chearful, entertaining man, and his wife had not only ſenſe 'more than ordinary, but was one of the beſt of women. I 'was prodigiouſly pleaſed with her converſation. Tho' ſhe 'was no woman of letters, nor had any books in her houſe, 'except the Bible, Barrow's and Wichcott's ſermons, Ho'well's Hiſtory of the World, and the Hiſtory of England, 'yet from theſe few, a great memory, and an extraordinary 'conception of things, had collected a valuable knowlege, 'and ſhe talked with an eaſe and perſpicuity that was won'derful. On religious ſubjects ſhe aſtoniſhed me.'

Sunday being one of the days of our Author's abode at this place, the afternoon was ſpent in a very ſenſible, inſtructive, and animated converſation, between Mrs. Price, and Mr. Buncle, concerning the nature, end, and deſign of Chriſtianity; in the courſe of which, the latter gives a curious and learned review of the ſtate of religion, from the creation to this time. The whole of this converſation ſhews the genius of this ſurprizing writer, to vaſt advantage; we ſhould with pleaſure lay it before our Readers, were it not too large to be copied entire: and it were a thouſand pities to deſtroy its beauty and connection, by any abſtract. We refer, therefore, to the book at large; wherein, as to topics of this nature, the Reader will find infinitely more ſatisfaction than it would be natural to expect, from any character given of ſo motley

a performance, drawn from the lighter and more extravagant parts of it:—Our Author is, indeed, a moſt amazing man!

That part of the country, in the north of England, called Stanmore-hills, is ſo rude and uncultivated, that it is very little viſited by travellers, or even by the inhabitants of the circumjacent parts. Our Author ſeems to have taken advantage of this circumſtance, in his laviſh deſcriptions; as well knowing, that few of his Readers would be able to queſtion, or diſprove, their reality. We make no doubt, however, that many things, ſeemingly very extraordinary, may be as he deſcribes them; while others are too improbable, too romantic, for any to believe, but thoſe who have ſeen very little of the world, have, moreover, an uncommon ſhare of native credulity, and, into the bargain, an imagination tinctured with the marvellous, and the extravagant, by too much reading of fabulous poetry, fictitious travels, and romantic adventures: among the number of which, we muſt, undoubtedly reckon the greateſt part of what Mr. Buncle relates of his journey through Stanmore. Let us accompany him, part of the way at leaſt, and ſee how the country looks.

'The 13th of June,' ſays he, 'I took my leave of my 'friend, John Price, and his admirable wife, promiſing to 'viſit them again, as ſoon as it was in my power; and pro-'ceeded on my journey, in queſt of Mr. Turner. I would 'not let Price go with me, on ſecond thoughts, as many ſad 'accidents might happen in this rough and deſolate part of 'the world, and no relief, in ſuch caſe, to be found. If I 'fell, there was no one belonging to me to ſhed a tear for 'me: but if a miſchief ſhould befall Jack Price, his wife 'would be miſerable indeed, and I the maker of a breach in 'the ſweeteſt ſyſtem of felicity that love and good ſenſe had 'ever formed. This made me refuſe his repeated offers to 'accompany me. All I would have, was a boy and a horſe 'of his, to carry ſome proviſions, wet and dry, as there was 'no public houſe to be found in aſcending thoſe tremendous 'hills, or in the deep vales through which I muſt go; nor 'any houſe, that he knew of, beyond his own.

'With the riſing ſun, then, I ſet out, and was charmed 'for ſeveral hours with the air and views. The mountains, 'the rocky precipices, the woods, and the waters, appeared 'in various ſtriking ſituations every mile I travelled on, 'and formed the moſt aſtoniſhing points of view. Some-'times I was above the clouds, and then crept to enchanting 'vallies below. Here glins were ſeen, that looked as if the 'mountains had been rent aſunder, to form the amazing ſcenes:

'and

'and there, foreſts and falling ſtreams covered the ſides of the 'hills. Rivers in many places, in the moſt beautiful caſcades, 'were tumbling along; and cataracts, from the tops of moun-'tains, came roaring down. The whole was grand, won-'derful, and fine. On the top of one of the mountains I 'paſſed over at noon, the air was piercing cold, on ac-'count of its great height, and ſo ſubtle, that we breathed 'with difficulty, and were a little ſick. From hence I ſaw 'ſeveral black ſubjacent clouds, big with thunder, and the 'lightning within them rolled backwards and forwards, like 'ſhining bodies of the brighteſt luſtre. One of them went off 'in the grandeſt horrors through the vale below, and had no 'more to do with the pike I was on, than if it had been a 'ſummit in another planet. The ſcene was prodigious fine. '*Sub pedibus ventos & rauca tonitrua calcat.*

'Till the evening, I rid and walked it, and in numberleſs 'windings round unpaſſable hills, and by the ſides of rivers it 'was impoſſible to croſs, journeyed a great many miles: but 'no human creature, or any kind of houſe, did I meet with 'in all the long way; and as I arrived at laſt at a beautiful 'lake, whoſe banks the hand of nature had adorned with vaſt 'old trees, I ſat down by this water, in the ſhade, to dine on 'a neat's tongue I had got from good Mrs. Price; and was 'ſo delighted with the ſtriking beauties and ſtillneſs of the 'place, that I determined to paſs the night in this ſweet retreat.

That our Readers may have an opportunity of viewing this uncommon Writer in all lights, we ſhall ſubjoin a ſpecimen of his ſolitary humour, when he chuſes to indulge in a rural reverie; which is not unfrequent with him: he ſeems, above all things, to have a prevailing taſte for country-retirement. We juſt now left him determined to paſs the night in a plea-ſant valley, by the ſide of a beautiful lake. 'Nor was it one 'night only,' ſays he, 'that I would have reſted there. Of-'ten did I wiſh for a convenient little lodge by this ſweet 'water-ſide, and that with the numerous ſwans, and other 'fowl that lived there, I might have ſpent my time in peace 'below, till I was removed to the eſtabliſhed ſeat of happi-'neſs above.

'Had this been poſſible, I ſhould have avoided many an 'affliction, and had known but few of thoſe expectations and 'diſappointments, which render life a ſcene of emptineſs, 'and bitterneſs itſelf. My years would have rolled on in 'peace and wiſdom, in this ſequeſtered, delightful ſcene, 'and my ſilent meditations had been productive of that good 'temper, and good action, which the reſurrection of the dead,

'the

'the diſſolution of the world, the judgment-day, and the eter-
'nal ſtate of men, require us to have. Free from the various
'perplexities and troubles I have experienced, by land and
'ſea, in different parts of the world, I ſhould have lived, in
'this Paradiſe of a place, in the enjoyment of that fine hap-
'pineſs, which eaſy country buſineſs, and a ſtudious life, af-
'ford; and might have made a better preparation for that
'hour which is to diſunite me, and let my inviſible ſpirit de-
'part to the ſhades of eternity. Happy they, who, in ſome
'ſuch rural retirement, can employ ſome uſeful hours every
'day, in the management of a little comfortable farm, and
'devote the greater portion of their time to *ſacred knowlege*,
'*heavenly piety*, and *angelic goodneſs*; which cannot be diſ-
'ſolved when the *thinker* goes, nor be confined to the box of
'obſcurity, under the clods of the earth: but will exiſt in
'our ſouls for ever, and enable us to depart in peace to the
'happy regions. This has ever made me prefer a retired
'country life, when it was in my power to enjoy it.—

'The lake I have mentioned, was the largeſt I had ſeen
'in this wild part, being above a mile in length, and more
'than half a mile broad; and the water that filled it, burſt
'with the greateſt impetuoſity from the inſide of a rocky
'mountain, that is very wonderful to behold. It is a vaſt
'craggy precipice, that aſcends till it is almoſt out of ſight,
'and by its gloomy and tremendous air, ſtrikes the mind with
'a horror that has ſomething pleaſing in it. This amazing
'cliff ſtands perpendicular at one end of the lake, at the diſ-
'tance of a few yards, and has an opening at the bottom,
'that is wide enough for two coaches to enter at once, if the
'place was dry. In the middle of it there is a deep channel,
'down which the water ruſhes with a mighty ſwiftneſs and
'force, and on either ſide, the ſtone riſes a yard above the
'impetuous ſtream. The aſcent is eaſy, flat, and plane.
'How far it goes, I know not, being afraid to aſcend more
'than forty yards; not only on account of the terrors com-
'mon to the place, from the fall of ſo much of water with a
'ſtrange kind of roar, and the heighth of the arch which co-
'vers the torrent all the way; but becauſe, as I went up,
'there was of a ſudden an encreaſe of noiſe ſo very terrible,
'that my heart failed me, and a trembling almoſt diſabled
'me. The rock moved under me, as the frightful ſounds
'encreaſed, and as quick as it was poſſible for me, I came
'into day again. It was well I did; for I had not been many
'minutes out, before the water overflowed its channel, and
'filled the whole opening in ruſhing to the lake. The in-

'creaſe

'creaſe of the water, and the violence of the diſcharge, were 'an aſtoniſhing ſight. I had a great eſcape.'

Mr. Buncle here takes occaſion to introduce his favourite conjecture concerning *the great abyſs*; the exiſtence and reality of which he is at ſome pains to demonſtrate. 'As the rocky 'mountain,' (juſt mentioned) ſays he, 'is higher than either 'Snowden, in North-Wales, or Kedar-Idris in Merioneth-'ſhire, (which have been thought the higheſt mountains in 'this iſland) that is, it is full a mile and an half high from 'the baſis, as I found by aſcending it with great toil on the 'ſide that was from the water, and the top was a flat dry rock, 'that had not the leaſt ſpring, or piece of water on it, how 'ſhall we account for the rapid flood that proceeded from its 'inſide? Where did this great water come from?—I an-'ſwer, might it not flow from the great abyſs—and the great 'increaſe of it, and the fearful noiſe, and the motion of the 'rock, be owing to ſome violent commotion in the abyſs, oc-'caſioned by ſome natural or ſupernatural cauſe?

'That there is ſuch an abyſs, no one can doubt that be-'lieves revelation, and from reaſon and hiſtory it is credible, 'that there are violent concuſſions on this vaſt collection of 'water, by the Divine appointment: and therefore I ima-'gine it is from thence the water of this mountain proceeds, 'and the great overflowing, and terrifying ſound, at certain 'times. To this *motion* of the *abyſs*, by the Divine power 'exerted on it, I aſcribe the *earthquakes*; and not to *vapour*, 'or *electricity*. As to electricity, which Dr. Stukeley makes 'the cauſe of the deplorable downfall of Liſbon, in his book 'lately publiſhed, (called, *The Philoſophy of Earthquakes*) there 'are many things to be objected againſt its being the origin 'of ſuch calamities:—one objection is, and it is an inſuper-'able one, that electrical ſhocks are ever momentary, by every 'experiment, but earthquakes are felt for ſeveral minutes. 'Another is, that many towns have been ſwallowed up in 'earthquakes, though Liſbon was only overthrown. Such 'was the caſe of the city of Callao, within two leagues of 'Lima. Though Lima was only tumbled into ruins, Oct. '28, 1746; yet Callao ſunk downright, with all its inhabi-'tants, and an unfathomable ſea now covers the fineſt port in 'Peru, as I have ſeen on the ſpot.—In the earthquake at Ja-'maica, June 7, 1692, in which ſeveral thouſands periſhed, 'it is certain, that not only many houſes, and a great num-'ber of people, were entirely ſwallowed up; but that, at 'many of the gapings, or openings of the earth, torrents of 'water, that formed great rivers, iſſued forth. This I had

'from a man of veracity, then on the ſpot, who was an eye-
'witneſs of theſe things, and expected himſelf every minute
'to deſcend to the bowels of the earth, which heaved and
'ſwelled like a rolling ſea. Now to me the electrical ſtroke
'does not appear ſufficient to produce theſe things. The
'power of electricity, to be ſure, is vaſt and amazing. It
'may cauſe great tremours and undulations of the earth, and
'bring down all the buildings of a great city: but as to ſplit-
'ing the earth to great depths, and forcing up torrents of wa-
'ter, where there was no ſign of the fluid element before, I
'queſtion much, if the vehemence of the elemental electric
'fire does this.——Beſide, when mountains and cities ſink in-
'to the earth, and the deepeſt lakes are now ſeen to fill the
'places where they once ſtood, as has been the caſe in many
'countries, where could theſe mighty waters come, but from
'the *abyſs?*—The great lake Oroquantur, in Pegu, was once
'a vaſt city. In Jamaica, there is a large deep lake, where
'once a mountain ſtood.—In an earthquake in China, in the
'province of Sanci, deluges of water burſt out of the earth,
'Feb. 7, 1556, and inundated the country for 180 miles.
'Many more inſtances of this kind I might produce, exclu-
'ſive of Sodom, the ground of which was inundated by an ir-
'ruption of waters from beneath, (which now forms the *Dead*
'*Sea*) after the city was deſtroyed by fire from above; that
'the land which had been defiled with the unnatural luſts of
'the inhabitants, might be no more inhabited, but remain a
'laſting monument of the Divine vengeance on ſuch crimes,
'to the end of the world: and the uſe I would make of
'thoſe I have mentioned, is to ſhew, that theſe mighty wa-
'ters were from the furious concuſſion of the abyſs that cauſed
'the earthquakes. Electricity, I think, can never make ſeas
'and vaſt lakes to be where there were none before. Loch-
'erne, in the county of Fermanagh, in the province of Ulſter
'in Ireland, is thirty-three miles long, and fourteen broad,
'and as the old Iriſh chronicle informs us, was once a place
'where large and populous towns appeared, till for the great
'iniquity of the inhabitants, the people and their fair habi-
'tions were deſtroyed in an earthquake, and mighty waters
'from the earth covered the place, and formed this lake.
'Could the *electrical ſtroke* produce this ſea, that was not to
'be found there before the deſtruction? Is it not more rea-
'ſonable to ſuppoſe, that ſuch vaſt waters have been forced
'by a ſupernatural commotion from the great abyſs, in the
'earthquake that deſtroyed the towns which once ſtood in
'this place?

To

'To this, then, (till I am better informed) I muſt aſcribe 'ſuch earthquakes as produce great rivers and lakes: and 'where no waters appear, I believe the earthquakes are cauſed 'by the immediate finger of God; either operating on the 'abyſs, though not ſo as to make the water break out on the 'earth; or by directing the electrical violence or ſtroke; or 'otherwiſe acting on the ruined cities, and ſhattered places.'

Our Author now digreſſes, further, into a long train of reflections on ſecond cauſes, the immediate and univerſal operation of the Deity, the reaſon of the tides, muſcular motion, &c. &c. He ſays abundance of good things, and ſhews a great deal of reading and reflection upon each of theſe topics: and his deductions from the whole appear to breathe the true ſpirit of piety towards the Almighty Firſt Cauſe, the God and Father of all.

In page 190 this ingenious Viſionary [pardon the expreſſion, Sir! it is dictated by our real opinion; and we are perſuaded you are too good a man to wiſh, that we ſhould diſguiſe or ſuppreſs any honeſt ſentiment, or requiſite circumſtance, on this, or any other occaſion] reſumes his deſcription of the natural curioſities he met with, in and about the delightful valley and lake; and from an extraordinary unfathomable loch, on the top of a high mountain, he again attempts to prove his hypotheſis concerning the *great abyſs*, or vaſt treaſury of waters within the earth, which he conſiders as the cauſe of all ſuch lochs. As what he ſays on this ſubject, may afford entertainment to many of our Readers, we ſhall here give a larger extract than ordinary.

'Another extraordinary thing I ſaw in the place I have 'mentioned, was a water on the top of a hill, which ſtood at 'the other end of the lake, and was full as high as the moun'tain, from the ſide of which the water poured into the lake. 'This loch meaſured three quarters of a mile in length, and 'half a mile over. The water appeared as black as ink, but 'in a glaſs it was as clear as other water, and bright in run'ning down. It taſted ſweet and good. At one end, it runs 'over its rocky bank, and in ſeveral noiſy caſcades, falls 'down the face of the mountain to a deep bottom, where a 'river is formed, that is ſeen for a conſiderable way as it wan'ders along. The whole is a ſtriking ſcene. The ſwarthy 'loch, the noiſy deſcending ſtreams, clumps of aged trees on 'the mountain's ſide, and the various ſhoars and vallies be'low, afford an uncommon view. It was a fine change of 'ground, to aſcend from the beautiful lake, (encompaſſed 'with mountains, and adorned with trees) into which was

'poured, from a gaping precipice, a torrent of ſtreams; and 'ſee from the reverſe of an oppoſite hill, an impetuous flood, 'deſcending from the top to the fineſt points of view, in the 'wildeſt glins below.

'What line I had with me, for experiments on waters and 'holes, I applied to this loch, to diſcover the depth, but with 'three hundred yards of whip-cord my lead could reach no 'ground, and from thence, and the blackneſs of the water, 'and the great iſſuing ſtream, I concluded, juſtly I think, 'that it went down to the great abyſs, the vaſt treaſury of 'waters within the earth. Many ſuch unfathomable lochs as 'this have I ſeen, on the ſummits of mountains, in various 'parts of the world; and from them, I ſuppoſe, the greateſt 'part of that deluge of waters came that drowned the old 'world. This leads me to ſay ſomething of the *flood.*

'Many books have been written in relation to this affair, 'and while ſome contend for the overflowing of the whole 'earth to a very great heighth of waters—and ſome for a 'partial deluge only—others will not allow there was any 'at all. The divine authority of Moſes they diſregard. For 'my part, I believe the flood was univerſal, and that all the 'high hills and mountains under the whole heaven, were co-'vered. The cauſe was forty days heavy rain, and ſuch an 'agitation of the abyſs by the finger of God, as not only 'broke up the great deep, to pour out water at many places, 'but forced it out at ſuch bottomleſs lochs as this I am ſpeak-'ing of on the mountains top, and from various ſwallows 'in many places. This removes every objection from the 'caſe of the deluge, and gives water enough in the ſpace of 'one hundred and fifty days, or five months of thirty days 'each, to overtop the higheſt mountains by fifteen cubits, 'the heighth deſigned. The abyſs in ſtrong commotion, or 'violent uproar, by a power divine, could ſhake the incum-'bent globe to pieces in a few minutes, and bury the whole 'ruins in the deep. To me, then, all the reaſoning againſt 'the deluge, or for a partial flood, appear ſad ſtuff. Were 'this one loch in Stainmore to pour out torrents of water, 'down every ſide, for five months, by a divine force on part 'of the abyſs, as it might very eaſily by ſuch means do, the 'inundation would cover a great part of this land; and if 'from every loch of the kind on the ſummits of mountains, 'the waters, in like manner, with the greateſt violence, 'flowed from every ſide out of the abyſs, and that excluſive 'of the heavy rains, an earthquake ſhould open ſome parts 'of the ground, to let more water out of the great collec-

'tion,

'tion, and the ſeas and oceans ſurpaſs their natural bounds, 'by the winds forcing them over the earth, then would a uni-'verſal flood very ſoon prevail. There is water enough for 'the purpoſe, and as to the *ſupernatural aſcent of them, natural* 'and *ſupernatural* are nothing at all different with reſpect to 'God. They are diſtinctions merely in our conceptions of 'things. Regularly to move the ſun or earth, and to ſtop its 'motion for a day;—to make the waters that covered the 'whole earth at the creation, deſcend into the ſeveral recep-'tacles prepared for them; and at the deluge to make them 'aſcend again to cover the whole earth, are the effect of one 'and the ſame Almighty Power; though we call one *natural*, 'and the other *ſupernatural*. The one is the effect of no 'greater power than the other. With reſpect to God, one 'is not more or leſs natural, or ſupernatural, than the other.

'But how the waters of the deluge were drawn off at the 'end of the five months, is another queſtion among the learn-'ed. The ingenious Keile, who writ againſt the two inge-'nious Theoriſts, ſays the thing is not at all accountable in 'any natural way: the draining off, and drying of the earth 'of ſuch a huge column of waters, could only be effected by 'the power of God: natural cauſes both in *decreaſe*, and the '*increaſe* of the waters, muſt have been vaſtly diſproportion-'ate to the effects; and to *miracles* they muſt be aſcribed.— 'This, I think, is as far from the truth, as the Theoriſts aſ-'cribing both *increaſe* and *decreaſe* to *natural cauſes*. God was 'the performer, to be ſure, in the *flood*, and the *going off*, but 'he made uſe of natural cauſes in both, that is, of the things 'he had in the beginning created. The natural cauſes he is 'the author of were at hand, and with them he could do the 'work. The ſun evaporated; the winds dried; and the wa-'ters, no longer forced upwards from the abyſs, ſubſided into 'the many *ſwallows*, or *ſwallow-holes*, that are ſtill to be ſeen 'in many places, on mountains, and in vallies; thoſe on the 'mountains being neceſſary to abſorb that vaſt column of wa-'ters, which roſe fifteen cubits above the higheſt hills.

'A *ſwallow* is ſuch another opening in the ground as El-'den-hole, in Derbyſhire *, and in travelling from the Peak to

* 'Elden-hole, in Derbyſhire, is a mile ſouth of Mam-torr, and 'four miles of Buxton. It is a perpendicular gulph, or chaſm, 'which I tried to fathom more than once, and found it by my line, 'and by the meaſure of ſound, (at the rate of ſixteen feet, one 'twelfth, in one ſecond, the meaſure Dr. Halley allows near the

‘ to the northern extremity of Northumberland, I have ſeen
‘ many ſuch holes in the earth, both on the hills, and in the
‘ vales. I have likewiſe met with them in other countries.
‘ By theſe *ſwallows*, a vaſt quantity of the waters, to be ſure,
‘ went down to the great receptacle; all that was not exhaled,
‘ or licked up by the winds; or, except what might be left to
‘ increaſe the former ſeas of the antediluvian world into thoſe
‘ vaſt oceans which now encompaſs the globe, and partly to
‘ form thoſe vaſt lakes that are in ſeveral parts of the world.
‘ Theſe things eaſily account for the removal of that vaſt maſs
‘ of waters which covered the earth, and was in a mighty co-
‘ lumn above the higheſt hills. Every difficulty diſappears
‘ before *evaporation*, the *drying winds*, the *ſwallows*, and per-
‘ haps, the *turning ſeas into oceans:* but the three firſt things
‘ now named were ſufficient, and the gentlemen who have
‘ reaſoned ſo ingeniouſly againſt one another about the remo-
‘ val of the waters, might have ſaved themſelves a great deal
‘ of trouble, if they had reduced the operation to three ſimple
‘ things, under the direction of the *Firſt Cauſe*. The *ſwal-*
‘ *lows* eſpecially muſt do great work in the caſe, if we take
‘ into their number not only very many open gulphs, or
‘ chaſms, the depth of which no line or ſound can reach; but
‘ likewiſe the *communications* of very many *parts of the ſea*, and
‘ of many great *unfathomable lochs*, with the *abyſs*. Theſe
‘ *abſorbers* could eaſily receive what had before come out of
‘ them. The ſun by evaporation, with the wind, might take
‘ away what was raiſed. There is nothing hard, then, in con-
‘ ceiving how the waters of the deluge were brought away.

‘ But as to the lake I have mentioned, into which a rapid
‘ flood poured from the bowels of the mountain, what became
‘ of this water the reader may enquire? To be ſure, as it did
‘ not run off in any ſtreams, nor make the lake riſe in the
‘ leaſt degree, there muſt have been a communication in ſome
‘ parts of its bottom, between the water of it and the *abyſs*.
‘ As the loch on the top of the mountain I have deſcribed,

‘ earth, for the deſcent of heavy bodies) to be 1266 feet, or 422
‘ yards, down to the water; but how deep the water is, cannot be
‘ known. I ſuppoſe, it reaches to the abyſs. This chaſm is forty
‘ yards long above ground, and ten over at its broadeſt part: but
‘ from the day there is a ſloping deſcent of forty yards to the mouth
‘ of the horrible pit, and this is only four yards long, and one and
‘ an half broad. Two villains who were executed at Derby not
‘ long ago, confeſſed at the gallows, that they threw a poor traveller
‘ into this dreadful gulph, after they had robbed him.

‘ had

'had no *feeders* *, yet emitted ſtreams, and therefore muſt be 'ſupported by the *abyſs*; ſo this lake, with ſo powerful a *feeder*, 'not running over, or emitting water any way, muſt diſcharge 'itſelf in the abyſs below. The caſe of it muſt be the ſame 'as that of the *Caſpian ſea*. Into this ſea many rivers pour, 'and one in particular, the Volga I mean, that is more than 'ſufficient, in the quantity of water it turns out in a year, 'to drown the whole world. Yet the Caſpian remains in one 'ſtate, and does not overflow its banks, excepting, as before 'obſerved, ſometimes, in the ſpace of .16 years. It muſt 'by paſſages communicate with the great deep. It refunds 'the rivers into the great abyſs. The caſe of the Mediter-'ranean ſea is the ſame; for, though a ſtrong current from 'the Atlantic continually ſets through the Strait of Gibraltar, 'yet theſe waters do not make it overflow the country round 'it, and of conſequence, they muſt be carried off by a ſub-'terranean paſſage, or paſſages, to the abyſs.'

From the lake our Author proceeded the next morning towards the North-eaſt end of Weſtmorland; and in purſuance of his rout, he meets with variety of amazing ſcenes; and is abſolutely bewildered and loſt among the moſt ſurprizing and ſtupendous mountains, vales, woods, rivers, precipices, and caverns. In the moſt unfrequented part of all this wondrous waſte, however, he at length happily arrives at a ſurprizing kind of natural grotto: a perfect Paradiſe, inhabited only by women—and, indeed, as that was the caſe, how could it be any other than a Paradiſe?

An old woman, who ſeems to have officiated as porter, welcomed Mr. Buncle to this North-of-England Eden, gave him an account of the place, and told him it was called Burcott-lodge.

* Here our Author takes a very material point for granted, but which, we imagine, ought rather to have been proved. He ſays, *he ſaw* a loch on the *top* of a mountain—He ſays, too, that he has ſeen many ſuch—which had *no feeders*. This, however, is not ſufficient to eſtabliſh a fact that is generally denied by the beſt Naturaliſts. They will not allow, that ſuch waters are any where to be met with on the actual ſummits of hills, or mountains; but that, on examination, they are always found to lie lower than the very ſummit: and they affirm, that, in fact, ſuch waters, or fountains, have the ſtreams iſſuing from the ſtrata that lie above their level, for their feeders; or, that they are ſupplied from ſome higher adjacent hill, whoſe waters ſinking into the earth, riſe again, by the fountains, or lochs, in queſtion, to nearly the ſame height from which they before deſcended.

" We are an hundred ſouls in all, that live here, ſaid ſhe, " and our Miſtreſs, Superior and Head, is a young woman. " Her name is Azora. Yonder ſhe comes, goodneſs itſelf, " and as it is now ſeven in the evening, too late to proceed " any farther in this part of the world, you had better walk up " to her, and pay her your reſpects." Great was my ſurprize ' at what I heard. A little female republic among thoſe hills ' was news indeed: and when I came near Azora, my aſto- ' niſhment increaſed.

' She was attended by ten young women, ſtrait, clean, ' handſome girls, and ſurpaſſed them in tallneſs. Her coun- ' tenance was maſculine, but not auſtere: her fine blue eyes ' diſcovered an excellence of temper, while they ſhewed the ' penetration of her mind. Her hair was brown, bright, and ' charming; and nature had ſtamped upon her cheeks a colour ' that exceeded the moſt beautiful red of the fineſt flower. ' It was continually as the maiden-bluſh of a modeſt inno- ' cence. She was dreſſed in a fine woollen ſtuff, made in the ' manner ſhepherdeſſes are painted, and on her head had a ' band, or fillet, like what the ladies now wear, with a bunch ' of artificial flowers in her hair. She had a very ſmall ſtraw ' hat on.—In her hand, ſhe held a long and pretty crook; ' and as her coats were ſhort, her feet was ſeen in black ſilk ' ſhoes, and the fineſt white ſtockings, and appeared vaſtly ' pretty. She ſtruck me greatly. She was a charming, and ' uncommon figure.'

After ſome proper queſtions on the part of the lady, and ſatisfactory anſwers on the part of the gentleman, the latter was invited, by the hoſpitable fair, to make that place his inn, till he was refreſhed, and able to proceed on his journey. And now comes a *full and true account* of this uncommon female community, which takes up near ſixty pages of theſe Memoirs. The ladies were not leſs beautiful, learned, and pious, than Mr. Buncle's ladies uſually are; and, beſides being deeply ſkilled in religion, the Principal, and one or two others, were ſurprizing adepts in mathematics.—In a word, thoſe who have a taſte for things extremely ſtrange and ſurprizing, will find great entertainment in this part of our Author's work.

From Burcott-lodge our Traveller-errant wanders away, over hill and dale, continuing his look-out for the houſe of his friend Turner; much in the ſame manner that your Knights of old proceeded in ſearch of ſtray damſels and captive-princeſſes.—The farther Mr. Buncle goes, the more wonders he meets with; till at length a cataract had like to have ſwept away his truſty 'Squire, O'Fin. This accident gives riſe to a di-

a digreſſion concerning hair-breadth eſcapes, and (however oddly it may ſeem to be introduced) a ſketch of the antient hiſtory of Ireland; in which the Author hath ſhewn either a great deal of reading, or a great deal of invention, or both together: but, to return to his journey.

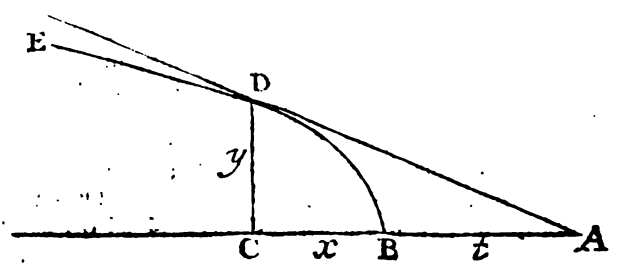
After paſſing and re-paſſing ſuch horrible heights, and diſmal deſcents, as were enough to have frighted not only Mr. Buncle, but Mr. Belzebub himſelf, out of his wits, he arrives at 'a pretty hermitage, in an open plain, like a ring, and going up to it, found the ſkeleton of a man. He lay on a couch, in an inward room, without any covering, and the bones were as clean and white, as if they had come from the ſurgeon's hands. The piſmires, to be ſure, had eaten off the fleſh. Who the man was, a paper lying on the table, in a ſtrong box, informed me. It was called the caſe of John Orton.' A copy of this paper follows; and it contains the hiſtory of the life of ſaid Orton: who, according to this his own account, had been a moſt profligate, abandoned fellow: but being converted by a ſort of miracle, had retired to this out-of-the-way place, to ſpend the reſt of his days in ſolitary penitence, and to add one wonder to the liſt of the many ſtrange ones which Mr. Buncle was to meet with among the hills of Stanmore.

Our Author was ſo affected with this adventure, that he began to entertain thoughts of ending his days alſo in this ſolitary place. Accordingly, having, *ſans ceremonie*, taken poſſeſſion of all the goods and chattels of the late Mr. Orton, of which an exact inventory is given, he falls to planning his ſcheme of life, and a moſt romantic and pretty one it is: but for the particulars, we refer to his book. One thing, however, muſt not be paſſed over, as it cannot fail to make the Reader ſmile. Mr. Buncle, it ſeems, thought it incumbent upon him (being ſo well paid for it, by making himſelf heir to the deceaſed) to beſtow a decent interment on the bones of Mr. Orton;—*all but the ſkull:* 'which,' ſays he, 'I kept, and ſtill keep, on my table, for a *memento mori*; and that I may never forget the good leſſon which the Percipient, who once reſided in it, had given. It is often the ſubject of my meditation. When I am alone of an evening, in my cloſet, which is often my caſe, I have the ſkull of John Orton before me, and as I ſmoke a philoſophic pipe, with my eyes faſtened on it, I learn more from the *ſolemn object*, than I could from the moſt philoſophical and laboured ſpeculations. What a wild and hot head once: how cold and ſtill now; poor ſkull, I ſay: and what was the end of all thy daring fro-

'frolics and gambols—thy licentiouſneſs and impiety!—A ſe-
'vere and bitter repentance. In *piety* and *goodneſs*, John Or-
'ton found at laſt that happineſs the world could not give
'him. There is no real felicity for man, but in reforming
'all his errors and vices, and entering upon a ſtrict and con-
'ſtant courſe of virtue. This only makes life comfortable;
'renders death ſerene and peaceful; and ſecures eternal joy
'and bleſſedneſs hereafter. Such are the leſſons I extract from
'the *ſkull* of John Orton.'

For the manner of our Author's quitting Orton's hermitage; his meeting with a wonderful cave; his falling in with a ſociety of philoſophers, in the wilds of Stanmore; his curious microſcopical obſervations; his account of ſeveral uncommon books; his aſcent through the inſide of a mountain, from the bottom to the top; his arrival and extraordinary entertainment at Mr. Harcourt's; his working the Athanaſians, in a flaming diſcourſe concerning religion, delivered to Miſs Harcourt; his fine account of that extraordinary young lady; his return to the philoſophical ſociety, by a ſtrange and dangerous way; the odd manner of his ſtumbling upon the dwelling of his friend Mr. Turner; with an hundred other notable adventures, till his accidental meeting again with Miſs Melmoth, and marriage with that peerleſs beauty;—for all theſe we refer to the book: of which, however, we muſt not take leave, without giving one other ſhort extract from it. We have, in our accounts of this volume, and of the *Memoirs of ſeveral Ladies*, preſented our Readers with a ſketch of this Author's character and performances, as a Divine, Philoſopher, Poet, and Knight-errant; but we have not yet brought them acquainted with his capacity as a Mathematician. For a ſpecimen, however, of his talent in this branch of learning, we ſhall add the following new method of drawing tangents to curves, as it is much more conciſe than the common way.

'Suppoſe B D E the curve, B C the abciſſa $= x$, C D the ordinate $= y$, A B the ſubtangent line $= t$, and the nature of the curve be ſuch, that the greateſt power of y ordinate be an



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one side of the equation; then $y^3 = -x^3 - xx + xyy - a^3 + aay - aax + axx - ayy$: but if the greatest power of y be wanting, the terms must be put $= 0$.

'Then make a fraction and numerator; the numerator, by taking all the terms, wherein the known quantity is, with all the signs; and if the known quantity be of one dimension, to prefix unity, and of two, 2, if of three, 3, and you will have $-3a^3 + 2aay - 2aax + axx - ayy$:

'The fraction, by assuming the terms wherein the abscissa x occurs, and retaining the signs, and if the quantity x be of one dimension, to prefix unity, as above, etc, etc; and then it will be $-3x^3 - 2xxy + xyy - aax + 2axx$: then diminish each of these by x, and the denominator will be $-3xx - 2xy + yy - aa + 2ax$.

'This fraction is equal to A B, and therefore t is $= \frac{-3a^3 + 2aay - 2aax + axx - ayy}{-3xx - 2xy + yy - aa + 2ax}$.

'In this easy way may the tangents of all geometrical curves be exhibited; and I add, by the same method, if you are skilful, may the tangents of infinite mechanical curves be determined.'

We have extracted the above method of our Author's, not only as a specimen of his mathematical talents, but as it may be of use to those who are not well acquainted with the doctrine of fluxions; such, however, who have made some progress in that noble branch of science, may possibly prefer the following very concise and easy rule.

Find the fluxionary value of the abscissa from the equation expressing the nature of the curve: multiply this fluxionary value by y the ordinate; and divide this last product by $\dot{y}$, the fluxion of the same ordinate. Or, which is the same thing, in the room of $\dot{y}$, in the fluxionary value of the subtangent, substitute the fluent itself, and the result, in either case, will be the value of the subtangent in the terms of the first given equation.

At the end of this book is an advertisement, concerning a second volume of Mr. Buncle's life; which we shall be glad to see, whenever the ingenious writer shall think fit to publish it; for though he may be, as himself candidly intimates, Preface, p. ix. somewhat of an *odd man*, he is nevertheless a respectable man. Whatever are his imperfections, his whims, and peculiarities, as an Author, this will, perhaps, be found incontestible, viz. That he is master of a vast compass of literary knowlege; that his learning is very considerable; his invention prodigious; his imagination, for the most part, grand and elevated; his stile and spirit, free and manly; and his

his deſign, throughout his whole performance, benevolent towards men, and pious towards God. In fine, as he is truly original in all things, inimitable in ſome, and deſpicable in none; ſo his very faults ſeem to be only the deviations of a great genius, a *little warped.*

Travels through Germany, Bohemia, Hungary, Switzerland, Italy, and Lorrain, &c. By John George, Keyſler, *F. R. S. &c.* Vol. IId. 4to. 12s. Linde.

IN our Number for May laſt, we gave a view of the firſt volume of this valuable work; to which we prefixed a ſhort account of Mr. Keyſler, its learned and judicious Author:—a further mention of whom may now be added, from the Engliſh Editor's Preface to the whole.

This worthy German, we find, was born in 1689, at Thurnau, a town belonging to the Counts of Giech. His father, who was of the Count de Giech's Council, took extraordinary care of his education. His early years were not idly ſpent in the uſual diſſipations of youth; on the contrary, he was ſo well fixed in the principles of religion, that he never was carried away by the torrent of Libertiniſm, or tainted by the prevalence of cuſtom, or faſhion. His inclination for learning was viſible very early, and he received his firſt inſtructions under the beſt maſters that could be procured. When at the univerſity of Hall, he grew fond of the Civil Law; but was not ſo attached to it, as to neglect the Latin, Greek, and Hebrew Languages, Hiſtory, Antiquities, and, in fine, the whole circle of the Sciences.

Mr. Keyſler's abilities were ſoon diſtinguiſhed; and, on his leaving the univerſity, an honourable field was opened to him, for the exerciſe of his talents, in quality of Preceptor to the two young Counts of Giech-Buchau; with whom, in 1713, he returned to Hall; and afterwards attended them in their travels; and nothing could have happened more agreeable to Mr. Keyſler's inclination of knowing the world from his own experience.

The firſt place of note they viſited, was Utrecht; where Mr. Keyſler contracted an intimate acquaintance with the learned Profeſſor Reland; who perſuaded him to put in execution a deſign, of which he had before entertained ſome thoughts, viz. the writing an accurate Hiſtory of the Antiquities of his own country.

Leaving

Leaving Utrecht, Mr. Keyſler attended his young Pupils through the chief cities of Germany, France, and the Netherlands; and, wherever he came, he failed not to gain ſome literary acquiſition; and he always beſtowed his attention on ſuch objects, as not only made him the wiſer, but the better man. His acquaintance with books was of conſiderable advantage to him, in viſiting public and private libraries, and ſocieties of learned men. Bandolet, Montfaucon, and other celebrated perſons in France, departing from their prejudices againſt the Germans, heartily joined in friendſhip with a man, of whoſe abilities, particularly as an Antiquarian, they had entertained the higheſt opinion, grounded on full experience of the excellence to which he had attained, in that branch of ſcience.

On his return with his Pupils, ſo high an idea was conceived of his qualifications for ſuch an important truſt, and he was ſpoken of, in ſuch honourable terms, to Baron Bernſtorf, Firſt Miniſter to his Britannic Majeſty, as Elector of Brunſwic-Lunenburg, that this Nobleman gladly committed to him the education of his grandſon, a youth of the greateſt hopes; and the happy conſequences have ſhewn, that no perſon could have been more worthy of the Baron's choice.—His talent of inſinuating himſelf into the affections of young perſons of quality, and reſtraining their natural impetuoſity, and love of pleaſure, by delicate remonſtrances, delivered with great mildneſs and cordiality, appeared with the greater advantage, as proceeding from a mind actuated by virtue, and undiſſembled religion, and a ſingular diſintereſtedneſs in the diſcharge of his duty. Theſe were the laudable means by which he ſo eſtabliſhed himſelf in the favour of this noble family, that the two brothers, one of whom is Gentleman of the Bed-chamber to the King of Denmark, and the other, the preſent Baron Bernſtorf, rewarded this worthy guide of their youth, with extraordinary liberality; the fruits of which he enjoyed to the day of his death.

In 1718, Mr. Keyſler made a voyage to England; to which, whatever other commiſſions he might execute, he gave the appearance of a philoſophical journey; and the ſame free acceſs to learned ſocieties, by which he had reaped ſuch great advantages in France, and the Low Countries, rendered London and Oxford highly agreeable to him. A ſignal proof of the eſteem he acquired in England, is, that he was unanimouſly choſen a Member of the Royal Society; an honour which he particularly owed to a learned Eſſay *De Dea Nehalennia numine veterum Walachrorum tepico*: in which treatiſe

treatiſe he ſhewed a very profound knowlege of the antiquities of his country. The Royal Society could not but be much pleaſed with ſuch a piece, on account of the connection between the German and Britiſh Antiquities.

The moſt famous piece of antiquity in England, is the Anglo-Saxon monument on Saliſbury Plain, called Stonehenge. This remainder of the firſt ages of the world, has been cleared up by Mr. Keyſler, with ſuch ſolidity, and learning, as manifeſt, that the honour our Society conferred on him, did not exceed his merit.—He next diſtinguiſhed himſelf at London, by an ingenious *Diſſertation on the Conſecrated Miſſeto of the Druids*; and all his detached Eſſays were afterwards publiſhed, with great applauſe, in the periodical Collections of the learned:—ſoon after his return to Hanover, in 1720, he publiſhed an entire Collection of ſelect Diſcourſes on the *Celtic and Northern Antiquities*, which met with univerſal approbation.

Hitherto we have ſomewhat abreviated the account given by the Prefacer of this edition, and by him borrowed from the Editor of the German edition, (who was Mr. Keyſler's particular acquaintance, and friend)—but what follows, relating to our Author's perſonal Hiſtory, we ſhall give in the Editor's own words.

'The two young Barons Bernſtorf were above ten years 'under Mr. Keyſler's care, who, by his judicious inſtruc-'tions, and acquaintance with the ſciences, fitted them for 'ſeeing the world with advantage. He firſt went with them, 'in the year 1727, to Tubingen, where, after a ſtay of a 'year and a half in that univerſity, they ſet out in April, '1729, on that tour which terminated ſo much to Mr. Key-'ſler's benefit and reputation. They viſited the upper part 'of Germany, Switzerland, and took a particular view of 'Italy, which has ever been accounted *the Land of Curioſi-'ties*. In the month of June, in the following year, they came 'to Vienna, where they ſpent three months in viewing the 'infinite variety of remarkable objects which attract the eye 'in that city. The name of ſuch an eminent Miniſter of 'State as Baron Bernſtorf, procured them every where ad-'mittance to the moſt private repoſitories of antiquities, and 'to the intimate converſation of men of rank and letters; 'ſo that all things concurred to anſwer the noble deſign of 'their travels. Their next progreſs was into Upper Hunga-'ry, Bohemia, and the other parts of Germany. In 1731, 'they paſſed through Lorrain into France; from thence 'croſſed the channel into England, making Holland the laſt

'ſtage of their travels. To this tour we are obliged for this 'valuable book. My worthy friend, on ſeveral occaſions, 'gave ſuch diſtinguiſhing proofs of learning, ſagacity, and 'experience, that he had very conſiderable offers made him 'by ſeveral courts, to fix him among them; but the ſingular 'eſteem, and patronage, of the two Barons Bernſtorf, with 'the eaſe and retirement he was ſo fond of, ſeemed to him 'more eligible than ſplendor and authority; ſo that he de-'clined ſeveral honourable poſts, looking upon them as avo-'cations from his public-ſprited view of a very different na-'ture. The youngeſt Baron having been nominated Envoy to 'the Dyet, from the King of Denmark, as Duke of Holſtein-'Gluchſtadt, Mr. Keyſler attended him to the Daniſh court, 'and afterwards to Ratiſbon; after which he ſpent the re-'mainder of his days with the eldeſt of his Pupils, who al-'lowed him a very handſome income, as an acknowlegement 'of the noble and uſeful inſtructions he had received from 'him whilſt under his care. As the two brothers had all the 'reaſon in the world to be convinced of his talents and inte-'grity, they committed to his care, not only their fine Li-'brary and Muſeum, but likewiſe the moſt weighty concerns 'of the family; and to a perſon of his ingenuous temper, it 'gave the beſt reliſh to his proſperity, that it was accompa-'nied with the entire and unreſerved confidence of his bene-'factors.

'We muſt not imagine that Mr. Keyſler paſſed the re-'mainder of his life in a culpable inactivity. The love of 'ſcience is incompatible with the indulgences of a lazy indo-'lent repoſe. He had, in his travels, laid the foundation of 'a ſmall library of his own, in which were ſome very ſcarce 'and valuable books. He led a tranquil happy life, while he 'daily converſed with the illuſtrious dead, who were the 'companions of his retirement. From the ſame principle on 'which he had declined public employments, he ſecured his 'heart againſt the attracting charms of the fair ſex. He par-'ticularly delighted in thoſe objects that exhibit to us the 'riches of Nature, in her various productions. It was his 'opinion, there could not be a nobler employment for a per-'ſon of the greateſt learning, than to attend to the voice of 'the Creator, ſpeaking to him in the works of creation; ſo 'that his cabinet of natural curioſities, which he had collect-'ed with the moſt critical nicety, and at no ſmall expence, 'was an inexhauſtible fund of entertainment to him.

'There is in the world a deſpicable race of uſeleſs men, 'into whoſe unworthy hands Fortune has thrown thoſe trea-

'ſures

'ſures of learning, which their little minds, and envious 'temper keep ſecluded from being a public benefit. Their 'libraries and cabinets are *dumb idols*, and are the more high-'ly eſteemed, as they are kept like reliques, which muſt not 'be profaned by uſe. But Mr. Keyſler was ſenſible that man-'kind were created for a ſocial life, and was not for burying 'himſelf among the *Adyta* of literature. A warm vein of 'benevolence and public ſpirit, ſhews itſelf in ſeveral parts 'of his *Celtic Antiquities*; and in theſe Travels he has very 'happily led the way, in ſhewing the great beauty, and ad-'vantage of connecting Natural Philoſophy with Geographi-'cal Deſcriptions. His houſe was honoured as a temple of 'the Muſes, and reſorted to for the ſolution of all literary 'doubts. He correſponded with the moſt eminent Literati 'of his time, and his ſincerity was no leſs admired than his 'extenſive knowlege.

'May I be permitted to ſay, that a perſon of ſo many ac-'compliſhments, and who made ſuch an excellent uſe of 'them, was taken from the world too ſoon. He died in the 'fifty-fifth year of his age, on the 20th of June, 1743, of 'an aſthma, after viewing, with intrepidity, the gradual ap-'proach of death. The ſerenity of his mind in that awful 'criſis, ſhewed that his hopes were full of immortality; and 'the whole tenor of his life demonſtrated, that theſe hopes 'were well grounded. The exact order in which he left his 'manuſcripts, is a proof that he quitted this world in a well-'prepared diſpoſition.

'Had it pleaſed the Divine Providence to have added a few 'years to the Author's life, the preſent new edition of his 'Travels might have received, from the Author's own hand, 'thoſe embelliſhments which I am not capable of giving it: 'however, being in ſome meaſure qualified to inſpect his ma-'nuſcripts, I could not refuſe the Publiſher's requeſt; and I 'hope this impreſſion is free from the many errors of the firſt 'edition. I have taken the liberty to add ſeveral Notes from 'eccleſiaſtical, natural, and literary Hiſtory, in order to ex-'plain or illuſtrate the text.'

Having thus laid before our Readers, and, we hope, not to their diſſatisfaction, the foregoing anecdotes relating to this truly reſpectable Author, we ſhall now proceed to give them a conciſe view of the contents of the ſecond volume of his Travels.

It begins with a curious account of the extent of the city of Rome, the Pope, his Court, Revenue, and military Forces; the life and death of Benedict XIII; the intrigues of the

Conclave, the climate, and manner of living at Rome; and of the Pretender's perſon, and houſhold. He then proceeds to the religious edifices, and the Pope's palaces, in Rome; its Piazzas or Areas, bridges, gates, palaces, villas and gardens in and near Rome. Tivoli, Freſcati, &c. and the country about Rome, are next deſcribed; with the remains of antiquity in that city.--From whence he departs for Naples, gives an account of his journey thither; deſcribes the city of Naples; and treats, with his uſual accuracy, learning, and judgment, of the antiquities, and natural curioſities, near the city of Naples, towards Puzzuolo, Baiæ, Cuma, Miſeno, &c. And he concludes with a curious chronological and hiſtorical liſt of the moſt celebrated Painters, ſince the revival of Painting, in the XIIIth century.

From this valuable maſs of materials, we ſhall, at preſent, ſelect, for the entertainment of our Readers, Mr. Keyſler's remarks on the extent of Rome, the number of its inhabitants, power of the Pope, &c.

As to the preſent extent of Rome, and the number of its inhabitants, our Author obſerves, 'that ſeveral cities may be 'found, both in Europe, and other parts of the world, ſu-'perior to modern Rome; but if we conſider its ancient 'power, and its ſovereignty over ſo many powerful nations, 'for ſuch a ſeries of years, the whole world never produced 'its equal. Hence Ovid pays it this compliment:

Gentibus eſt aliis tellus data limite certo
Romanæ ſpatium eſt Urbis & Orbis idem.

"To ev'ry other ſtate are limits ſet
"And certain bounds, where its dominion ends;
"But Rome's wide empire o'er the world extends.'*

'And Martial ſtiles it *Terrarum domina gentiumque Roma*, "Rome, the miſtreſs of the earth, and Queen of nations." 'The remains of the ancient walls and buildings of the city 'demonſtrate, that for its vaſt circumference it might juſtly 'be claſſed among the principal cities of the world; though 'I cannot ſubſcribe to the palpable exaggerations both of an-'cient and modern writers on this head. According to Pli-'ny, lib. iii. c. 5. the city walls, in Veſpaſian's time, were 'thirteen thouſand two hundred paces in circumference; and 'Vopiſcus, who wrote in Aurelian's time, magnifies them to

* We have given the Engliſh Tranſlator's verſion of the Latin, and other quotations, that our ſpecimen may exhibit a compleat view of the manner in which the preſent edition is executed.

'fifty thouſand. This muſt either be a notorious error of 'the tranſcriber, or ſuch a circuit muſt have included the 'ſeats and gardens in the neighbourhood of Rome. What 'Voſſius, in his Variæ Obſervationes, endeavours to prove, 'is very weak and abſurd; for he would fain perſuade his 'readers, that Rome was twenty times as large as Paris and 'London put together; that Nero's palace alone took up 'more ground than the greateſt of our modern European ci-'ties; that the number of ſlaves in Rome, amounted to eight 'millions, and the inhabitants in general to fourteen milli-'ons; whereas, according to him, the cities of Paris and 'London do not contain above ſix hundred thouſand ſouls 'each; and the whole number of inhabitants in the ſeveral 'countries of Europe, do not exceed twenty-eight millions. 'Whoever gives credit to theſe bare aſſertions, ſhould not 'diſpute with him, when he affirms, the inhabitants of Nan-'quin, a ſingle city in China, to be above twenty millions. 'Theſe exaggerations are ſtill far ſhort of Roleſincks, in his 'Faſciculus temporum, who computes the inhabitants of 'Rome, in the time of her higheſt proſperity, at twenty-ſe-'ven millions and eighty thouſand. Lipſius, under the name 'of Rome, comprehends all the circumjacent country, as far 'as Oſtia Aricia, Ocriculum, and other diſtant places; but 'this method was not cuſtomary among the ancient writers, 'and it would be juſt as reaſonable to extend Paris to Ver-'ſailles, or include Graveſend within London. Should it be 'objected, that according to Pomponius, the word *urbs* ſig-'nifies, indeed, what is incloſed by the walls; but the name 'Rome is to be taken in a larger ſenſe, which is further con-'firmed by the civilian Paulus, in theſe words, *Urbis appel-'latio muris, Romæ autem continentibus ædificiis finitur, quod 'latius patet*; yet it is evident, that *Continentia edificia*, or 'contiguous buildings, do not include country ſeats, villages, 'and towns, and ſome at a conſiderable diſtance. Nay, ſuch 'is the infatuation of Lipſius, in magnifying the extent of 'Rome, and the number of its inhabitants, that he does not 'ſcruple to alter and falſify ſuch paſſages in ancient writers, 'as make againſt his chimeras, and blindly follows the moſt 'abſurd and extravagant aſſertions of the Greeks, who were 'remarkable for their flattery to the Romans. Was ever any 'thing more ridiculous than what the orator Ariſtides ſays of 'Rome in Adrian's time? "It is ſo large, ſays this writer, "that in any part of it a perſon may always with ſome reaſon "think himſelf in the center of it; ſo that a whole year is "not ſufficient to enumerate other cities that are, as it were,

'included

"Included in this celeſtial city: whole nations, as Cappado-
"cians, Scythians, and others, having in numberleſs multi-
"tudes at once ſettled in Rome." 'This boaſt, in reality,
'can relate only to the few quarters, or wards, where ſome
'individuals of thoſe nations, uſed chiefly to live. Veſpa-
'ſian's amphitheatre was about a hundred and fifty feet in
'height; yet Ammianus Marcellinus, book xvi. c. 16. is
'pleaſed to ſay, that its height is ſcarce diſcernable by human
'eyes. In Pliny the elder's time, the eaſtern part of the city
'was terminated by the Agger Tarquini, or Tarquin's ram-
'part, as it is to this day; and the monument of Ceſtius
'may be concluded to have been the weſtern bounds, as the
'ancient Romans did not admit of tombs, or ſepulchral mo-
'numents, within the city. Towards the Ponte Molle, as
'in modern times, there was an open plain, in which Con-
'ſtantine the Great drew up his army in order of battle;
'and the Vatican Mount is known to have been entirely with-
'out any buildings.

'It is very probable, both from the preſent ruins, and paſ-
'ſages of ancient writers, that in moſt places the walls of the
'modern city, were the limits of the ancient, and that
'the entire circumference of both was nearly equal; but
'there is a very great difference in the number of the build-
'ings on the ſame ground plot; for the plan of modern
'Rome plainly ſhews, that one half of it is not built upon;
'and that thoſe places on which the moſt ſplendid and magni-
'ficent ſtructures anciently ſtood, are now turned to gardens,
'fields, meadows, vineyards, and even waſte ground. To
'walk round the circuit of the city, including all the wind-
'ings and angles of the walls, takes up, at moſt, but four
'hours, being about thirteen ſhort Italian miles; whereas a
'tour round Paris, and its ſuburbs, will require ſix or ſeven
'hours.

'As to the number of inhabitants in ancient and modern
'Rome, Livy, lib. i. c. 44. informs us, that in the time of
'Servius Tullius the citizens were computed at eighty thou-
'ſand; which in the Conſulſhip of Quintius, were increaſed
'to a hundred and twenty-four thouſand two hundred and
'fourteen. (Idem. lib. iii. c. 3.) But it is not to be imagin-
'ed, that this number includes only ſuch Roman citizens as
'were houſekeepers at Rome; it rather comprehends all who
'were made free of the city, though they reſided in other
'parts of the empire. This honour at firſt was not ſo cheap
'as it was afterwards under the prevalence of corruption,
'when this privilege was laviſhly beſtowed on whole cities

'and provinces; till at laſt the Emperor Antoninus declared 'all free ſubjects of the Roman empire citizens of Rome, 'and thus finally abrogated the diſtinction which otherwiſe 'had ſuffered continual violation. At firſt, the Roman legi- 'ons conſiſted only of citizens of Rome; but this was ſoon 'altered. The Luſtra were inſtituted every fifth year for 'taking an account of the number of the people, and the 'payment and proportion of the taxes. In the Dictatorſhip 'of Quintus Fabius Maximus, the Roman citizens amount- 'ed to two hundred and fourteen thouſand; and this Luſtrum 'was a work of time, being carried on through all the pro- 'vinces. (Liv. lib. xxix. c. 37.) Before the civil wars, it 'appears from Florus's epitome of Livy, that the number of 'Roman citizens, at the higheſt calculation, was four hun- 'dred and fifty thouſand; but generally they were reckoned 'to be betwixt two and three hundred thouſand, till the civil 'diſcords reduced them to a hundred and fifty thouſand. This 'calculation is attended with no difficulty, Plutarch and Ap- 'pian concurring in it; and the latter ſays, 'that the civil "wars had deſtroyed above half the Roman citizens." Sue- 'tonius, c. xli. in Cæſare, informs us, "that Cæſar dimi- "niſhed the number of thoſe to whom corn was diſtributed "out of the public granaries, and that only three hundred "and twenty thouſand partook of that donation." But on 'theſe occaſions the queſtion was not concerning citizenſhip, 'but indigence; and thus all the common people who pre- 'ſented themſelves were gratified. Theſe calculations being 'indiſputable, we cannot but wonder at reading in Tacitus, 'what he ſays concerning the Emperor Claudius, *Condidit 'luſtrum, quo cenſa ſunt civium LXVIIII cantena & LXIIII 'millia.* "He ordered a Luſtrum, by which the number of "citizens was found to be ſixty-nine claſſes of a hundred, "and ſixty-four of a thouſand each;" for before, in the 'courſe of ſome centuries, the number had increaſed but four 'or ſix fold. In the ſhort interval between Cæſar's triumph 'and Claudius's Luſtrum, which, at moſt, was not above 'eighty years, according to this account, the proportion had 'at once, as it were, roſe forty-ſix to one. This is either 'owing to the negligence of tranſcribers, or Tacitus had 'formed his computation upon very different grounds from 'Livy. Poſſibly the caſe is, that in Tacitus's time the num- 'ber of perſons, men and women, old and young, intitled 'to the freedom of Rome, amounted to betwixt ſix and ſe- 'ven millions. They who aſcribe to ancient Rome ſuch an 'incredible number of inhabitants, if they allow that its cir-

'cumference did not extend beyond the remains of its ancient 'walls, muſt have recourſe to the height of the houſes, but 'to very little purpoſe: for Strabo, in his fifth book, men- 'tions an order of Auguſtus, againſt building houſes above 'ſeventy feet high; and according to Aurelius Victor, Tra- 'jan reduced the ſtandard to ſixty feet, which is equal but to 'about four or five ſtories; eſpecially in hot countries, where 'low rooms are very inconvenient. Now it is well known, 'that this is the common height of the houſes at Vienna, Pa- 'ris, and other modern capital cities, and conſequently in 'this point Rome had no particular advantage over them.

'If Rome contained ſo many millions of ſouls, I ſee little 'reaſon why Suetonius, in his Life of Nero, ſhould ſet it 'down, as ſomething very extraordinary, "that the peſtilence "in one autumn had ſwept away no leſs than thirty thouſand "people;" it being known from experience, that in popu- 'lous cities the annual number of natural deaths is about one 'in twenty-ſix, or thirty. Hence it is evident, that a city 'containing four millions and a half of inhabitants, accord- 'ing to the common courſe of nature, without any peſtilence 'interfering, muſt loſe every quarter of a year above thirty 'thouſand of its inhabitants. London contains a million of 'inhabitants*, and the burials are annually about twenty-ſix 'thouſand; but the plague in King Charles the ſecond's time, 'carried off ninety-ſeven thouſand. Whatever was the num- 'ber of the inhabitants of ancient Rome, it greatly exceeded 'thoſe of modern Rome. It appears from Ciacconius's Life 'of Gregory XI. that in 1376, all the ſouls in Rome amount- 'ed only to thirty-three thouſand. In the quiet and happy 'reign of Pope Leo, according to Paulus Jovius, they were 'increaſed to eighty-five thouſand; but in the tumultuous 'times, under Clement VII. they ſunk again ſo low as thirty- 'two thouſand. In the year 1709, the number of births at 'Rome, were three thouſand ſix hundred and ſixty-two; 'and the whole number of inhabitants amounted to a hundred 'thirty-eight thouſand five hundred and ſixty-eight. Among 'theſe were forty Biſhops, two thouſand ſix hundred and 'eighty-ſix Prieſts, three thouſand five hundred and fifty-nine

* 'In the year 1716, a wager was laid at Hanover, betwixt 'Lord Wharton and Count Monçeau, concerning the number of 'inhabitants of London, which the former affirmed to be fifteen 'hundred thouſand. The deciſion of this wager was referred, by 'letter, to the Lord Mayor of London; who allowed my Lord 'Wharton to be in the wrong, but judged the number to be, at 'leaſt, eleven hundred thouſand.

'Regulars, one thouſand eight hundred and fourteen Nuns, 'three hundred and ninety-three Courtezans, or common 'Proſtitutes, and fourteen Moors. In the above-mentoned 'calculation, the Jews, who are generally above eight or 'nine thouſand, were not thought worthy to be included. 'Five years after this calculation was made, viz. 1714, in 'the month of July, Pope Clement XI. ordered Carraccioli 'to take an account of all the inhabitants of Rome, which 'then amounted to an hundred and forty-three thouſand; 'whereas Paris can produce, at leaſt, eight or nine hundred 'thouſand, and London ſtill more, as may be evidently ſeen 'by their yearly Bills of Mortality.

'The laſt mentioned city, within theſe twenty years, has 'increaſed prodigiouſly, and the difference between London 'and Paris, will plainly appear to any one who takes a view 'of Paris from the tower of Notre Dame, and of London 'from the upper gallery of St. Paul's. As to the number of 'inhabitants, London is better adapted for it than Paris, 'which abounds with ſpacious convents, the inhabitants of 'which bear little proportion to their largeneſs. The Seine 'alſo employs but few people, whereas the many hundreds of 'large veſſels, and ſome thouſands of boats, which ply on the 'Thames, maintain more people than are uſually found in a 'large city. Some conjecture may be formed of the number 'of inhabitants at London, from the conſumption of eat-'ables; for, my Lord Townſend, in the year 1725, aſſured 'the King of Pruſſia, at Herenhauſen, which is confirmed by 'exact regiſters, that, one day with another, it amounts to 'twelve hundred oxen, beſides which, above twenty thou-'ſand ſheep, and twelve thouſand hogs and calves, are con-'ſumed there every week*.

'The ſovereignty of ancient Rome over a great part of 'the world, may ſeem to raiſe it conſiderably above modern 'Rome; but the latter alſo glories in a monarchy raiſed by 'the profoundeſt policy, and by an artifice of a very ſingular 'nature; and in reſpect of dominion, eſpecially before the 'time of Luther, it almoſt ſurpaſſed even ancient Rome, ac-'cording to Proſper's words:

* 'According to Maitland's calculation for the ſame year, there 'were conſumed in London, in 1725, 98,244 oxen, 711,123 'ſheep and lambs, 194,760 calves, and 186,932 hogs, and a pro-'portionable quantity of fiſh, fowl, and vegetables. It muſt be 'obſerved, that London is conſiderably increaſed ſince that time. 'The number of houſes, according to the ſame author, in London, 'Weſtminſter, and Southwark, is 95,968.

Facta

Facta Caput mundi quidquid non poſſidet armis
Religione tenet.

" She is become the metropolis of the world; and thoſe " countries where her arms have not penetrated, ſhe holds by " the tenure of religion."

' With regard to external ſplendor, its ſtately temples, and ' magnificent palaces, I am inclined to think that modern ' Rome is ſuperior to the ancient; at leaſt in this particular ' I differ from St. Auſtin, who, preferably to all other things, ' wiſhed to have ſeen *Chriſtum in carne, Paulum in ore, Ro-* ' *mam in flore.* " Chriſt in the fleſh, St. Paul preaching, " and Rome in its ancient glory."

' What high ideas Petrarch entertained of the grandeur of ' ancient Rome, appears from the following beautiful lines of ' that celebrated poet:

Qui fu quella di Imperio antica ſede,
Temuta in pace e trionfante in guerra.
Fu! perch' altro che il loco hor non ſi vede.
Quella che Roma fu giace, s' atterra.
Queſt cui l'herba copre e calca il piede
Fur moli ad ciel vicine, & hor ſon terra.
Roma che'l mondo vinſe, al tempo cede,
Che i piani inalza, e che l'altezza atterra.
Roma in Roma non e. Vulcano e Marte
La Grandezza di Roma a Roma han tolta,
Struggendo l'opre e di Natura e di Arte
Velio ſoſſopra il mondo e'n polve e volta
E fra queſte ruine a terra ſparte
In ſe ſteſſa cadea morta e ſepolta,

" Here ſtood th' auguſt and ancient ſeat of empire,
" In war victorious, dreaded ev'n in peace;
" Here *ſtood*, alas! its place is only ſeen,
" And what was Rome lies buried in its ruins.
" Thoſe lofty ſtructures, whoſe aſpiring heads
" Tow'r'd up to heav'n, are levell'd with the earth,
" O'ergrown with weeds and trampled under foot.
" Rome, which was once the miſtreſs of the world,
" Yields to the tooth of all-devouring time,
" Which levels heights, and raiſes humble plains.
" Rome is no longer Rome.—The fire and ſword
" Her grandeur have deſtroy'd, and laid in duſt
" The noble works of nature and of art;
" And here her ſcatter'd fragments lie interr'd."

'But ſince Petrarch's time things are very much altered at 'Rome; beſides, the veneration for antiquity, and the natu-'ral prejudice of mankind in favour of things loſt or abſent, 'makes them to be looked upon in a different light from thoſe 'that are preſent and ſtrike the ſenſes. The beauty of a city 'doth not wholly conſiſt in the multitude of ſtatues, and the 'enormous extent and largeneſs of public edifices, ſuch as 'were the pride of ancient Rome: and as Europe at preſent 'cannot ſhew any ſtructure equal in beauty and magnificence 'to St. Peter's church in the modern city; ſo I queſtion whe-'ther Nero's golden palace, or any of the temples in ancient 'Rome, could be compared to this noble edifice.

Qui miſeranda videt veteris veſtigia Romæ,
Hic poterit meritò dicere: Roma fuit.
Aſt qui celſa novæ ſpectat Palatia Romæ,
Hic poterit meritò dicere: Roma viget.

"Whoever beholds the ruinous remains of ancient Rome, "may well ſay, *Rome is no more*; but whoever turns his eyes "towards the ſplendid palaces of new Rome, may as juſtly "ſay, *Rome ſtill flouriſhes.*"

'When the vaſt ſums remitted to this city, from all Ro-'man-catholic countries, are conſidered, it is no longer a 'wonder, that, with ſuch reſources, it has weathered ſo ma-'ny ſevere ſtorms. It is but a few centuries ſince the power 'of the Pope was ſuch, that ſeveral Monarchs not only paid him 'a yearly tribute, but, if they offered to act contrary to his Ho-'lineſs's pleaſure, or did not in every thing fully comply with 'his commands, tumults, excommunications, and ſometimes 'even the loſs of their crowns and dominions, were the con-'ſequence, and this without any reſpect of perſons, or diſtinc-'tion of nations. St. Antoninus obſerves, that the words of 'David, in the viiith Pſalm, viz. *Thou haſt put all things un-'der his feet; all ſheep and oxen, yea, and the beaſts of the field, 'the fowl of the air, and the fiſh of the ſea*, were literally ac-'compliſhed in the Pope. The *ſheep*, according to that ſaga-'cious Commentator, ſignify the *Chriſtians*; the *oxen*, the 'Jews; the *beaſts of the field*, the *Pagans*; the *fowls of the air*, 'good and evil angels*; and laſtly, by the *fiſhes of the ſea*, are 'meant

* 'Concerning the Pope's prerogative over angels, I remember 'in a manuſcript of Pope Clement the VIth's bull for the jubilee 'of the year 1350, kept in the city library at Utrecht, to have 'read theſe words: *Mandamus Angelis Paradiſi, quod animam illius a Pur-*

'meant the *ſouls in Purgatory*. The orthodox cannot take 'offence at this interpretation, as they are compared to that 'innocent ſerviceable creature the ſheep; but the Here-'tics are little obliged to Urbano Cerri, who, in his State of 'the Romiſh church, always ſpeaks of them as unclean 'beaſts; and with his Elogium on Pope Innocent XI. for 'his zealous perſecution of Heretics, he introduces ſome fer-'vent exhortations, encouraging him to go on; profanely 'applying theſe words, in the Acts of the Apoſtles, to the Ro-'man Pontiff, *Riſe, Peter; kill and eat.*

'The great power of the Pope muſt be attended with a ve-'ry large revenue, were it to conſiſt only of the profits ariſ-'ing from Diſpenſations, Annates, Palls, Canonizations, '&c. But the wealth of thoſe families, whoſe good fortune 'it has been to have one of their relations exalted to the pa-'pal dignity, is a convincing proof of this; for, notwith-'ſtanding the Pope's profuſe way of living, they leave over-'grown fortunes, both in land and money, to their heirs. 'How thoſe fortunes are raiſed is well known to the Ottoboni, 'Altieri, Chigi, Pamfili, Barberini, Borgheſe, Ludoviſi, 'and other *Caſe Papaline*, or papal families. It has been 'computed, that Urban VIII. who was one of the Barbe-'rini, left to his family above twenty-four millions of Roman 'Scudi*; and this partly accrued from the confiſcati-'ons of the effects of three thouſand unhappy perſons who 'were put to death by the inquiſition.

'The family arms of Pope Innocent XII. are three cups, 'which he ordered to be inverted, implying, that inſtead of 'filling, he intended to pour out and diſtribute, adding this 'motto, *Aliis, non ſibi.* "To others, not to himſelf;" but 'Paſquin placed the comma after the word *non*, and thus 'quite altered the meaning, though with too much truth.

'The lands and revenues of the Pope are managed by the 'Apoſtolic Chamber, where the employments are ſo lucra-'tive, that the more conſiderable are ſold for eighty or a hun-'dred thouſand dollars†. Collations to eccleſiaſtical bene-'fices, diſpenſations, &c. are made out in the Datary, ſo 'called from the uſual ſignature *Datum Romæ apud ſanctum*

'*a Purgatorio penitus abſolutam in Paradiſi gloriam introducant.* "We require and command the Angels of Paradiſe that, as we "have diſcharged his ſoul from Purgatory, they will immediately "carry it to the joys of Paradiſe."

* 'About 6,000,000l. ſterling.

† 'About 22,500l. ſterling.

Petrum,

'*Petrum*, &c. when the Pope is at the Vatican, and *apud* '*ſanctam Mariam majorem*, when he is at the Quirinal pa-'lace. Every inſtrument, after paſſing through the Datary, 'comes into the Secretary of State's office, of which the Da-'tary is but, as it were, a department. The Rota is a kind 'of Parliament, or ſuperior court of judicature.

'The higheſt aſſembly is the Conſiſtory, where the Car-'dinals ſit and vote; and, on ſome particular occaſions, there 'is free admittance into this court, as happened on the 11th 'of February laſt, at the promotion of Cardinal Salviati. 'About nine in the morning the Cardinals met in their long 'robes and mantelets of ermine, but without any black ſpots; 'on their heads they wore red ſilk caps, ſhaped almoſt like 'thoſe of the Jeſuits. The Cardinals who had been Regu-'lars, appeared in the habit of their order, made of a thin 'cloth. The Pope came in a cloſe epiſcopal veſtment of 'gold tiſſue, with a mitre, embroidered with gold, on his 'head; and on each ſide of his ſeat, which was elevated 'above the reſt, and under a canopy, was placed a large fan, 'made of white pea-cock's* feathers. The Cardinals ſat on 'the ſecond bench from the floor, the firſt bench being aſſign-'ed for their Caudatarii, or train-bearers: the Pope being 'ſeated, the Cardinals, with their robes ſweeping the ground, 'came up to him, according to their ſeniority, to make the 'uſual ſalutation†. Afterwards Salviati being called in, he 'appeared in the habit of a Cardinal; and having firſt kiſſed the 'Pope's foot, and then his right hand, his Holineſs embraced 'him. After this ceremony, he went about and kiſſed all 'the Cardinals. In the mean time a motion was read in 'Latin, concerning a canonization to be deliberated on, lit-'tle of which being underſtood, no body ſeemed to give any 'heed to it‡. This round of ſalutations being over, the

* 'That the antients made their *flabellas*, or fans, of pea-cocks 'feathers, may be ſeen from Montfaucon's Antiq. exp. ſuppl. 'tom. i. tab. 2. Such alſo were the fans made uſe of by the Dea-'cons for driving away the flies, that they might not fall into the 'chalice, (Anſelmus, lib. iii. Ep 162. Durandus, lib. iv. c. 35. 'n. 8, 9, and the author of the Conſtitutiones Apoſtolicæ;) and 'among the Greeks, to this day, ſuch a *flabellum* is put into the 'hand of the Deacon at his ordination.

† 'It is only at the adoration on his election, and at the coro-'nation of a Pope, that the Cardinals kiſs his feet.

‡ 'Every canonization is rated at a hundred thouſand Roman 'ſcudi, or 21,250l. ſterling; and in the year 1712, there hap-'pened no leſs than four.'

'new

'new Cardinal was again lead to the papal chair, where his 'Holineſs, during the recital of ſome prayers, put the red 'hat on his head; but it was immediately taken off again.

'When a memorial or petition is delivered to the Pope, 'and returned with Lectum written on it, it is an ill omen, 'indicating, that it has indeed been read, but, at leaſt for 'the preſent, will not be granted; this manner of ſoftening 'a denial has ſome affinity with the phraſe uſed by Henry IV. 'of France, *Nous verrons*, "We'll ſee."

'The Pope's military forces, whether by land or ſea, make 'no great figure. The place where any of his ſoldiers are to 'be ſeen, are the caſtle of St. Angelo, Civita Vecchia, Ur-'bino, Ferrara, and ſome ſmall forts on the frontiers. The 'Pope's Swiſs guards are well paid, and cloathed; yet their 'chief employment is to keep off the crowd at public ſolem-'nities. I muſt ſay, that foreigners, on all occaſions, find 'them very civil, eſpecially if addreſſed in German, by the 'title of Landſmann, which is more than can always be ſaid 'of their countrymen at Verſailles. I remember that an Au-'ſtrian Nobleman, of great rank, being preſſed by the crowd, 'in return for his condeſcending compliment of Landſmann, 'received this anſwer, "Ay! to-day every bear-leader calls "us countrymen."

'For preventing all diſorders and tumults, there is at Rome 'a corps of three hundred Sbirri, commanded by a Captain, 'who is called *il Barigello*; he is diſtinguiſhed from the reſt 'by a gold chain and medal; and when he has a mind to be 'known, he wears the chain about his neck. This poſt was 'formerly very credible, but now is accounted contemptible; 'and Pope Clement XI. endeavouring to reſtore it to its 'former eſteem, by perſuading ſome perſons of family to ac-'cept of it, was anſwered, that the beſt way to bring that 'poſt into credit again, would be, to beſtow it on the ne-'phew of a Pope, as after ſuch a predeceſſor, no man would 'be aſhamed of it: But the Pope, and his relations, purſued 'a higher game, and ſo the affair remains as it was. The 'preſent Barigello was formerly a Captain in a marching re-'giment, and for his good parts, and agreeable addreſs, was 'received into the beſt of company; but falling into low cir-'cumſtances, he accepted of this employment, which, at 'once deprived him of all commerce with his former friends 'and companions.

'The Cardinals make no extraordinary figure, for perſons 'who claim an equality with crowned heads. The title of 'Cardinal is, indeed, of ſome antiquity, but not in the pre-

'ſent

A New and Complete Dictionary of Arts and Sciences; comprehending all the branches of uſeful knowlege, with accurate deſcriptions as well of the various machines, inſtruments, tools, figures, and ſchemes neceſſary for illuſtrating them, as of the claſſes, kinds, preparations, whether animals, vegetables, minerals, foſſils, or fluids. Together with the kingdoms, provinces, cities, towns, and other remarkable places in the known world. Illuſtrated by above three hundred copper-plates, engraved by Mr. Jefferys, Geographer and Engraver to the Prince of Wales. The whole extracted from the beſt Authors, in all languages. By a Society of Gentlemen. 8vo. 4 vols. 2 l. 5 s. or, bound in eight volumes, 2 l. 8 s. Owen.

TO whom, and in what manner, Dictionaries of Arts and Sciences may be uſeful, has been explained upon a former occaſion *. Harris may not improperly be placed among the earlieſt Lexicographers, who, in our country, carried a ſcheme of this kind into actual execution. His plan was improved in the Cyclopœdia; and ſeveral modern refinements, in the mechanic and other arts, as well as ſome late diſcoveries in philoſophy, furniſhed materials for another compilation of the ſame kind, printed but a few years ago, by Hinton, under the title of, *A New and Univerſal Dictionary of Arts, &c.* No Author was mentioned in the title, or advertiſements; but it appears, from the dedication, that the Compiler's name was Barrow. To a conſciouſneſs of ſome imperfections, and deficiencies, may be attributed the ſupplemental volumes to Chambers; nor is it quite improbable, but that to ſome hints in the Review †, the Public are obliged for an additional volume to Mr. Barrow's performance.

Theſe aſſiſtances, which cannot be deemed very inconſiderable, were all at the command of the Compilers of the work now under our inſpection; indeed, they have acknowleged the free uſe of them: 'Dictionaries, Tranſactions, 'Memoirs, Syſtems, Commentaries, Practices, and even Eſ-'ſays, Elements, and Grammars,' ſay they, 'have contributed 'their ſeveral quotas—towards,' erecting this new edifice: in 'which, however, they are ſo *transformed*, and new-modelled, 'in order to fit them for their reſpective places, that it would 'be both *tedious* and *uſeleſs* to refer to the originals on every

* See Review, Vol. X. p. 51. ſeq.
† Vol. IX. p. 289. ſeq.

'oc-

AMPLITUDE, *in aſtronomy*, is defined by the new Lexicographers, 'an arch of the horizon, intercepted between the 'eaſt and weſt, and the center of the ſun, or a planet at its 'riſing and ſetting;' thus far they agree almoſt literally with the Cyclopœdia: to which they add, 'and ſo is either north 'and ſouth, or ortive and occaſive.' True, indeed, the amplitudes are ſometimes called northern and ſouthern, as they happen to fall in the northern or ſouthern quarters of the horizon; but as it is here expreſſed, would not any perſon unacquainted with aſtronomy, be inclined to think north and ſouth intended as ſynonymous to ortive and occaſive?

BORAX, is injudiciouſly called a *mineral* *, inſtead of a *native* ſalt; the hiſtory of it given in this work is extremely defective; its uſes are too vaguely deſcribed, and a manifeſt error is copied from the Supplement to the Cyclopœdia; wherein it is ſaid *to be uſed for making Glauber's ſalt*; whereas, in reality, all that ought, with any ſort of propriety, to have been mentioned on this head, is, that there is a poſſibility of producing a ſalt like Glauber's from it.

Mariners COMPASS, is a cloſe copy from Barrow: the ſame may, in a great meaſure, be ſaid of DROWNING, only that the latter of theſe articles is more than a little deformed, by our Gentlemen's attempting to conceal the plagiariſm.

The article DYING, will, we apprehend, appear upon examination, to be the actual property of the Cyclopœdia. Abundance of tranſpoſition, and a few diverſifications of expreſſion, may render the fraud ſomewhat leſs obvious; but with what judgment theſe artifices are employed, the following will evince. Under, *Dying of Silks*, the Cyclopœdia ſays, 'Red Crimſon is *dyed* with pure *cochineal meſtich* †,

* The method of procuring and preparing this ſalt is pretty fully deſcribed in the Review, Vol. XII. p. 93.

† For the information of ſuch of our Readers as may be as little acquainted with this dying ingredient as theſe gentlemen-book-makers, it may not be amiſs to obſerve, that 'there are two ſorts of 'cochineel, the finer called *meſtique*, the other termed wild cochi-'neel. The firſt is gathered from ſuch plants of the Opuntia, as 'are prepared and managed properly, on purpoſe for the production 'of the animal; the other is found wild on the wild plant, and is 'much inferior to the *meſtique* in value. The *meſtique* has its name 'from the name of the place where it is propagated in the greateſt 'quantity, *Meſtique*, in the Bay of Honduras. As to the other, it 'is not yet determined, whether it be another ſpecies of the animal, 'or whether the ſame ſpecies in a leſs thriving condition.'

Suppl. to Cyclop. from Reaumur's Hiſt. of Inſects.

'adding

adding galls, turmeric, arſenic, and tartar, all *put toge-* ‘ *ther* in a copper of fair water, almoſt boiling.’ The new Compilers chuſe to direct this proceſs otherwiſe: ‘ Red Crim- ‘ ſon,’ ſay they, ‘ is *given* with pure *cochineel*, *maſtic*, adding ‘ galls, turmeric, arſenic, and tartar, all *mixed* in a copper of ‘ fair water, almoſt boiling.’ What confidence is to be placed in inſtructors ſo palpably ignorant of the ſubject they pretend to teach?

EPIC *Poem*, and FRICTION, belong to Barrow; GILDING to the Cyclopœdia: whether theſe gentlemen have rendered this art more intelligible, by telling us, that *gilding with liquid gold*; or, as it is expreſſed in other Dictionaries, *gilding metals by fire*, is performed ‘ by gold *reduced to a calx*, and amalga- ‘ mated with mercury,’ we leave to be determined by gilders. However, their deficiency in the technical terms, uſed in this branch of buſineſs, makes it ſomewhat ſuſpicious, that they have not been very converſant with the operation.

The furnaces and inſtruments for making, the methods of blowing, caſting, grinding, poliſhing, and painting GLASS, are all verbally taken from Barrow: ſo likewiſe is what is contained under the word HELIOSTATA *. Nor do we think it more than common juſtice to reſtore all the merit of the article HERO to the Cyclopœdia.

Upon the ſubjects ICTHYOCOLLA, and IRON, our Lexicographers have choſe to adhere, and that very cloſely, to Mr. Barrow. Their Readers, we apprehend, will not take it amiſs to be advertiſed of a correction very neceſſary to be made in the fourth column, line 5, of the latter article; where, inſtead of ‘ Cryſtals *in* Spars,’ they will read ‘ Cryſtals *and* ‘ Spars’. It may, poſſibly, be only a typographical miſtake, but it is too material to be over-looked.

LANGUAGE, a topic ſurely capable of variety, and LENS, the former ſomewhat abbreviated, and the latter a little tranſpoſed, are copied from the Cyclopœdia. To LATITUDE, and LONGITUDE, Barrow ſeems conſiderably to have contributed; and to him, alſo, we conceive, ought juſtly to be aſcribed what is found here under the title MAGNET.

The Supplement to the Cyclopœdia appears to have ſupplied the article MESENTERIC *Fever*. To whom we ought, with propriety, to attribute the account here given of the NEWTONIAN *Philoſophy*, may admit of ſome doubt; our new

* An inſtrument invented by S'Graveſande, and deſigned to confine the rays of the ſun, in a horizontal direction, acroſs a dark chamber.

Com-

Compilers have agreed almoſt literally with Barrow, who has acknowleged, in this reſpect, his obligation to Harris.

OLIBANUM is a faithful tranſcript from Barrow; even his little inaccuracy, of not diſtinguiſhing the particular ſpecies of frankincenſe to which this drug is properly referable, theſe gentlemen have not thought fit to correct.

PLOTTING *among Surveyors*, may be juſtly claimed by the Cyclopœdia; ſo alſo may the article PUNCH.—It is poſſible there may be among our Readers, ſome who may think with us, that this liquor, taken in a moderate doſe, is ſalubrious, as well as exhilarating: to ſuch it may not be diſagreeable to know the directions of both writers on this ſubject; whereby they will alſo have the further advantage of being inſtructed in the art of *literary tranſmutation*, in caſe any of them ſhould be inclined to commence *ſecond-hand* authors.—Thus it ſtands in the Cyclopœdia.

'*Punch* is alſo a name of a ſort of compound drink, fre-
'quent in England, and particularly about the maritime parts
'thereof, though little known elſewhere.

'Its baſis is a ſpring-water, which being rendered cooler,
'briſker, and more acid, with lemon-juice, and ſweetened
'again to the palate with *fine* ſugar, makes what they call
'*ſherbet*; to which a proper quantity of *a* ſpirituous liquor,
'as brandy, rum, or arrack, being ſuperadded, the liquor
'commences punch.

'Several Authors condemn the uſe of punch, as prejudicial
'to the brain and nervous ſyſtem.—*Dr. Cheyne inſiſts, that*
'*there is but one wholeſome ingredient in it, which ſome now*
'*begin to leave out, viz. the mere water.*

'The proportion of the ingredients are various; uſually the
'brandy and water are in equal * quantities.—Some, inſtead
'of lemon-juice, uſe lime-juice, which makes what they call
'punch-royal; this is found leſs liable to affect the head,
'as well as more grateful to the ſtomach.

'Some alſo make milk-punch, by adding near as much
'milk to the ſherbet as there is water, which tempers the
'acrimony of the lemon; others *prefer tea-punch, made of*
'*green tea*, inſtead of water, and drank hot.

'Laſtly, what they call punch for chamber-maids, is made
'without any water, of lime-juice, ſharpened with a little

* It muſt have been a long time ſince the ingredients of punch were thus proportioned. Our Grandmothers uſed to ſay,

Two of ſour, and one of ſweet,
One of ſtrong, and two of weak.

'orange and lemon-juice; twice as much white-wine as lime-'juice, and four times as much brandy, with ſugar.'

From what reign, or from what authority, this article may be deduced, is out of our power to determine; but the ridiculouſneſs and abſurdity of it muſt ſtrike every one in the leaſt acquainted with what has been meant by this compoſition, for, at leaſt, thirty years paſt.—Let us ſee how the preſent have improved upon the antecedent Lexicographers.

'Punch,' ſay they, 'is alſo a name for a ſort of compound 'drink, *much uſed here, and in many parts abroad* *, *particu-'larly in Jamaica, and ſeveral other parts of the Weſt Indies.*

'Its baſis is ſpring water, which being rendered cooler, 'briſker, and more acid with lemon-juice, and ſweetened 'again to the palate with ſugar, makes what they call ſherbet; 'to which a proper quantity of ſpirituous liquor, as brandy, 'rum, or arrack, being added, the liquor commences punch: 'the proportion of the ingredients are various; ſome, inſtead 'of lemon-juice, uſe lime-juice, which make what they call 'punch-royal; this is found leſs liable to affect the head, as 'well as *much* more grateful to the ſtomach. Some alſo make 'milk-punch, by adding as much milk to the ſherbet, as there 'is water. Others *uſe green-tea*, inſtead of water: and what 'they call chamber-maid's punch, is made without any water, 'of lime-juice, ſharpened with a little orange and lemon-'juice, twice as much white-wine as lime-juice, and four 'times as much brandy, with ſugar.

'*Several Authors condemn the uſe of punch, as prejudicial to 'the brain and nervous ſyſtem.*'

Punch has, of late years, grown ſo cuſtomary a liquor, that there are very few unacquainted with either the compoſition or the qualities of the ſeveral ingredients; to talk of lime-juice *ſharpened* with orange or lemon-juice, is as inconſiſtent with common experience, as if a man ſhould propoſe to make ver-juice ſourer by an addition of cyder. The late Editors of the Cyclopœdia are certainly culpable, for retaining ſuch an article; but the Compilers of this work muſt be deemed inexcuſeable, for inſerting it in a *New* Dictionary.

In the compoſition of the PULVIS FULMINANS, which conſiſts only of three ingredients, one of them is unfortunately omitted: that the experimenter may not be diſappointed of his *fun*, we

* That our Readers may the better determine the importance of theſe gentlemen's *tranſformations*, the altered, omitted, and tranſpoſed parts, are diſtinguiſhed by Italics.

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advertiſe him, to add to the directions here given, two ounces of ſalt of tartar.

It will hardly be imagined, that we have had leiſure to examine critically every article in theſe volumes; what we have already mentioned, chance threw in our way; and theſe we apprehend, in a great meaſure, ſufficient to ſupport our accuſation: if further evidence ſhould be thought neceſſary, we may refer to the articles, *Reproduction*, *Reptile*, *Rhubarb*, *Scale in muſic*, *Sophiſm*, *Stable*, *Tin* *, *Truffles*, *Verditer*, *Vermilion*, *Underſtanding*, *Undulation*, and *Weight*; from all which, and many others, this Society of Gentlemen can derive no other honour than that of being deemed ſervile copiers.

However, if the merit of a work of this ſort ought to be determined by the quantity it comprehends, theſe gentlemen are entitled to a conſiderable ſhare of the public eſteem; for never, to our remembrance, was more matter, or a greater variety of ſubjects, comprehended in ſo narrow a compaſs. The addition of the duties payable on exportation and importation, to the articles of commerce, though not properly appertaining to a Dictionary of Arts and Sciences, is not unuſeful; but their topographical inſertions are too ſlight to ſatisfy an inquiſitive reader.

With reſpect to the plates, they are very numerous, and, in general, tolerably executed; but there is reaſon to believe that no great ſums were expended for original drawings, as moſt of them appear to be no other than copies from other Dictionaries, and the Magazines.

* In this article even a typographical error is copied from Barrow. Where it is ſaid, the virtues of tin, as a *medium*, given internally, &c. which undoubtedly was intended for *meſicine*.

L

MONTHLY CATALOGUE

For *DECEMBER*, 1756.

POLITICAL.

I. *Obſervations* on the Embargo lately made on the Exports of Beef, Pork, and Butter from Ireland. 8vo. 6d. Griffiths.

Tho' the Author of theſe Obſervations attempts to prove the great hardſhip, and illegality of this Embargo, and imagines, he has demonſtrated, that we cannot greatly diſtreſs the French by it;

yet, like all writers who oppoſe themſelves to the ſtrict reaſon and undiſguiſed nature of things, he has been reduced to admit what will ſufficiently counterballance all his objections to it. For, after mentioning what damages may have accrued from thence, to many in Ireland, which, he ſuppoſes, may extend even to ſome here, he reaſonably adds, 'that nothing can excuſe a meaſure, big with ſo much miſchief, but the moſt apparent neceſſity,—ſuch a neceſſity as cannot be circumſcribed by any rules of law.' The moſt obvious conſequence of this conceſſion is, that if the executive part of the Government did ſuppoſe this moſt apparent neceſſity previous to, and made it the foundation of, this Embargo; it will follow, that they are juſtifiable, upon a principle of his own admiſſion: though with this difference, that our Author muſt be ſuppoſed to deny that apparent neceſſity to exiſt, when the Government moſt probably concluded it did exiſt;—which is the point left to be decided, between the late Adminiſtration, and the preſent Writer.

As there is a ſtrong preſumption, that our Author was aware, the adviſers of this Embargo might be juſtified, in a great degree, from his own conceſſion; to preclude them, as much as poſſible, from the benefit of their good intentions in this caſe, he blames them for doing what appeared the beſt to their own judgments, by advancing, like a true Demagogue, page 23, 'That the Miniſtry cannot be deemed the ſole Judges of this neceſſity, in a country where every man enjoys, in ſome ſort, a ſhare in the legiſlature:' by which, perhaps, he only intends, every Voter, every one who is repreſented. But here it is evident, that as our Author had differed with an Adminiſtration before, he differs now with the Conſtitution itſelf, and with the Legiſlature; who have ſuppoſed the executive power (of which a Miniſtry may be deemed the political Organs, or Members) the ſole Judges of ſuch neceſſity, eſpecially in the receſs of Parliaments, and left it to them to act in conſequence of their judgment, in ſuch ſituations. At the ſame time, we gladly allow, that the good people of this, and of the ſubordinate realm too, have a right to think and talk of ſuch matters; of which we wiſh them the continual poſſeſſion, whatever minute inconveniences it may poſſibly, ſometimes, be attended with: but there will always be this eſſential diſtinction between theſe different rights, that the Proclamations of Writers and their Readers, muſt be confined to their influence in Coffee-houſes, and other places of meer converſation, until ſome perſons of further conſequence ſhall think them important enough for a more ſelect attention, and notice.

Indeed, when we conſider this pamphlet thoroughly, we cannot avoid concluding, that the Author really judged the very Embargo he complains of, either more neceſſary than he chuſes to admit it, or a leſs grievous hardſhip than he has repreſented it to be: for where he is inſtancing the loyalty of the Iriſh Proteſtants,

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to the preſent illuſtrious family, which, indeed, ſtands in need of no exaggeration, he very reaſonably infers, p. 11, 'That from 'a view of diſtreſſing their enemies, and for the ſervice of their 'King, and their mother country, *it is more than probable*, they 'would, by acts of their own, have laid themſelves under the 'hardſhips accruing from this Embargo, ſo highly complained of.

We do not mean, by this, to contend for the Infallibility of any man, or Miniſtry; but juſtice is due to all: and our ſenſible Author, with all his chagrin and archneſs, at certain meaſures, (in which he is far from being ſingular) muſt ſurely allow the prohibition complained of, the ſanction of being well-meant; as it cannot be ſuppoſed ſuch a one as our enemies would rejoice at, or purchaſe. He is capable, no doubt, of ſaying as much on the other ſide of this ſubject, if his views, or attachments, had inclined him: but we are more apt to reſpect a preſent good, than to guard againſt an evil, though it be but a little more remote: one is the inordinate operation of ſelf-love; the other, a languid regard for the good of the whole, or of poſterity. K

II. *A Letter* from a Gentleman at Leyden, to his Friend at Amſterdam, of the Motives that induced the King of Pruſſia to prevent the Deſigns of the Court of Vienna. 8vo. 1s. Woodfall.

This is a Tranſlation of a piece written in French, by a Partizan of Pruſſia. The original is printed with it. The motives of his Pruſſian Majeſty, which it is founded upon, together with the Saxon Memorial to the States, occaſioned by that Prince's hoſtile entrance into Saxony, have been long before the public.—However, as our times have produced no controverſy of greater moment, whether we look backward to cauſes, or downwards to events, it may not be ungrateful to our Readers, to open as much of it, under this head, as may ſerve to clear the way for what is to follow.

The Motives, or rather the Expoſition of them (which, by the way, are no otherwiſe dated, than from Berlin, 1756,) begin with a courſe of aſſertions, viz. That, ever ſince the concluſion of the Peace of Dreſden, the Court of Vienna had been induſtriouſly ſearching for means to break it; as alſo, that treaties with that Court are no longer reſpected by it, than as they are enforced by the ſword: That the extravagant duties laid on all the manufactures of Sileſia, were not only indications of its unfriendly intentions with regard to Pruſſia, but what might very well have warranted reprizals by force of arms: That this aggreſſion was, however, but a trifle, in compariſon to the other ſolid complaints which lay againſt her, amounting to no leſs than a revival of thoſe ambitious projects which the Emperor Ferdinand the ſecond, would have carried into execution, if there had not been a Cardinal Richlieu, and a Guſtavus Adolphus to oppoſe them; that is to ſay, to impoſe ſervitude on the Princes of

Germany, eſtabliſh Deſpotiſm, aboliſh Proteſtantiſm, and overthrow the whole Conſtitution of the Empire; That the Powers now in her way, were France, as Guarantee of the Treaty of Weſtphalia; Pruſſia; and the Grand Signior: That ſhe choſe to begin with Pruſſia firſt, under colour of reclaiming a province ceded to that Power by the Peace: That with this view, the treaty of Peterſburg was concluded; in which, not content with a defenſive alliance, ſhe laid a ſcheme to embroil the Pruſſian and Ruſſian Courts; as alſo the Ruſſian and Ottoman; in both which points they ſo far ſucceeded, that the Plenipotentiaries of the two former Courts were recalled on both ſides, and the Ruſſians were kept in arms on the frontiers of Pruſſia, from year to year, in hopes that Chance would furniſh cauſe for a rupture; in which caſe the Court of Vienna might have taken part, only as an auxiliary to Ruſſia: and that nothing could have hindered an actual war, but the ſteddy and moderate conduct of the King, in avoiding whatever might be conſtrued into a pretext for kindling it. The Expoſition goes on, to ſhew;

That this was the ſtate of things, when the affairs of America began to diſturb the tranquility of Europe; a general war anſwering the purpoſes of the Court of Vienna, and it being neceſſary to them, that the great Powers ſhould be taken up with their own immediate intereſts: That theſe purpoſes being unknown at London, the King of England demanded of the Empreſs Queen, the ſuccours, which he had a right to expect, both from her good faith, and her gratitude; having laviſhed his treaſures, and his troops, ſacrificed the intereſt of his kingdom, and expoſed his perſon, to re-inſtate that Princeſs in the poſſeſſions of her fathers: That, to his infinite ſurprize, he found, notwithſtanding, theſe were to be no otherwiſe obtained, than by his taking part in the plot againſt the Pruſſian dominions: That his Majeſty, whoſe ſentiments were too noble, and generous, to adopt a procedure ſo unjuſt, not only rejected the propoſitions thus made to him, but, to avert the ſtorm which threatened Germany, made the Convention of Neutrality, ſigned at London:

That, hereupon, the Court of Vienna renewed her intrigues at Peterſburgh, with redoubled application; and formed a plan for diſmembering the Pruſſian poſſeſſions:

That, in order to be ſo much the more at eaſe in this undertaking, ſhe took advantage of the ſituation of France, to draw the French Court into her meaſures, by the Treaty of Verſailles; and never abated her endeavours till ſhe had inſenſibly worked up a rupture between France and Pruſſia:

That at a juncture ſo extremely critical as this, when added to all theſe, and many more, inſidious meaſures, the Court of Vienna was amaſſing warlike ſtores and proviſions in Moravia and Bohemia; making armaments; forming camps of 80,000 men; poſting lines of Hungarians and Croats along the frontiers of Sileſia; and actually marking out camps on the King's limits:

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ſo that peace, on her ſide, actually reſembled war; and, on his, not a troop had been moved, nor a ſingle tent pitched:—the King thought it high time to break ſilence, at leaſt. That accordingly he directed M. Klinggrafe, his Plenipotentiary at the Imperial Court, to demand of the Empreſs-Queen, whether all thoſe great preparations of war, which were making on the frontiers of Sileſia, were deſigned againſt the King, or what were the intentions of her Imperial Majeſty? That her anſwer, in expreſs terms, was, "That, in the preſent conjuncture, ſhe had found it neceſ-"ſary to make armaments, as well for her own defence, as for "that of her allies; and which did not tend to the prejudice of "any body."

So vague an anſwer requiring explanations, M. Klinggrafe, in conformity to further inſtructions, farther repreſented to the Empreſs, That tho' the King had diſſembled, as long as his ſafety, and his glory would permit; the bad deſigns imputed to the Empreſs, would no longer ſuffer him to do ſo: That he was acquainted with the offenſive projects of the two Courts, to attack him together, unexpectedly, the Empreſs-Queen with 80,000 men, the Empreſs of Ruſſia with 120,000; which were to have been put in execution in the ſpring of the current year, but had been deferred till the next, becauſe the Ruſſian troops wanted recruits, their ſhips ſeamen, and Livonia corn for their ſubſiſtence: That the King left the Empreſs the choice of peace or war: that if ſhe choſe peace, all he aſked, was, a poſitive aſſurance, that ſhe had no intention to attack the King, either this year or the next; but that he ſhould conſider any ambiguous anſwer, as a declaration of war; in which caſe, he ſhould call Heaven and Earth to witneſs, that all the calamities reſulting from it, were to be placed to her account:

That the anſwer given by the Court of Vienna, was more haughty, and leſs ſatisfactory, than the former; which was both recapitulated and juſtified in it, as clear, reaſonable, and ſatisfactory, and what ſhe might have declined giving at all, if ſhe had ſo thought proper; ſeeing, that all Europe knew the military preparations ſhe was making in her own dominions, had not been reſolved on, till the military diſpoſitions of the King of Pruſſia himſelf, had firſt ſet her the example: That being accuſtomed to receive, as well as practiſe, the attentions which Sovereigns owe to each other, ſhe could not hear, without as much aſtoniſhment as ſenſibility, the contents of M. Klinggrafe's Memorial, which were of ſuch a kind, both for matter, and manner of expreſſion, that were ſhe to anſwer the whole, ſhe could not avoid treſpaſſing on the bounds of moderation ſhe had preſcribed to herſelf: That the informations his Pruſſian Majeſty had received, concerning an offenſive alliance between her Majeſty and the Empreſs of Ruſſia, and all the circumſtances and ſtipulations relating to it, were abſolutely falſe and groundleſs; that no ſuch treaty did exiſt, or ever had exiſted; and that this declaration would enable all Europe to judge of what weight

Theſe circumſtances he then enumerates—namely, The approach of the Ruſſian troops, in the beginning of June, towards the frontiers of Pruſſia: The forming an army of 70,000 men in Livonia, at the ſame time that the Auſtrians were forming another in Bohemia, under the title of an Army of Obſervation: The return of the Ruſſians, about the middle of that month, into their quarters; and the adjournment of the Auſtrian camps till the next year.

After which he proceeds to ſay, That notwithſtanding theſe ſuſpicions and indications, the King would have been glad to have accepted a denial of theſe projects, accompanied with aſſurances, that they would not attack the King, either this year or the next: That this was the eſſential article in Klinggrafe's Memorial, which is preciſely the article to which no anſwer is given: Aſks, If this ſilence did not ſufficiently ſhew, what the deſigns of the Court of Vienna tended to? and which of the two Powers wiſhed for war? that Power whoſe troops were encamped on his neighbour's frontiers, or that whoſe troops were quiet in their quarters? Infers, that the Court of Vienna, far from deſiring peace, breathed nothing but war; and propoſed, by continual artifices, and haughtineſſes, to drive the King into it, in order to have a pretext for reclaiming the aſſiſtance of its allies, &c.—And then adjoins, That altho' this anſwer left no further doubt about the deſigns of the Empreſs-Queen, and laid him under a neceſſity to take the only part which was conſiſtent with his honour and glory; his Majeſty had ſtill been pleaſed to make one laſt attempt to ſhake the inflexibility of the Court of Vienna, for the ſake of preſerving peace: That he had accordingly charged M. Klinggrafe, a third time, to declare, that if the Empreſs would yet give the poſitive aſſurances before required, viz. that ſhe would not attack the King by name, either this year or the next, his Majeſty would, in ſuch caſe, directly withdraw his troops, and reſtore things to the ſtate wherein they ought to be: But that this having proved as fruitleſs as the former, his Majeſty flattered himſelf, that all Europe would do him juſtice, from a conviction, that it was not the King, but the Court of Vienna that would have war.

Here the Expoſitor, if he had ſo thought fit, might have laid down his pen: but an over-fondneſs for his ſubject, or an over-ſolicitude to leave nothing unſaid upon it, leads him into repetions of matter, if not of terms, which might have been ſpared. After which he makes a very proper diſtinction between the firſt aggreſſions and the firſt hoſtilities: Acknowleges the King of Pruſſia to have commenced hoſtilities; but conſiders the Empreſs-Queen as the Aggreſſor: Inſiſts, that aggreſſions, of which he ſpecifies ſeveral kinds, juſtify hoſtilities: Briefly cites ſeveral caſes in point: Charges the Houſe of Auſtria again, with a deſign to deſtroy the Liberties of Germany: Declares his Pruſſian Majeſty to be their Champion and Defender; and that they ſhall not be buried, but in the ſame grave with Pruſſia: Makes another

" prived of the Imperial Crown. This example was imitated " by the Poles, who, after being fully convinced of the ambi- " tion of this Houſe, concluded in one of the diets, That no " perſon ſhould dare, under the pain of infamy, to propoſe a " Prince of the Houſe of Auſtria to be King of Poland, or give " him his ſuffrage for that purpoſe. The Electors not having " repealed this ancient convention of their predeceſſors, putting " the caſe that it has exiſted, the Houſe of Auſtria has raiſed " a flame in the Empire, which can ſcarcely be extinguiſhed " without the entire ruin of that Houſe."

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III. *Four Pieces*, containing a full Vindication of his Pruſſian Majeſty's Conduct in the preſent Juncture. 4to. 3s. E. Owen.

The firſt of theſe is a Memorial from the Pruſſian Miniſter to the States-General, in anſwer to the Memorial of the Saxon Reſident at the Hague; for which reaſon it will be, in ſome ſort, neceſſary to give a ſketch of the one, which has alſo been officiouſly printed here, before we proceed to the other: and if we ſhould alſo happen to recollect as we go, that the outſide of all this cabinet-work is ever rendered as ſpecious as poſſible, we ſhall underſtand none of them the worſe for it.—Theſe, however, which follow, are ſo many facts which cannot be diſputed, viz. The Pruſſians formally demand a free paſſage through Saxony; the Saxon Court does not refuſe it, but requires time to make the proper adjuſtments; with a reſolution, however, to obſtruct them by force of arms, when properly ſupported: and his Pruſſian Majeſty fore-ſeeing, or fore-knowing this, never waits the iſſue of his own requiſition, but enters on the premiſſes, in a way that ſufficiently ſhewed, what kind of authority he relied on moſt, when he firſt ventured on this hardy enterprize.

The Saxon Memorialiſt, then, ſets out with calling it, not only an Invaſion, but an attack on the Law of Nations; in the preſervation of which every Power was intereſted;—an invaſion in the time of the profoundeſt peace, and when the King, his auguſt Maſter, had not only avoided, with the greateſt care, every meaſure that might poſſibly give umbrage to his neighbours, but, from the firſt glimpſe of a miſunderſtanding between the Courts of Vienna and Berlin, had enjoined his Miniſters at all the Courts of Europe, to declare his firm reſolution, to obſerve the ſtricteſt Neutrality.

He further aggravates the horrors of this invaſion, by an enemy, under the maſque of *friendſhip*, who, without alleging the leaſt complaint, or any pretext whatſoever, but his own *convenience*, made himſelf maſter of the whole country, capital and all; fortifies, diſmantles, diſarms, ſeizes the revenue, raiſes contributions, exacts hoſtages, empties arſenals, forces the archieves of ſtate from the cuſtody of the Queen of Poland herſelf, by the dint of menaces and violence; and inſtead of the legitimate government,

vernment, ſubſtitutes a *Directory* dependent only on his own will and pleaſure.

"Such, High and Mighty Lords," continues the Memorialiſt, "are the firſt exploits of a Prince who declares, that he "undertakes the war ſolely to defend the *Liberty* of the Ger- "manic Body, and to protect the *Proteſtant* Religion: to which "he gives a ſtroke the more dreadful, as he begins with cruſh- "ing the very State to which that religion owes the eſtabliſh- "ment and preſervation of its moſt valuable rights; when, at "the ſame time, he breaks through the moſt reſpectable laws, "which conſtitute the union of the *Germanic* Body, under the "pretext of a defence, of which the Empire, at preſent, ſtands "in no need, except againſt himſelf."

He then takes notice, That a Treaty of Neutrality, ſolemnly offered, together with all the ſecurities compatible with the ſovereignty of Saxony, was not ſufficient to ſtop the courſe of a project formed to ruin it: and that the King, in retiring within his camp, had nothing to conſult but his own honour, and the zeal of his people, to reject the unheard-of propoſals made to him, to abandon to the King of Pruſſia, during this war, the adminiſtration of his ſtate and army.

Drawing then towards a cloſe, he obſerves, That the cauſe of Saxony is a common cauſe to all Powers, as her fate foretels what they muſt expect to undergo, when the faith of treaties is no more to be reſpected; and that it appeared, as well by the King of Pruſſia's Declaration on his entering Saxony, as a *friend*, as by the *Expoſition* of his *Motives*, that nothing leſs would ſatisfy him, than the entire ſacrifice of that Electorate: and he concludes with requiring from their High Mightineſſes, not only their good offices, but thoſe other more efficacious ſuccours which, he preſumes to be due from every State, to every State, under the like oppreſſions, tho' not expreſſed by treaties.

This piece is dated September 29; and on the 15th of October following, the Pruſſian Miniſter at the Hague preſented his counter-Memorial, to the following effect.

That it ill became the Court of Saxony to reclaim againſt his Pruſſian Majeſty, the reſpectable Law of Nations, which they had been the firſt to violate towards him: That they had adopted every part of the dangerous deſigns which the Court of Vienna had formed againſt him; which tended to nothing leſs than the diſpoſſeſſing him of Sileſia, and even the deſtruction of his whole power: That by the conſent of all the parties, it had been reſerved, that Saxony ſhould not appear as one, till the Pruſſian forces were ſo weakened, that they might pull off the maſk with impunity: That the object of theſe deſigns was, an eventual partition of the Pruſſian dominions, in which the Saxon Court had gone ſo far, as to ſtipulate for their ſhare, the dutchies of Magdeburgh and Groſſen, with the circles of Zullichau, Cotthus, and Schwibus: That the ſaid Court, during this interval, played

played off every engine of unwarrantable policy, at every Court of Europe, to prepare the way for the deſired event; and had not ſpared even the moſt atrocious calumnies, to give an odious turn to the King's moſt innocent actions: That the great preparations made by the Court of Vienna, joined to other appearances, which ſhewed the execution of their vaſt deſigns was at hand, obliged the King to prevent them; and his Majeſty having been *informed* of the ſecret purpoſes of Saxony, all laws, divine and human, authoriſed him to diſable the Saxons firſt, ſince it was the only method to preſerve himſelf from ruin: That the experience of paſt times, and the method of thinking peculiar to the Saxon Miniſters, would not ſuffer him to confide in the offer of a Neutrality, which would have been evaded, as ſoon as it could have been done with any ſecurity; and which was, beſides, no more than one of the articles of the dangerous ſyſtem already ſettled by the combined Powers: That all the meaſures which his Majeſty has ſince purſued in Saxony, and which have been ſet forth in ſuch odious colours, are but the neceſſary conſequences of the ſelf-defenſive meaſures he was firſt obliged to reſolve on; and which amount to no more, than the depriving the Court of Saxony of the means of hurting him: That, however, even in doing this, he has obſerved all poſſible moderation: That the country enjoys all the ſecurity, and all the tranquillity, it could expect, in the very midſt of peace: That the King's troops obſerved the moſt exact diſcipline: That no more of them were left in Saxony, than were neceſſary to obſerve his Poliſh Majeſty's camp: That all the due reſpect to the rank of the Queen of Poland, was ſhewn her: That it was only by the moſt ſuitable repreſentations ſhe had been prevailed upon, to ſuffer ſome papers, neceſſary to aſcertain the dangerous deſigns of the Saxon Miniſters, to be taken out of the State-Paper-Office; without the other archieves being touched: That of theſe the King was already poſſeſſed of the copies; but as their authenticity might have been diſputed, he thought it behoved him to ſecure the originals: That he was extremely ſorry for the neceſſity which had obliged him to do things ſo diſagreeable to the King of Poland: That his perſonal eſteem and friendſhip for him remained the ſame: but that he could not ſacrifice the ſafety of his dominions to theſe ſentiments: And that it was to the pernicious advices of the ill-intentioned perſons, in whom his Poliſh Majeſty had placed ſo unreſerved a confidence, he was to impute his misfortunes: That in his Majeſty's ſituation, he could liſten to nothing but that eſſential duty which bound him to the happineſs of his people: That every man had a right, not only to prevent the miſchief he was threatned with, but even to retort it upon its author: That neither the conſtitutions, nor laws of the Empire, could obſtruct the exertion of a right ſo ſuperior to all others, as that of Self-Preſervation, and Self-Defence; eſpecially when the depoſitory of thoſe laws is ſo cloſely united

Head, and one of the moſt eminent Electors, has been ſpoken of in ſo unfriendly and ſlighting a manner, and where the reſpect due to him has been, to ſuch a degree, forgot. But whatever is moſt ſacred among nations, ceaſes to be ſo with the Aulic Council, provided it can but vent its wrath, and gratify the ſpirit of animoſity, and revenge, it is filled with, againſt thoſe who do not ſubmit implicitly to its deciſions. It carries the rage with which it is animated ſo far, as to ſend avocatorial Letters to *all* the King's ſubjects, and dares, by its own authority, to diſcharge them from the oath of fidelity which they have taken to their Sovereign. The King poſſeſſes, in that quality, a kingdom, and ſeveral other provinces, which do not, in any manner, depend upon the Empire. In confounding theſe countries with thoſe which are really held from the Empire, the Aulic Council gives a freſh, and very flagrant, proof of the tyrannical ſpirit it is poſſeſſed with, and of the dangerous views it entertains. It acts contrary to the moſt ſolemn and fundamental laws of the Empire, and particularly to the Capitulation which the Emperor has *ſworn* to, at the time of his election, to ſecure the liberty and privileges of the States. It expreſsly ſays, that ſuch rigorous extremities ſhall not be proceeded to, without the knowlege, and unanimous conſent, of all the Electors, Princes, and other States of the Empire. If ſuch deſpotic proceedings of the Aulic Council were to be connived at, what would then become of the liberties and prerogatives of the States of the Empire, purchaſed at the expence of their blood and treaſures? It is the Aulic Council itſelf, that endeavours to kindle the flame of ſedition in the Empire, by attempting to raiſe up againſt the King, the Electors his colleagues, together with all the other members of the Germanic Body. The King, however, is very eaſy upon this head, becauſe he can equally depend upon the affection and fidelity of his ſubjects. As a King, he certainly will not ſuffer any body to preſcribe laws to him; and as Elector, he never will depart from thoſe obligations which bind him, as well to the Head of the Empire, as to the other Members of that reſpectable Body: But he will demand, in his turn, that his juſt rights be reſpected; and that he be not treated, (as he has been of late, affectedly, and almoſt in every inſtance) in a manner which carries with it the moſt bare-faced partiality, and the moſt crying injuſtice. The King, in his preſent circumſtances, has not the ſmalleſt diſpute, either with the Head of the Empire, or with the Empire in general; if any of the principal members of this body have conſpired againſt his Majeſty, no reaſonable man, who has his own ſafety at heart, can blame the King, for having employed thoſe forces for his defence and ſecurity, which God has entruſted him with. The Empreſs-Queen of Hungary and Bohemia did not, in the leaſt, ſcruple to make her troops act againſt the Emperor Charles VII. of glorious memory, in his quality of Head of the Empire. At that time,

him, if poſſible:—Intimates, that if the Empire were to loſe in him the moſt powerful Proteſtant Prince, and the firmeſt ſupport of the German Liberties, the project would be revived which gave occaſion to the thirty years war; the undertakers of which would promiſe themſelves ſo much the more eaſily to ſubdue the German Empire: in which caſe, all the laws, civil and eccleſiaſtical, which the States had purchaſed with their lives and fortunes, would be trampled under foot. Laſtly, the King endeavours to induce them to make his caſe their own; to convince them, that their ruin is included in his; and to animate them to become his auxiliaries: promiſing them, upon all occaſions, an effectual aſſiſtance for the ſupport of their liberty, and every right lawfully obtained, which the Aulic Council, too often, trod under foot.—Proteſting next, in the ſtrongeſt and moſt ſolemn manner, againſt every thing contained in the ſaid Commiſſorial Decree, injurious to him; and finally reſerving to himſelf, in like manner, his rights and liberties, as well as the juſt ſatisfaction which a Crowned Head, and an eminent Elector of the Empire, was entitled to demand, according to the Law of Nations, and the fundamental Conſtitutions of the Empire, from a Council which has ſhewn ſo little regard for his dignity, at the Diet of Ratiſbon.

The third and fourth Parts of this ſtate-collection are of a nature and tendency ſo ſimilar to each other, that both might very eaſily have been run into one: and, indeed, if one general ſtate had been deduced from the whole, the whole would have been more perſpicuous, and the proceſs more ſatisfactory; the repetitions they now abound with, ſerving as much to perplex ſome Readers, as to inform others; and having an obvious tendency to diſguſt, in ſome degree, all. It is true, the cabinets of Princes are very rarely thus expoſed; ſo that a very ſmall degree of curioſity, will bring numbers to inſpect the contents, and ſo far, at leaſt, the Pruſſian cauſe will be undoubtedly ſerved by any Expoſition, of any kind. But, if the public, from this ſpecimen, ſhould happen to infer, that all cabinets, as well as all families, may poſſibly have their ſecrets, which would as ill bear day light; the reputation of Kings and Miniſters, and the reverence to be obſerved with regard to the myſteries of State, will be but little advanced by it. Leaving, however, to Sovereigns, thoſe conſiderations which properly belong to them, we ſhall content ourſelves, with treating theſe other two papers in ſuch a way as appears to us leaſt open to the objections which lie againſt the papers themſelves.

The firſt is called, *A Memorial in vindication of the King of Pruſſia's conduct, from the falſe imputations of the Court of Saxony.*

And the laſt, *A Memorial, ſetting forth the conduct of the Courts of Vienna and Saxony towards the King of Pruſſia, and their dangerous deſigns againſt him; together with the original documents in proof of them.*

mia, and marked at certain diſtances with poſts, bearing this remarkable inſcription, *The Military Road.*

The remaining topics are all, or moſt of them, ſuch as have been touched upon before.—As, the inſufficience and inſecurity of the Saxon offer of neutrality; the neceſſity of diſarming ſo determined and ſo inſidious an enemy; his Majeſty's extreme ſenſibility of the King of Poland's ſituation; aſcriptions of it to the pernicious councils of Count Bruhl; the falſhood of the reports ſpread by that Miniſter concerning the exceſſes committed by the Pruſſians; the ſufferings of the Saxons; the indignities ſaid to be offered to the Queen; the removal of the Archives, &c. And in the cloſe, the King avows, That he has no deſign againſt the King of Poland, or his dominions; that he lays no claims, pretends to no acquiſitions, no, not of an inch of ground there; and that tho' it be true, that the proceedings of the Saxon court gave his Majeſty an indiſputable right to deal quite otherwiſe with him, he would, nevertheleſs, perſiſt firmly in his reſolution of reſtoring the King of Poland to the full and peaceable poſſeſſion of all his dominions, as ſoon as it could be done without endangering his own.

We are now come to the fourth and laſt of theſe pieces, which, it muſt be owned, belong rather to the political than the literary province; but which muſt, nevertheleſs, have a place in the reading of the times.—And herein we are not only furniſhed with the ſame courſe of facts, poſitions, arguments, and concluſions, made current through ſuch a variety of channels before; but alſo with a ſeries of vouchers, drawn from originals, now reſting in his Pruſſian Majeſty's cuſtody, to ſupport them; ſo introduced, arranged, and commented upon, at firſt, as may beſt ſerve the Pruſſian cauſe; but afterwards annexed at large, for the common uſe of the common world.

The eventual treaty of partition between the courts of Vienna and Dreſden, of May the 18th, 1745, is given as the baſis of the whole building;—and it is ſaid, the treaty of Dreſden, of Dec. 25, the ſame year, was, perhaps, but a few days old, before the court of Vienna made no ſcruple to propoſe to that of Saxony, a new treaty of alliance, in which the contracting parties were likewiſe to renew the ſaid treaty of eventual partition: which fact, it is alſo ſaid, can be proved by the very draught of it then delivered at Dreſden;—and this propoſal, it ſeems, the Saxon miniſtry did not decline, but only demurred to; thinking it would better conſolidate their plan, if they could act under the countenance of a defenſive alliance between the two courts of Vienna and Peterſburgh.—This, however, is no otherwiſe proved, than by the ſpecification of ſuch a treaty, which did actually take place on the 22d of May, 1746, following. The body, or oſtenſible part of this treaty, is alſo admitted to be innocent enough for public inſpection; being calculated only to ſerve as a ſkreen for ſix ſecret articles, of which the fourth was levelled ſingly againſt

Pruſſia, as by the article itſelf, inſerted among the vouchers or documents, is apparent: for though the Empreſs-Queen ſets out with a proteſtation, that ſhe will religiouſly obſerve the treaty of Dreſden, ſhe afterwards explains how little religion would ſerve for ſuch a purpoſe, viz.—"If the King of Pruſſia ſhould be the "firſt to depart from this peace, by attacking either her Majeſty "the Empreſs Queen of Hungary and Bohemia, or her Majeſty "the Empreſs of Ruſſia, or even the republic of Poland, in all "which caſes the rights of her Majeſty the Empreſs-Queen to Si-"leſia, and the county of Glatz, would again take place, and re-"cover their full effect, the two contracting parties ſhall mutually "aſſiſt each other, with a body of 60,000 men, to reconquer "Sileſia, &c." The obſervations made upon this article are, That theſe were the titles of which the Empreſs-Queen propoſed to avail herſelf, for the recovery of Sileſia:—that every war, in which Pruſſia could be concerned with Ruſſia or Poland, was to be deemed an infraction of the treaty of Dreſden, though neither of thoſe powers had any concern in that treaty; and though the latter was not even in alliance with the court of Vienna:—that by comparing the conduct of that court with this article, from its date, it is very viſible, ſhe thought to attain her end, either by provoking the King to commence a war againſt her, or by kindling one between his Majeſty, or one of the other two before mentioned powers, by her ſecret intrigues and machinations: and that, conſequently, it was no wonder, that the treaty of Peterſburgh has ever ſince been the hinge on which the Auſtrian politics have turned; or that their negotiations have been principally directed to ſtrengthen it by the acceſſion of other Powers.

The facts next advanced are, That the court of Saxony was the firſt power invited into it: that this invitation was made in the beginning of the year 1747, and that the ſaid court eagerly accepted the invitation: as appeared by their furniſhing Count de Vitzdom, and the Sieur Pezold, their Miniſters at Peterſburgh, with the neceſſary full powers for that purpoſe; by ordering them to declare, that their court was not only ready to accede to the treaty itſelf, but alſo to the ſecret article againſt Pruſſia, and to join in the arrangement made by the two crowns; provided meaſures were better taken than before, as well for the ſecurity and defence of Saxony, as for its indemnification and recompence, in proportion to the effort and progreſs which ſhould be made: by farther ſpecifying, that if, upon any freſh attack from the King of Pruſſia, the Empreſs Queen ſhould, by their aſſiſtance, happen not only to reconquer Sileſia, and the county of Glatz, but alſo reduce him within narrow bounds,—the King of Poland, as Elector of Saxony, would ſtand to the partition ſtipulated between his Poliſh Majeſty and the Empreſs Queen, by the convention ſigned at Leipſic, May 18. 1745: and by charging Count Loſs, the Saxon Miniſter at Vienna, at the ſame time, to open a private negotiation for an eventual partition of the conqueſts which ſhould be

be made on Pruſſia, by laying down, as the baſis of it, the ſaid partition-treaty of Leipſic.—The particulars of all which are to be ſeen in the documents annexed; that is to ſay, in the inſtructions given, May 23, 1747, to the Saxon Miniſters at Peterſburgh; in the memorial accordingly delivered by thoſe Miniſters to the Ruſſian court, Sept. 25, 1747; and in the inſtructions given to Count Loſs, at Vienna, Dec. 21, 1747.

The memorial then proceeds in theſe words: "It has, indeed, "been affectedly ſuppoſed, throughout this negotiation, that the "King would be the aggreſſor againſt the court of Vienna. But "what right can the King of Poland draw from thence to make "conqueſts upon the King? Or, if his Poliſh Majeſty, in the "quality of an auxiliary, will alſo become a belligerant party, "it cannot be taken amiſs, that his Majeſty ſhould treat him ac-"cordingly, and regulate his conduct by that of Saxony. This "is a truth which has been acknowleged even by the King of "Poland's own privy council, in the opinion they gave when "conſulted upon the acceſſion to the treaty of Peterſburgh; wit-"neſs the two extracts, (alſo added to the documents) wherein the "ſaid privy council gave the King to underſtand, That the prin-"ciple laid down in the fourth ſecret article of the treaty of "Peterſburgh, went beyond the common rules: and that if "his Poliſh Majeſty ſhould approve of it, by acceding thereto, "his Pruſſian Majeſty might look upon it as a violation of the "treaty of Dreſden."

What follows next, is a courſe of Saxon artifices, to keep the negotiation in hand, without putting the laſt hand to it: At Paris, declaring ſolemnly, the treaty of Peterſburgh contained nothing more than was in the German copy, which had been communicated to the court of France; no ſecret or ſeparate article having been communicated to the King of Poland: At Peterſburgh, profeſſing always a readineſs to accede in form to the ſaid treaty; but always finding ſome pretence to poſtpone it.—Thus, when invited afreſh in the year 1751, they ſent powers and inſtructions to the Sieur Funck at Peterſburgh accordingly; but withal required, that the King of England, as Elector of Hanover, ſhould be induced to accede firſt.—And when his Britannic Majeſty declined all concern in that myſtery of iniquity, recommended another alliance, of a nature innocent enough to bear being produced and avowed:—Retaining, nevertheleſs, their original purpoſe, to put in for a ſhare of the Pruſſian ſpoils, whenever the proper opportunity ſhould offer. In proof of which ſeveral clauſes out of the Saxon diſpatches are produced. But then it is not unfit to be obſerved by the way, that neither the diſpatch of June 16, 1756, from Count Flemming, the Saxon Miniſter at Vienna, to Count Bruhl, nor that of the Sieur Funck at Peterſburgh, of June, 1753, [it is in this order they are ranged in the memorial] out of which the two following clauſes are ſaid to be taken, are annexed to the documents.—"Your Excellency knows," (ſays Count Flem-

den with a joy ſuitable to the harveſt the Saxon court expected to reap in conſequence of them.

But this joy, we are next given to underſtand, was ſoon damped, by the convention of a neutrality in Germany, ſigned at London, Jan. 16, which, it is ſaid, ſilenced Count Bruhl's calumnies, and ſhook his iniquitous ſyſtem. Fearing, however, that this blow would be followed by a worſe, a reconciliation between the courts of Berlin and Peterſburgh, he redoubled his efforts to prevent it; and by the laudable concurrence of the court of Vienna, with ſuch perfect ſucceſs, that the ſaid court, imagining, in conſequence of the *new connections* they had entered into this year, [with France, muſt be underſtood] they had caught the opportunity to recover Sileſia without obſtruction, loſt no time in crowding troops into Bohemia and Moravia, forming camps, and filling magazines; while Ruſſia, at the ſame time, kept the ſame pace, ſtep by ſtep, in making vaſt armaments, both by ſea and land, without any apparent object; the court of England, which they were pleaſed to make uſe of as a pretence, not having required any ſuccours. To prove, that theſe military preparations were the reſult of a ſecret concert between the two courts, formed againſt the Pruſſian dominions, which was afterwards, for certain reaſons, put off till next year, a ſeries of advices out of the diſpatches of the Saxon miniſters, ſtationed at Vienna and Peterſburgh, are next inſerted; which, it is ſaid, go near to a demonſtration of it —But the two firſt from the Sieur Praſſe, Secretary to the Saxon Embaſſy at Peterſburgh, prove rather a practice of the Ruſſian Miniſters on their own Sovereign, in order to cheat her into ſuch a concert, than any predetermination of hers to enter into it: they are addreſſed to Count Bruhl. In the former, dated April 23, 1756. he ſays, "It is much deſired, that, in order to favour certain views, you "would be pleaſed to get the following intelligence conveyed to "Peterſburgh, through different channels, viz. *That the King of "Pruſſia, under pretence of trade, was ſending officers and engi-"neers into the Ukraine, to reconnoitre the country, and ſtir up a "rebellion.* That this intelligence muſt not come from the court "of Saxony, nor from Mr. Groſs, the Ruſſian Envoy, but from "third hands, to the end, that this concert may not be perceived —And that the ſame commiſſion had been given to other "Miniſters, in order that this piece of news might come from "ſeveral quarters.—I have been alſo required to write upon this "head, to Baron Sack in Sweden, which I ſhall not fail to do. "—And they have aſſured me, that the ſervice of our court was "equally concerned therein.—Adding, that the King of Pruſſia, "had given Saxony a blow, which they would feel for fifty "years; but that he ſhould ſoon receive one, which he would "feel for a hundred years." The memorial hereto adds, That Count Bruhl, who was always ready to act againſt the King, and not over nice in his choice of the means of doing it, promiſed, in

his letter of June 2, (inſerted in the documents) to execute this commiſſion: So that here the pretence of a rupture was ready found. The ſame Secretary Praſſe alſo, in the ſecond Letter, of June 2, ſays,

"Upon my viſiting a certain Miniſter, he told me, that "he waited with impatience for the effect of the ſuggeſted in- "telligence; and he gave me to underſtand, That they would "not heſitate long about beginning a war againſt the King of "Pruſſia, in order to ſet the bounds of the power of ſo trouble- "ſome a neighbour. I took the liberty to ſay, that I did not "ſee in what ally's favour they meant to make ſo great a di- "verſion, eſpecially after the Convention of Neutrality, ſigned "between the Kings of Pruſſia and England.—To which I was "anſwered; Theſe engagements do not concern us in the leaſt; "we go on our own way, in keeping to the *ſenſe* of the ſubſi- "diary treaty. The Empreſs having charged the Grand Coun- "cil with the care of executing this treaty, it has been thought "proper to take ſuch meaſures as might be moſt conducive to "the glory of the Crown, and the ſecurity of our allies. He "added, That the Empreſs having given the Grand Council an "unlimitted power, to act according as conjunctures ſhould re- "quire, he had made uſe of it, to faſten the bell to the beaſt. "This was his expreſſion."

And there is a third Letter, of June 21, in which the intelligence "is, That if he might judge by the preſent ſituation of affairs "at the court of Ruſſia, they would very much approve of the "court of Vienna's new connections with France.—That they "might even extend their engagements with the court of Vi- "enna, ſo far as to ſupport it in its attempts againſt Pruſſia, "which were publicly talked of at Peterſburgh."

The Letters (or rather parts of letters, for they are no more) from Count Flemming, are two: both of an imperfect nature, as containing nothing but matter of inference; none that will, ever ſo remotely, agree with ſo ſtrong a term as Demonſtration. The firſt dated June 12, we are told, runs in theſe terms.

"Having *inſenſibly* brought the thread of my diſcourſe with "Count Kaunitz to the armaments of Ruſſia. I *aſked* him the "reaſon of them? And tho' this Miniſter did *not* explain him- "ſelf upon them, yet he did not contradict me when I told "him, that thoſe great preparations ſeemed to be rather making "againſt the King of Pruſſia, than with a view to fulfill their "engagements with England. And upon this I *hinted* to Count "Kaunitz, That I did not well ſee how Ruſſia could maintain "ſuch great armies out of their own treaſures, if the ſubſidies "from England ſhould ceaſe; and that, therefore, the Empreſs- "Queen muſt intend to make them good. Upon which he an- "ſwered me, That the money would not be grudged, provided "they knew how to make a right uſe of it. Theſe were his "own words. And when I obſerved to him, that it was to be

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" feared, that if that crafty and ſharp-ſighted Prince ſhould " happen to diſcover ſuch a concert with this court, he might all " of a ſudden fall upon them; he replied, that he was not very " uneaſy about it;—that he would meet with his match; and " that they were prepared at all events."

And in the ſecond, dated July 4, he expreſſes himſelf thus: " Count Kayſerling has received a letter from a certain Ruſſian " Miniſter, which is ſo obſcurely written, that it is difficult to " judge of the ſentiments of his court, as to the reſolution they " will chuſe to take in the preſent criſis. That letter is dated " June 15, and contains in ſubſtance, That he would not have " failed to let him into the connection of the preſent affairs, if " the great ſecrecy, which it was agreed to obſerve, had not " prevented it, and laid him under a neceſſity of uſing a ſtile as " laconic as myſterious.—That he did not wonder, that he, " Kayſerling, ſaw before his eyes a chaos which he could not " clear up. That, for the preſent, he could only refer him to " the ſaying, *ſapienti ſat*; hoping, that, in time, both he and " Kaunitz might put an end to their reſerve. That the treaty " between England and Pruſſia had made a great alteration in " affairs; and that as the correſpondence between England and " Pruſſia ſtill continued, he muſt be upon his guard with Mr. " Keith."

" Count Flemming's diſpatches, continues the Memorial, are filled with a great number of ſuch paſſages;—among others, he relates that Count Kayſerling had received orders, to ſpare neither pains nor money, in order to get an exact knowlege of the ſtate of the revenues of the court of Vienna; and he aſſures, that this court had remitted a million of Florins to Peterſburgh. He very often expreſſes his own perſuaſion of an eſtabliſhed concert between the two courts of Vienna and Ruſſia. That the latter, in order the better to diſguiſe the true reaſons of their armaments, made them under the apparent pretence of being thereby in a condition to fulfil the engagements they had contracted with England; and that when all the preparations ſhould be finiſhed, they were to fall unexpectedly upon the King of Pruſſia."

Here it muſt again be obſerved, that none of theſe diſpatches are given entire among the documents; and that for the remarkable particular of the remittance from the court of Vienna, to that of Peterſburgh, no better authority is to be found than the following clauſe, in the diſpatch of M. Flemming's, next to be treated of, viz. " A *friend* of mine, who *pretends* to have his " information from one of the Clerks of the Treaſury, aſſures " me, that this court has remitted," &c.

What enſues next in the Memorial, is, an endeavour to derive that meaſure of proof from all circumſtances combined, which could not be derived from any in one particular. And then recurring to the explanations which his Pruſſian Majeſty had ſo often

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tho' in vain, laboured to extort from the court of Vienna, another diſpatch of M. Flemming's, of the 28th of July, is made uſe of, to ſet the intentions of that court, with regard to Pruſſia, in open day-light. This diſpatch, which is inſerted at large in the documents, opens with a recital of M. Klinggrafe's application to Count Kaunitz, for a ſpecial audience of the Empreſs; and of the addreſs made uſe of by that Miniſter, to worm out of him, what the ſubject-matter of it was to be, in order to prepare her Majeſty properly for it, as alſo to get time ſufficient to prepare a ſuitable anſwer; and then proceeds in the following terms:

" That Miniſter (Kaunitz) told me farther, that having ſet " out immediately after [his conference with Klinggrafe, that " is to ſay] for Schoenbrun, he had, in his way thither, turn- " ed it in his thoughts, what anſwer he ſhould adviſe his Sove- " reign to return to M. Klinggrafe; and that having, as he " thought, perceived, that the King of Pruſſia had two objects " in view, which they meant here equally to evade, viz. To " bring on conferences, and explanations, which might imme- " diately occaſion a ſuſpenſion of thoſe meaſures which it was " thought neceſſary to continue with vigour; and, ſecondly, " to bring things further, and to other more eſſential propoſals " and engagements; he had judged that the anſwer ought to " be of ſuch a nature, as entirely to elude the King of Pruſſia's " demand; and, without leaving any room for further explana- " tions, ſhould, at the ſame time, be firm and civil, without " being ſuſceptible either of a ſiniſter, or a favourable conſtruc- " tion. That, agreeable to this idea, he thought it would ſuf- " fice, that the Empreſs ſhould anſwer ſimply, That in the vio- " lent general criſis Europe was in, both her duty, and the dig- " nity of her crown, called upon her to take ſufficient meaſures " for her own ſecurity, as well as for that of her friends and " allies."

So far the diſpatch; and the inference drawn from it, in the Memorial, which is fair and warrantable, is as follows.

' It plainly appears by this, that by dictating the above-men- ' tioned anſwer to his Sovereign, Count Kaunitz propoſed to ' ſhut the door againſt all means of explaining and conciliating ' matters, and, at the ſame time, to purſue the preparations of ' his dangerous deſigns, in the expectation that the King would ' be ſo far provoked, as to take ſome ſtep, which might ſerve ' to make him paſs for the aggreſſor.'

After this, the conduct of Saxony is again reſumed; and from the Saxon diſpatches, it is farther manifeſted, that, tho' the court of Dreſden had not as yet entered into the ſuppoſed concert of Peterſburgh and Vienna, they, nevertheleſs, put themſelves in a forwardneſs to fiſh in troubled waters. To prove this, Count Bruhl's inſtructions (two months before the march of the Pruſſians) to Count Flemming, to propoſe to the court of Vienna,

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the taking meaſures againſt the paſſage of the Pruſſian army through Saxony, by aſſembling an army in the Circles of Bohemia, and ordering Marſhal Brown to concert ſecretly with Marſhal Count Rutowſki, are cited: as alſo Count Flemming's anſwer, of July 7, importing, that Count Kaunitz had aſſured him, that the Generals who were to command, would be forthwith named; and that one would be appointed to form the concert with M. Rutowſki. Moreover, that M. Kaunitz had farther encouraged the court of Saxony, not to betray any diſmay, or uneaſineſs, but, on the contrary, to ſet a good face on their affairs, by providing againſt the worſt; as he heard, with pleaſure, the King of Poland had begun to do, by the orders he had already given to the ſaid Count Rutowſki: and two paſſages more are added; one, a piece of advice from M. Flemming, to grant a paſſage to the Ruſſian troops; and afterwards to take ſuch meaſures as ſhould be moſt proper; the other, a Declaration from the Empreſs-Queen to the ſaid Miniſter, in the terms following: "That ſhe required nothing, for the preſent, from the King of Poland, as ſhe was very ſenſible of his ticklish ſituation. That, however, ſhe hoped, he would, in the mean while, put himſelf in a good poſture, in order to be prepared, at all events. And that in caſe any breach ſhould happen between her Majeſty and the King of Pruſſia, ſhe would, in time, not be *averſe* to concur, in caſe of need, in the neceſſary meaſures for their mutual ſecurity."

Thus we have given ſuch a Review of the principal grounds and reaſons aſſigned by this great Prince, in juſtification of his Conduct, as we thought the importance both of the caſe and the criſis deſerved. And upon the whole matter, we may be allowed, we hope, to ſay, that Saxony was, on the one hand, the dupe of her own avidity and irreſolution; and, on the other, of the haughtineſs and ſtiffneſs of the court of Vienna: having enough embroiled herſelf, by her negociations, to furniſh Pruſſia with ſufficient matter of complaint againſt her; and yet not perfected any one ſtipulation at either of the courts, ſhe had been ſo long caballing with, for her own ſecurity, or indemnification. As alſo, that Pruſſia, beſet on every ſide with ſnares and dangers, has acted agreeably to the moſt perfect rules of policy, in redeeming time at her enemy's expence, in chuſing to make Saxony the ſeat of war firſt, and keeping the calamities reſulting from it, as long as poſſible from burſting in upon her.

But, it may be alſo here obſerved, that if ever a powerful diverſion on the Continent could be of any ſignal ſervice to Great Britain, it would be now. If ever it ſhould, or could, be worth our while to pay largely for it, it would be now: Yet, while the union of the Germanic Body, by which alone it can be obtained, is thus miſerably broke to pieces, the Commodity is not to be had, were we ſtill able to pay the price of it: ſo that which ſide ſoever ſhall be victorious in the preſent conteſt, France will have as much cauſe to exult, as Great Britain may have to mourn.

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IV. *The Counterpoiſe:* or, B—g and the M——y fairly ſtated. By a By-Stander. 8vo. 1s. Robinſon.

This By-Stander knows nothing of the matter: his performance is too low, and inſignificant, to deſerve more particular notice.

V. *The Memorial* of his Pruſſian Majeſty, exhibiting the Conduct of the Courts of Vienna and Dreſden. To which are annexed, the original Papers found in the Cabinet of the King of Poland. 8vo. 1s. 6d. Bizet.

This is only another tranſlation of the fourth article of the *Four important Pieces, &c.* See its title, p. 641; the laſt paragraph.

POETICAL.

VI. *The Genius of Britain.* An Iambic Ode. Addreſſed to the Right Hon. William Pitt, Eſq; 4to. 6d. Cooper.

The Muſes are never ſo amiable as when they appear on the ſide of Liberty; in which cauſe the unknown Author of this Ode is no contemptible Volunteer*, as the three following ſtanzas, with which the Genius of Britain concludes this poem, will evince.

Look back on ev'ry deathleſs deed
For which your Sires recorded ſtand;
To Battle let your Nobles lead
The ſons of Toil, a hardy band;
The ſword on each rough Peaſant's thigh be worn,
And Wars green wreaths the Shepherd's front adorn.

But ſee! upon his utmoſt ſhores
America's ſad Genius lies;
Each waſted province he deplores,
And caſts on me his languid eyes;
Bleſs'd with Heaven's favourite ordinance I fly,
To raiſe th' oppreſs'd, and humble Tyranny.

This ſaid, the Viſion weſtward fled
His wrinkled brow denouncing war;
The way, fire-mantled Vengeance led,
And Juſtice drove his airy car;
Behind firm-footed Peace her Olive bore
And Plenty's horn pour'd bleſſings on the ſhore.

* In his Dedication to Mr. Pitt, he thus ſpeaks of himſelf.

Above Temptation, and unaw'd by Pow'r,
Pleas'd with his preſent lot, nor wiſhes more,
Save that kind Heav'n would give his warm deſire,
What Kings can't grant, nor Courtiers oft require,
From each low view of ſelfiſh faction free,
To think, to ſpeak, to live, O PITT, like thee.

Altho'

Altho' the word Vates ſignifies, both a Poet and a Prophet, time can only diſcover how far the Author is intitled to the latter appellation; and, therefore, we ſhall only remark, that the imagery of the firſt ſtanza, is an imitation of an Ode, which was written in the year 1744, on the battle of Preſton-Pans, by a Gentleman of Scotland. Gr.

VII. *A Poetical Epiſtle*, occaſioned by the late Change in the Adminiſtration. Addreſſed to the Right Hon. William Pitt, Eſq; 4to. 6d. Hinton.

On the peruſal of this dull piece, immediately after the foregoing very different performance, we could not avoid recollecting the Fable, wherein the Aſs, with his hideous braying, and aukward gambols, takes upon him to careſs and fawn upon his owner, in imitation of the favourite Spaniel; but unhappily was repaid with a drubbing —Whether the Great Man, in this parallel ſituation, may think of the like means of rewarding a miſtaken Panegyriſt, is a circumſtance beſt known to himſelf: but it is not improbable, that his good-nature may rather diſpoſe him to excuſe a well-meant endeavour to pleaſe; tho', as in the caſe of the poor beaſt in the Fable, Nature may have unkindly barred the way to ſucceſs.

VIII. *The Metamorphoſis of a Prude.*

The Author is no Ovid; yet is his Prude not unpoetically metamorphoſed into a Cat When this Bard enters the poetical liſts again, he would do well to ſacrifice to the Graces. Gr.

IX. *The Tenth Epiſtle* of the firſt Book of Horace imitated. 4to. 1s. Roſs.

This Imitator knows too little of the Latin to underſtand Horace, and too little of Engliſh, to give any tolerable ſatisfaction to a Reader in either language. However, by the time he has learnt to ſpell, he may, poſſibly, appear to more advantage, as he ſeems to have youth on his ſide, and, ſome ſmall degree, a natural turn for poetry: tho' what Nature has done for him, is not yet ſufficiently cultivated to excuſe his preſuming to appear in print.

X. *A New Verſion of Paradiſe Loſt*; or, Milton paraphraſed. In which the meaſure and verſification are corrected and harmoniſed; the obſcurities elucidated; and the faults which the Author ſtands accuſed of, by Addiſon and other of the Criticks, are removed. With Annotations on the original Text, to ſhew the reaſonableneſs of this New Verſion. By a Gentleman of Oxford. 8vo. 1s. Baldwin.

Altho' we had long laid it down as a maxim, not to be ſurprized at any of the literary attempts of the preſent race of Authors, yet we muſt confeſs, that this title-page aſtoniſhed us. We could not conceive, what occaſion the Paradiſe Loſt had for a Paraphraſtical Verſion; its obſcure paſſages had been long ago explained,

plained, and never were difficult to the ſcholar: and if our ear did not greatly deceive us, Milton, notwithſtanding ſome unmuſical lines, had carried the harmony of Blank Verſe, as far as the Engliſh language would admit. It is very true, indeed, that Mr. Addiſon, and the Author of the Rambler, have accuſed that great Genius of ſome trivial inaccuracies; but if ſuch are to be lopped off, by every little pretender to Criticiſm, what author will deſcend, unmaimed, to poſterity? Not a ſecond irruption of the Goths and Vandals, would be more deſtructive to learning, than ſuch a critical barbariſm, if permitted to rage with impunity. But let us ſee,

Quid dignum tanto feret hic promiſſor hiatu?

We, therefore, attentively peruſed the New Verſion and Notes, and ſoon found, that if the late Dr. Bentley lopped off, now and then, one of Milton's fingers, our Oxford Drawcanſir hews away, not only his extremities, but chops his very head off, leaving Milton a liſeleſs and disfigured trunk. Bentley every where ſhewed an Acumen ingenii; and ſome of his objections are not to be anſwered. It is true, the Doctor was no poet; but then our Oxonian, is not only a moſt wretched verſifier, but his remarks no where diſcover any critical ſagacity; they are ever ill-founded, and, in general, diſplay that ill-mannered kind of arrogance ſo conſpicuous in moſt of the proficients in the Bathos.

But as it would be making this reptile too important, to track him through all his windings of abuſe, illiteracy, and abſurdity; and as we think it a kind of poetical profanation, to mention Milton and him together, we ſhall defile our page with no part of his Paraphraſe, but refer thoſe who can read ſuch ſtuff with leſs indignation than we can, to the pamphlet itſelf: applying to the Author what Milton ſaid of a much better writer:

Gaudete O Scombri, et quicquid eſt piſcium ſalo,
Qui frigida hyeme incolitis algentes freta,
Veſtrûm miſertus ille ———
Bonus amicire nuditatem cogitat. ———

From the title page, we imagined, that the Gentleman of Oxford had given a new verſion, as he calls it, of the whole of the Paradiſe Loſt, but were agreeably ſurprized to find, that he has only fallen upon the firſt book. Gr.

XI. *The Levee*, a Poem. Occaſioned by the Number of Clergy at the Duke of N———'s laſt Levee. Folio. 6s. Cooper.

This ſhort poem is introduced with a very facetious application of Horace's—*Qui fit Mæcenas, ut nemo?* as a Motto; which happens to be very nearly the caſe; as the word *Number* in the title-page appears, in the concluſion of the poem, to ſignify but one Eccleſiaſtic, whom Horace would ſcarcely have allowed to ſay of himſelf—*Nos numeri ſumus*. Perhaps the only preacher qualified to aſſume this ſtyle, muſt be ſome fair Quaker-Speaker. The

verſe is Hudibraſtic, and the deſcription of his Grace's Levee, by no unfriendly Muſe, is humourous, and not more ſatyrical, on the Groupe, than juſt. The former great reſort of the Clergy, from the Prelate downwards, to this weekly Convocation, as the Poet calls it, makes a high contraſt to the cataſtrophe of a poor Unit's figuring in the laſt act of the Levee; which cloſes with the following juſt reflection, and certain prophecy.

By Nature's friendly Inſtinct led,
Thoſe Birds of Paſſage all are fled;
And now prepare their throats to ſing
The Matins of the coming Spring.

K

XII. *The Fifteenth Ode of the firſt Book of Horace imitated*, and applied to Mr. F. on his being appointed S—— of S——, and taking on him the conduct of the ——. Folio, 6d. Scot.

In that Ode, which this writer pretends to imitate, the Venuſian Bard artfully anticipates the fatal effects of Anthony's attachment to Cleopatra, by reciting the example of Paris, and the ruinous conſequences which attended his paſſion for Helen. The ſubject, therefore, made it acceptable to the friends of Auguſtus, while the delicate manner in which it is handled, could not diſpleaſe even the followers of Anthony. But this Imitation is widely remote from the beauties of the original: Sh—— and Horace are not more different.—The Engliſh Ode is by much too perſonal to be pleaſing, to thoſe who have no connection with either party; and is too indifferent, in point of verſification, to merit any regard from the genuine Critic.

Gr.

MISCELLANEOUS.

XIII. *A Narrative* of the Proceedings of Admiral B—g, and his Conduct off Mahon, on the 20th of May. By an Officer of the Squadron. 8vo. 6d. Owen.

Againſt the Admiral; but affording no diſcoveries.

XIV. *The Hiſtory* of Reynard the Fox, Bruin the Bear, &c. 12mo. 3s. Smith.

A *Thing* which ſeems to have been written in expreſs contradiction to the confident aſſertions uſually found in Quack-Bills, concerning Loſs of Time, and Hindrance of Buſineſs.

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XV. *The Juvenile Adventures* of David Ranger, Eſq; 12mo. 2 vols. 6s. Stevens.

The title of this Novel ſeems to have been contrived to prepoſſeſs the public with expectations of its containing anecdotes relating to the celebrated Manager of one of our Theatres-Royal; but this, to borrow a late faſhionable phraſe, was all a Humbug. For the reſt, however, the work is by no means the moſt contemptible of the kind we have lately been obliged to peruſe: It abounds with adventures, and is not altogether ill-written; the Author

Author being ſo much of a Scholar, as to underſtand Latin! which is more than the generality of our modern Authors, in this branch of Literature, eſpecially, can boaſt.

XVI. *The Life and ſurprizing Adventures of Cruſoe Richard Davis.* 12mo. 2 vols. 6s. Noble.

From ſome diſagreeable peculiarities in the language, and a parity of nonſenſe, and ridiculous extravagance, we are led to conclude, that this is the manufacture of that notable genius, Mr. Adolphus Bannac, to whom the Public is indebted for. *The Jilts*, and, *The Apparition*. See our laſt, p. 355—356. To ſay no more, is ſaying enough, on the preſent occaſion.

XVII. *Northern Memoirs*; or, The Hiſtory of a Scotch Family. Written by a Lady. 12mo. 2 vols. 6s. Noble.

This Lady ſeems to be one of the beſt hands employed in Meſſ. Noble's manufactory. There is, indeed, nothing excellent in her work; but there is leſs abſurdity, and rather better language, in it, than in any of her fellow-labourers productions that have come to market this ſeaſon. If it affords no indications of genius, it ſhews no want of invention; and if the incidents are not very affecting, they are more natural and more probable, than thoſe with which moſt of our late adventure-books have been ſtuffed.

Should our fair Noveliſt chance to think this verdict not quite ſo juſt to her merits, as a natural prejudice in her own behalf may have led her to expect,—we beg leave to obſerve, that ſhe has no great reaſon to complain; and that ſhe might have appeared to ſomewhat leſs advantage, had ſhe not been favourably ſet off by the luckieſt foils that fortune could poſſibly have flung in her way:—As an Old-Bailey delinquent, (pardon, good Madam, ſo homely an illuſtration) indicted for ſome ſlight offence, may, comparatively, appear almoſt a reſpectable perſonage, in the eyes of a jury, who have previouſly ſat on the trials of a gang of the moſt attrocious malefactors.

XVIII. *Les Vrais Principes de la Langue Angloiſe:* Où ſe trouve developé tout ce qui eſt neceſſaire aux Etrangers pour apprendre facilement a parler, lire, et ecrire l'Anglois. Par V. J. Peyton. 12mo. 3s. 6d. Nourſe.

Fronti nulla fides.

R

ERRATA in our laſt.

Page 488, line 5, for *too*, read *to*. P. 498, in the ſecond Note, for *characterical*, r. *characteriſtical*.

*** The *firſt* political article in the Monthly Catalogue for November, ſhould have been placed the *laſt* in that claſs. This miſtake in the arrangement of the materials, will account for the local impropriety in the beginning of the ſaid firſt article: viz. 'So 'much has *already* been ſaid,' &c.

AN

APPENDIX

TO THE

MONTHLY REVIEW,

VOLUME the FIFTEENTH.

Mr. HAMPTON's *Tranſlation of* POLYBIUS, *concluded.* See Review for June 1756.

THE perſon who furniſhed the preceding parts of this Article having been unexpectedly called abroad, it was thought proper to defer the remainder until his return, rather than deſtroy, by the interpoſition of another hand, that uniformity of ſtyle, and manner, which are eſſentially requiſite, in works of this nature eſpecially. This, we hope, will be thought a ſufficient apology for the delay that has happened.

By turning to the Review for laſt June, our Readers will find, that we accompanied our Hiſtorian to the concluſion of the Sicilian war, between the Romans and the Carthaginians; but that we left the latter engaged in a war againſt their revolted mercenaries: whom, in the ſpace of three years and four months, they, at laſt, entirely reduced.

We come now to the ſecond book of this excellent Hiſtory; which contains a conciſe and general abſtract of the chief events immediately following thoſe we have already attended to: the firſt two books being deſigned only as an introduction to the whole. In the firſt chapter we find, that the Romans being induced to make a deſcent upon the coaſt of Greece, in order to revenge the many inſults offered both to their Merchants and Embaſſadors, by Teuta, Queen of the Illyrians;

this haughty Princeſs was ſoon compelled to ſue for peace; and, by treaty, was confined to a ſmall part of her former dominions *.

In the ſecond chapter of this book, our Hiſtorian, after having given us a geographical deſcription of that part of Italy which was inhabited by the Gauls, proceeds in his conciſe, but accurate, narrative of all the wars between that people and the Romans; by which, however, the former were, at laſt, entirely ſubdued. He concludes his recital with the following ſenſible and inſtructive reflections.

'Such was the end of the Gallic wars: which, if we regard only the daring ſpirit, and undaunted bravery of the combatants, the forces that were brought into the field, the battles that were fought, and the numbers that fell in thoſe engagements, muſt certainly appear as great and formidable as any that are known in hiſtory. But, on the other hand, if we reflect upon the raſhneſs with which thoſe expeditions were projected, or the abſurd and ſenſeleſs conduct, by which

* From the various tranſactions recorded in this chapter, M. Folard takes occaſion to make many obſervations, which, to a military Reader, will afford both entertainment and inſtruction. He ſhews us, that, in general, the events of war are not ſo entirely beyond the reach of human foreſight as is imagined; that a wiſe General may be more perplexed by engaging with an ignorant one, than if he had to deal with a man of equal intelligence with himſelf; that experience, grounded upon theory, will enable us, in ſome degree, to judge of the future, ſo as to prevent, and fruſtrate, the beſt concerted deſigns. We ſhall ſelect, from among the reſt, his note upon that part of the treaty between the Romans and the Queen of Illyria, by which ſhe was obliged, not to ſail beyond Liſſus with more than two frigates, and thoſe unarmed; and, as ſuch ſubjects are intereſting, to this nation particularly, our Readers will, probably, thank us for a tranſlation of the whole.

The firſt Punic war, ſays M. Folard, had taught the Romans the vaſt conſequence of a ſtrong marine force, and how neceſſary it is for a nation to keep up that force, if ſhe means to become formidable to her neighbours. They had experienced how much the Carthaginian Republic, by their powerful fleet, had made themſelves feared at ſea, and, conſequently, at land; *for he that commands on the ocean, will alſo be obeyed on ſhore.* It were to be wiſhed, adds our ingenious Commentator, that this maxim were written over the door of every apartment of the King of France, whoſe neighbours well know the truth of it. For not attending to this maxim, the Greeks loſt their liberty; and France, in the year 1703, ſuffered many misfortunes. It is but now, that, by the wiſdom of a worthy Miniſter, we have, at laſt, begun to open our eyes.

'they

'they ſeverally were carried into execution, nothing will be 'found more trifling or contemptible. For the Gauls, I do 'not ſay moſt frequently, but even in every thing they at- 'tempt, are hurried headlong by their paſſions, and never 'ſubmit to the rule of reaſon. From hence it happened, 'that they were in a ſhort time diſpoſſeſſed of all the plains 'that are watered by the Po; ſome few places only, at the 'foot of the Alps, excepted. I thought it neceſſary, there- 'fore, to give ſome account of the conduct, and the for- 'tunes of this people, from their firſt ſettlement in the coun- 'try, to the time of their final excluſion from it. Such in- 'cidents very properly belong to hiſtory; and well deſerve 'to be tranſmitted to all future times. For, from this poſte- 'rity may learn, what little cauſe there is to dread the raſh 'and ſudden expeditions of any of theſe barbarous tribes: 'and in how ſhort a time their ſtrongeſt forces may be diſſi- 'pated, by thoſe who are determined bravely to reſiſt, and 'to ſtruggle, even to the lateſt hope, rather than be deprived 'of their juſt and natural rights*.'

The remainder of this ſecond book contains a ſlight ſketch of the hiſtory of Greece, previous to the period of time at which Polybius begins his grand Hiſtory; and at which we are now arrived.

The world is now poſſeſſed of no more than one eighth part of this invaluable work: yet it may not be diſpleaſing to ſuch of our Readers as are unacquainted with Polybius, if, from the beginning of this book, we extract that part of it

* Our French Commentator in ſpeaking of the triumph of Flaminius, after a victory gained over the Inſubrians, takes occaſion to enlarge upon the Roman cuſtom of ſatyrizing the triumphing General as he paſſed along in their ſongs, in which they ludicrouſly expoſed his foibles. He concludes his Note in theſe words: 'If M. de Turenne, after his many victories, had triumphed in Paris, 'his ſoldiers, in their ſongs, muſt have given him all the praiſes of 'which even Cæſar was worthy, without being able to diſcover a 'ſingle blemiſh in his character. He would have returned home tri- 'umphant, not only poſſeſſed of every military virtue which adorned 'the Roman Hero, but alſo of thoſe, few as they were, which in 'him were wanting. If Marlborough, whom the Engliſh have com- 'pared to this great Roman, had paſſed through the ſtreets of Lon- 'don, ſeated on a triumphal car, on account of his victories gained 'over us, with what volleys of rhiming wit would he have been ſa- 'luted, in conſequence of his avarice, which tarniſhed all his other 'glorious qualities: a vice but little known among people of rank 'in that nation.'—O that this were but true!

which contains the Author's plan of the whole. From hence only they will be enabled to form an idea of the irretrievable loſs which ſucceeding ages have ſuſtained, in the deſtruction of ſo conſiderable a part of ſo accurate, ſo judicious, ſo faithful an Hiſtorian.

'The chief intention, then, of this Hiſtory, is to ſhew at 'what time, in what manner, and from what cauſes, the 'whole known world became ſubject to the Roman power. 'And ſince this great event had a known beginning, and is 'allowed to have been compleated likewiſe in a determinate 'courſe of time, it will be uſeful to recapitulate all the chief 'tranſactions which paſſed between its commencement and its 'completion.—Having firſt explained the cauſes of the war 'between the Carthaginians and the Romans, which is moſt 'frequently called the war of Annibal, we ſhall ſhew in what 'manner this General entered Italy, and gave ſo great a ſhock 'to the empire of the Romans, that they began to fear, that 'they ſhould be diſpoſſeſſed even of their proper country and 'ſeat of government: while their enemies, elate with a ſuc-'ceſs which had exceeded all their hopes, were perſuaded that 'Rome itſelf muſt fall as ſoon as they ſhould once appear be-'fore it. We then ſhall ſpeak of the alliance that was made 'by Philip with the Carthaginians, as ſoon as he had ended 'his war with the Ætolians, and ſettled the affairs of Greece. 'Next will follow the diſputes between Antiochus and Ptole-'my Philopater, and the war that enſued between them for 'the ſovereignty of Cœle-Syria: together with the war which 'Pruſias and the Rhodians made upon the people of Byzan-'tium, with deſign to force them to deſiſt from exacting cer-'tain duties, which they were accuſtomed to demand from all 'veſſels that ſailed into the Pontus.' Thus much only remains of this Hiſtory. What followed is entirely loſt. 'Here,' continues our Author, 'we ſhall pauſe a while, to take a view 'of the form and conſtitution of the Roman government: 'and, in the courſe of our enquiry, ſhall endeavour to de-'monſtrate, that the peculiar temperament and ſpirit of their 'Republic, ſupplied the chief and moſt effectual means by 'which this people were enabled not only to acquire the ſo-'vereignty of Italy and Sicily, and reduce the Gauls and Spa-'niards to their yoke, but to ſubdue the Carthaginians alſo; 'and when they had compleated this great conqueſt, to form 'the project of obtaining univerſal empire. We ſhall add, 'likewiſe, a ſhort digreſſion concerning the fate of Hiero's 'kingdom in Sicily: and afterwards go on to ſpeak of thoſe 'commotions that were raiſed in Ægypt, after the death of

'Ptolemy,

'Ptolemy, by Philip and Antiochus; the wicked arts by 'which thoſe Princes attempted to ſhare between themſelves 'the dominions of the infant King; and the manner in which 'the former of them invaded Ægypt, Samos, and Caria, 'and the latter Cœle-Syria, and Phœnicia. We then ſhall 'make a recapitulation of all that was tranſacted by the Car- 'thaginians and Romans, in Spain, Sicily, and Africa: and 'from thence ſhall again remove the Hiſtory to Greece, 'which now became the ſcene of new diſorders. And hav- 'ing firſt run through the naval battles of Attalus and the 'Rhodians, againſt King Philip, we ſhall next deſcribe the 'war that followed, between the Romans and this Prince; 'together with the cauſes, circumſtances, and concluſion of 'it. After theſe events, we ſhall relate in what manner the 'Ætolians, urged by their reſentment, called Antiochus from 'Aſia, and gave occaſion to the war between the Achæans 'and the Romans. And having explained the cauſes of that 'war, and ſeen the entrance of Antiochus into Europe, we 'ſhall then ſhew the manner in which he fled back again into 'Greece; and afterwards, when he had ſuffered an entire 'defeat, was forced to abandon all the country on this ſide of 'Mount Taurus. Next will follow, the victories by which 'the Romans gave an effectual check to the inſolence of the 'Gauls; ſecured to themſelves the ſovereignty of the citerior 'Aſia; and delivered the people of that country from being 'again expoſed to the violence and ſavage fury of thoſe Barba- 'rians. We ſhall then give ſome account of the misfortunes 'in which the Ætolians and Cephallenians were involved; 'and of the war which Eumenes ſuſtained againſt Pruſias, 'and the Gauls of Greece: together with that of Ariarathes 'againſt Pharnaces. And after ſome diſcourſe concerning 'the union, and form of government, of the confederate 'cities of Peloponneſus, which will be attended alſo with 'ſome remarks upon the growth, and flouriſhing condition 'of the Republic of the Rhodians, we ſhall, in the laſt place, 'take a ſhort view of all that has been before related; and 'conclude the whole with the expedition of Antiochus Epi- 'phanes into Ægypt, and the war with Perſeus, which was 'followed by the entire ſubverſion of the Macedonian Em- 'pire.'

Such was the plan of that noble pile, whoſe ruins we are now contemplating; the deſtruction of which we can never ſufficiently lament. But our Hiſtorian did not content himſelf with a bare recital of theſe facts: conſidering, that this alone was not ſufficient to give his readers a perfect idea

of the nations conquering, or conquered, he not only enriched his work with occaſional reflections, but added likewiſe a diſtinct enquiry into the lives, characters, and deſigns of the principal men that were concerned in the tranſactions of thoſe times: 'For,' ſays he, 'it ought never to be ſuppoſed, either by thoſe who preſide in ſtates, or thoſe who 'are willing to decide with truth concerning the manner in 'which they are adminiſtered, that the ſole end of making 'war is victory.'

Thus much, we imagine, will be ſufficient to give our Readers a general idea of this hiſtory. We ſhall, therefore, paſs on to the celebrated battle of Cannæ, and there fix our attention; it being the moſt ſtriking object which this Author has preſented to our view.

It being Varro's turn to command, 'this General put all 'the troops in motion by break of day. He ordered thoſe of 'the greater camp to paſs the river; and as they gained the 'other ſide, drew them up in order of battle; joining alſo to 'them, in the ſame line, the troops of the little camp. Their 'faces were all turned towards the ſouth. He placed the Roman cavalry on the right wing, cloſe upon the river: and 'next to theſe the infantry, extending in one ſingle line. 'But the Cohorts were drawn up behind each other in much 'cloſer order than was uſual among the Romans; and their 'files ſo doubled, as to give the whole line a greater depth. 'The cavalry of the allies cloſed the line upon the left. And 'at ſome diſtance, in the front of the whole army, ſtood the 'light-armed troops. The whole number of the forces, with 'the allies included, were eighty thouſand foot; and ſomewhat more than ſix thouſand horſe.

'At the ſame time Annibal, having firſt ſent over the Ba'learic ſlingers, and the light-armed troops, to take their 'poſt in front, paſſed the river in two places with the reſt of 'the army, and ranged them in order of battle. The Spaniſh 'and Gallic horſe were poſted on the left, cloſe upon the bank 'of the river, and oppoſite to the Roman cavalry. Next to 'theſe, upon the ſame line, he placed, firſt, one half of the 'heavy-armed Africans; then the Gauls and Spaniards; after 'theſe, the reſt of the Africans; and cloſed his whole line 'upon the right with the Numidian cavalry. When he had 'thus ranged all his forces in one ſingle line, he advanced to'wards the enemy, being followed only by the Gauls and 'Spaniards of the center. Thus he detached theſe troops 'from the line in which they had ſtood together with the reſt; 'and as he advanced, he formed them alſo into the figure

'of

'of a creſcent; at the ſame time *ſpreading wide* their ranks, 'and leaving to this figure but a very inconſiderable depth. 'His intention was to begin the action with the Gauls and 'Spaniards; and to ſupport it afterwards by the Africans, who 'were armed after the Roman manner, from the ſpoils that 'had been taken in the former battles. The Gauls and Spa- 'niards wore the ſame kind of buckler; but their ſwords 'were different. For thoſe of the latter were formed as well 'to puſh with as to ſtrike; whereas the Gauls could only uſe 'their ſwords to make a falling ſtroke, and at a certain diſ- 'tance. Theſe troops were ranged together in alternate co- 'horts: and as the Gauls were naked, and the Spaniards all 'cloathed with veſts of linen, bordered with purple, after 'the faſhion of their country, their appearance was both 'ſtrange and terrible. The Carthaginian cavalry amounted 'in the whole to about ten thouſand: and the number of 'their infantry was ſomewhat more than forty thouſand, with 'the Gauls included. The right of the Roman army was 'conducted by Æmilius; the left by Varro; and the center by 'Regulus and Servilius, the conſuls of the former year. On 'the ſide of the Carthaginians, Aſdrubal had the care of the 'left; Hanno, of the right; and Annibal himſelf, with his 'brother Mago, commanded in the center. Both armies 'were alike ſecure from being incommoded by the riſing ſun; 'for the one was * turned towards the ſouth, as we have al- 'ready mentioned, and the other towards the north.

'The action was begun by the light-armed troops, that 'were poſted before the armies. In the firſt conflict, the 'ſucceſs was on both ſides equal. But when the Spaniſh and

* *Turned towards.*] If the tranſlator had been a military man, he would have ſaid *faced*, or *fronted*, to the ſouth; and alſo a little above, inſtead of *ſpreading wide their ranks*, he would have wrote *opening their files*. In the room of, *pitched battle*, he always ſays, *ſet battle*. Mr. Hampton's un-military expreſſions are very frequent throughout the whole work. Now though it may be urged, that the generality of his readers are as little acquainted with military terms as himſelf, yet there is an indiſpenſible propriety in the uſe of technical words, to which every Author ſhould conform, who treats of thoſe arts and ſciences to which they are appropriated: particularly when, as in this caſe, thoſe terms are as intelligible to all readers as any other. A man who takes upon himſelf to deſcribe a battle, ought undoubtedly to write like a ſoldier. We ſhould have been leſs inclined to this piece of criticiſm, had not our Tranſlator, in his Preface, thought fit to laugh at M. Folard, for aſſerting, that none but a ſoldier could deſcribe a battle properly.

'Gallic cavalry, advancing from the left wing of the Carthaginians, approached near the Romans, the conteſt that enſued between them was then, indeed, moſt warm and vehement; and ſuch as reſembled rather the combats of Barbarians, than a battle fought by diſciplined and experienced troops. For, inſtead of falling back, and returning again often to the charge, as the cuſtom was in ſuch engagements, they were now ſcarcely joined, when, leaping from their horſes, each man ſeized his enemy. But after ſome time, the victory turned wholly to the ſide of the Carthaginians. The greater part of the Romans were deſtroyed in the place *, after a moſt brave and obſtinate contention: and the reſt being cloſely followed †, as they fled along the river, were all ſlaughtered likewiſe, without being able to obtain any mercy.

'About the ſame time when this combat was decided, the light-armed troops on both ſides retired back again to their reſpective armies, and the heavy infantry advanced to action. The Gauls and Spaniards ſtood for ſome time firm againſt the enemy. But being at laſt forced to yield to the weight of the Roman legions, they retreated backwards, and thus opened the figure of the creſcent, in which they had been formed. The Romans followed with alacrity and eagerneſs; and without much difficulty forced their way through the ranks of the enemy, which were looſe and thin; whereas themſelves, on the contrary, had drawn away many cohorts from the wings, to ſtrengthen their center, in which, at this time, all the ſtreſs of the battle lay. For the action was not begun by the whole line at once, but ſingly by the center: becauſe the Gauls and Spaniards, as they formed themſelves into the figure of a creſcent, had advanced far beyond the wings of their own army, and offered only the convex of the creſcent to the enemy. The Romans therefore, ſtill puſhing forwards, through the middle of theſe ranks, which ſtill gave way before them, were at laſt ſo far advanced within the center, that they ſaw on either ſide the heavy-armed Africans ſtand ready to encloſe them. Nor did theſe troops long neglect the occaſion, which of itſelf moſt clearly pointed out the meaſures that were now proper to be taken. For ‡ turning ſuddenly, the one part of them from the right to the left, and the other from the left to the

* *In the place.*] Armies do not fight in a *place*, but upon a *field*.
† Troops never *follow*, but *purſue*.
‡ *Turning*] Inſtead of *facing*.

right,

'right, they fell with fury upon both the flanks of the Ro-
'mans. And thus the event happened which Annibal had
'chiefly in view. For this General had foreſeen, that the
'Romans, in purſuing the Gauls and Spaniards, muſt at laſt
'inevitably be encloſed between the Africans. By this means
'they were now forced to break their phalanx; and to defend
'themſelves, either ſingly, or in ſeparate parties, againſt the
'enemies that were attacking them in flank.

'Æmilius, who at firſt was poſted on the right, and had
'eſcaped from the general ſlaughter of the Roman cavalry,
'perceiving that the fortune of the battle was now to be de-
'cided by the infantry alone, and being earneſtly ſolicitous,
'that his actions ſhould in no reſpect fall ſhort of thoſe aſ-
'ſurances which he had given when he harangued the army,
'drove his horſe into the very middle of the combatants;
'killing and diſperſing every thing in his way, and employ-
'ing all his efforts to animate the ſoldiers that were near
'him. Annibal did the ſame on his part: for he had re-
'mained ſtill in the center, from the beginning of the en-
'gagement.

'The Numidians of the right wing had charged the caval-
'ry of the allies upon the left. And though, by reaſon of
'their peculiar way of fighting, no great loſs was ſuſtained
'on either ſide; yet as they ſtill, from time to time, returned
'again to the attack, they by that means held their troops ſo
'conſtantly employed, that they had no leiſure to aſſiſt the
'reſt. But when the cavalry of the left, that was led by Aſ-
'drubal, and which now had finiſhed the deſtruction of al-
'moſt all the Roman cavalry that fled along the river, came
'round and joined the Numidians, the cavalry of the allies
'were at once ſeized with terror, and not waiting to receive
'the charge, immediately turned their backs and fled. Upon
'this occaſion, Aſdrubal bethought himſelf of an expedient
'which, indeed, denoted his great prudence, and his ſkill in
'war. Obſerving, that the Numidians were conſiderable in
'their numbers; and knowing alſo, that theſe troops were
'then moſt terrible, whenever they were engaged againſt a
'flying enemy; he ordered them to purſue thoſe that fled;
'and at the ſame time led his own cavalry to the aſſiſtance of
'the African infantry. He fell upon the Roman legions in
'their rear; and having divided his cavalry into little troops,
'ſent them into the midſt of the action, in many different
'parts at once. By this wiſe meaſure, he gave new ſtrength
'and courage to the Africans; while the Romans, on the
'contrary, began to loſe all hope. It was at this time that

'Æmilius fell, oppreſſed with wounds; and that life which had 'on all occaſions been devoted to the ſervice of his country, 'was loſt in its defence. The Romans, though ſurrounded 'thus on every ſide, turned their faces to the enemy, and re- 'ſiſted yet for ſome time longer. But as the troops on the 'outſide fell, their body, by degrees, was more and more di- 'miniſhed; till at laſt they were preſſed together within a very 'narrow ſpace, and were there all deſtroyed. Among them 'fell Regulus and Servilius, the Conſuls of the former year; 'both eminent for their virtue, and whoſe behaviour in the 'action was ſuch, as ſhewed them to be worthy the name of 'Romans.

'During the time of all this ſlaughter, the Numidians pur- 'ſuing the cavalry of the left, who fled before them, killed 'the greateſt part, and threw many from their horſes. A 'ſmall number only eſcaped ſafe to Venuſia; among whom 'was Varro, that baſe and worthleſs Conſul, whoſe govern- 'ment proved ſo pernicious to his country.

'Such was the battle of Cannæ: in which both ſides long 'contended for the victory, with the greateſt bravery. Of 'this the action itſelf affords the cleareſt proof. For of ſix 'thouſand horſe, which was the whole cavalry of the Roman 'army, ſeventy only fled with Varro to Venuſia; and three 'hundred more of the allies eſcaped to different cities. Of 'the infantry, ten thouſand men, indeed, were taken priſon- 'ers; but theſe had no part in the action. And about three 'thouſand alſo found means to eſcape to ſome of the cities 'that were near. But the reſt, to the amount of ſeventy thou- 'ſand men, all died with honour in the field of battle.—On 'the ſide of Annibal were ſlain four thouſand Gauls, fifteen 'hundred Africans, and Spaniards, with about two hundred 'horſe.'

Thus did that brave, and numerous army fall a ſacrifice to the ignorance and raſhneſs of their General. By Annibal's ſituation, it appears, that if Varro had poſſeſſed a little more patience, the Carthaginians muſt, for want of proviſions, in a ſhort time, have been reduced to fight upon his own terms. But, in fact, the Roman Senate itſelf was equally culpable; having, in their letters to the army, ſignified their deſire that a deciſive battle ſhould be attempted. This was more than ſufficient to kindle Varro's natural impetuoſity into a flame; a flame that went near to have burnt the whole Roman Republic to aſhes. We have had many ſubſequent examples of the fatal conſequences of States and Miniſters interfering in the command of their Generals. A Miniſter of State may be a wiſe

a wiſe home-politician, yet be entirely ignorant in military politics. Beſides, no man can poſſibly judge of what is proper or improper, in the field, if he is not upon the ſpot. The many miſtakes committed by the Roman General on this occaſion, are ſo flagrant, that it may ſeem unneceſſary to point them out: nevertheleſs, to ſome of our young military Readers, (for military Readers we have) it may not be entirely uſeleſs.

Firſt then, as we hinted before, he ought not, by any means, to have riſqued a general engagement; as the enemy muſt inevitably have fallen into his hands without it. When the Carthaginians advanced *their* center, he ought not to have weakened his wings to aſſiſt *his own*; particularly as their ranks in that part, muſt have appeared extremely thin. When he found their center retreat within their front line, he ought not, on any account, to have ſuffered his own to exceed the line of battle, by advancing before their wings. Then, as his number of infantry was greatly ſuperior to that of the enemy, he ought, after the battle was begun, inſtead of drawing them towards his center, to have extended them on the extremities of each flank, with orders to wheel to the right and left inwards, and to flank the Carthaginian cavalry: and as his cavalry were inferior in numbers, they ſhould have been ſupported by the remainder of his light-armed troops, which continued uſeleſs in the rear. If he had followed thoſe plain and eaſy maxims, which the firſt principles of his profeſſion ſeem to dictate, Annibal, with his whole army, muſt unavoidably have fallen into the very ſnare in which the Romans were caught.

Both antient and modern Writers of the Roman Hiſtory, have been extremely laviſh in praiſing the inflexible conſtancy, and conduct of that people during the ſecond Punic war: and on the opinions of thoſe Hiſtorians it is, that our univerſal admiration is founded. But when we come to conſider the facts themſelves, we find that the councils of this *wiſe* people were, beyond meaſure, *fooliſh*; and that their misfortunes were entirely owing to their want of judgment. It appears, that they had very early intelligence of Annibal's intention to invade Italy: full as early as we had, that the French deſigned to attack Minorca. It was likewiſe their own fault, if they were not acquainted with his route. Why did they not attempt to oppoſe his entrance into Piedmont? If they had taken care to ſecure the narrow paſſes of the Alps, they might have deſtroyed his whole army with a very inconſiderable force. And, after Annibal's arrival in the plains of Italy, what a ſtrange judgment did the Romans form of the capacity of thoſe men

men, to whom they gave the command of their armies! *On juge* (ſays Mr. Folard) *du merite des Princes, et des Republiques, par le choix des ſujets qu'ils employent dans la conduite d'une guerre:* which being tranſlated into modern Engliſh, runs thus; *We judge of the merit of an Admiralty, by their choice of an Admiral to command a fleet.* This Varro, ſo famous for his defeat at Cannæ, happened to be related to Bebius, Tribune of the people; who, by the aſſiſtance of a little money, properly applied, together with his great popularity, and ſeditious eloquence, raiſed his *noble* kinſman to the Conſulate: and we have ſeen the conſequences! Ariſtophanes, in one of his comedies, introduces a gentleman, endeavouring to perſuade a maker of ſauſages to puſh for the miniſtry: but the honeſt man, too modeſt, and too ſenſible of his own inability, declined. 'Pho!' ſays the gentleman, 'inability!—ſtuff, and non-'ſenſe.—There is nothing in the world ſo eaſy; for a man 'of your profeſſion eſpecially. Continue to act as you have 'been uſed to do. Mix and jumble all things together. Mince 'your words as you did your meat; it will be thought affa-'bility. Continue to talk of your cookery; your profeſſion 'has made you popular, and taught you knavery. In ſhort, 'my friend, you have every qualification requiſite in a mini-'ſter of ſtate, except aſſurance.'

Another proof of the conſummate *wiſdom* of the Roman ſenate, was, the dividing the command of their troops between two men ſo oppoſite in character, ſentiments, and diſpoſition. Our own memories, without having recourſe to hiſtory, will furniſh us with inſtances of this ſort. The Romans being a wiſe nation, we were certainly right in following their example; and it was alſo juſt, that the effect ſhould be the ſame. What could be the reaſon, that this great people, ſo well ſkilled in the art of war, did not ſooner attempt to draw Annibal out of Italy, by making a diverſion in Spain, or on the African coaſt? It is very aſtoniſhing, that they ſhould chuſe to act upon the defenſive, when it was in their power to have acted offenſively; but it is ſtill more aſtoniſhing, that other nations ſhould chuſe to copy their miſtakes. In ſhort, upon an impartial examination, we find, they were ſo far from being the people they are generally repreſented, that they appear to have purſued every meaſure that was moſt likely to complete their deſtruction. Compariſons, they ſay, are odious; therefore we ſhall draw no parallel: otherwiſe, it would be an eaſy taſk to find a nation, which, for ſome time paſt, ſeems to have acted upon the ſame principles. To what, then, did the

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Romans owe their deliverance? To fortune, and to the ſpirit and reſolution of one man. Scipio was their redeemer.

The ſtrange conduct of the Romans, ſays M. Folard, reminds me of Anacharſis' obſervation to Solon, as they were returning from a public aſſembly; viz. *That he could not help being greatly aſtoniſhed to find, that, in their deliberations, it was the* WISE *that ſpoke, and the* FOOLS *that decided.* Which in publick aſſemblies, is commonly the caſe, where party governs, and the moſt powerful cabal is generally compoſed of the leaſt rational.

As ſome of our Readers may poſſibly think, that we ought not to take our leave of this work, without mentioning a word or two, concerning the merit of Mr. Hampton's performance, we may here obſerve, that this has been rendered unneceſſary, by the various ſpecimens given; and which the learned peruſer may, for his own ſatisfaction, compare with the original; whilſt Readers leſs qualified, or leſs curious, will, perhaps, deem it ſufficient, if we aſſure them, without enumerating particulars, that we look upon Mr. Hampton's Polybius as one of the beſt tranſlations that has appeared in the Engliſh language.

B

MONTHLY CATALOGUE

For *DECEMBER*, 1756, continued.

POLITICAL.

I. *Conſiderations on the preſent State of Affairs*, with ſome Reflections on the Dutch Obſervator. 8vo. 1s. Hooper.

This pamphlet ſeems to be the work of an Author, who has more than once, this winter, appeared in the ſervice of the Public; and never in the occaſional way, without a reaſonable claim to public acknowlegements; which are particularly due to him for theſe Conſiderations, as they contain an unanſwerable refutation of the falſhoods and calumnies diſcharged againſt this nation, by the French partizan, indicated in his title-page. It is this part of his undertaking, which he firſt carries into execution; and he enters upon it with this remark,—That Europe has more to apprehend from the ſilent policy of Lewis XV, than from the open manifeſtations of power, which rather gratified the pride, than ſerved the intereſt, of Lewis XIV. The indignities offered to ſome powers, ſerving to exaſperate all againſt him; while the more refined ſyſtem of the preſent French court, has had ſuch a ſoporific effect on its neighbours, that they have ſlept ſecurely, till they are in a fair way to be ſecured, forever, in the fetters of France.

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Whether this is preciſely true, or not, we need not ſtay to enquire.—France is, and long has been, ſo formidable, that we can never be too much upon our guard againſt her.—And that the French management of Holland, and of the anti-ſtadtholderate party, in particular, by the means of Van Hoeyen's corrupt eloquence, and the Obſervator's equally corrupt writings, is the triumph of their politics, as the Conſiderer phraſes it, may alſo be taken upon content.—We have loſt the long-boaſted, dear-bought benefits of our Dutch alliance, it is plain; and whether through French practice, or Engliſh miſconduct, makes but little difference in the event.—Our national character we may poſſibly revive, but our footing in that Republic, it is to be feared, we ſhall never recover: and it is in this light the Conſiderer is entitled to our acknowlegements.—The wicked web of the laſt of the above mentioned two deceivers, he has certainly untwiſted, in the faireſt and fulleſt manner; and it is only to be lamented, that a piece ſo well calculated to take off the odious imputations caſt upon us abroad, ſhould be written in a language which is underſtood only at home.

We have been charged, it ſeems, by theſe French emiſſaries, not only with forming deſigns on the liberties of the Republic, but even with aiming at univerſal commerce; and the Dutch have been ſimple enough to believe it: which is ſo much the more ſtrange, as all the world might have known, that we have aimed at nothing for many years paſt, but barely keeping a crazy veſſel afloat, as long as we could.—We have been charged farther, with being the firſt aggreſſors in the preſent war, becauſe we were the firſt in Europe to commence hoſtilities; whereas it has been over and over again proved, that we commenced hoſtilities only to correct their aggreſſions; and even then, as a laſt reſource, when all other expedients had failed. And, indeed, from the whole of the Conſiderations before us, and all that might be added to them, it is but too plain, that we have more to anſwer for to ourſelves, than to any other power upon earth.

What follows in the ſubſequent part of the pamphlet, and which is comprehended under the firſt part of the title, is of too miſcellaneous a nature to be repreſented any other way, than by a flying ſketch of the topics contained in it: which are—The miſchiefs reciprocally reſulting to Britain and Hanover, from an over cloſe connection;—the common duty, both of Hanoverian and Britiſh Miniſters, to make ſuitable repreſentations;—the little danger reſulting to the latter from a proper diſcharge of that duty, and the diſgrace which he ſuppoſes has befallen them from a neglect of it;—the neceſſity of an entire change of meaſures, and a new ſpirit of councils, preferable to any inferior or ſecondary point, ſuch as a diſtaſteful enquiry into paſt miſcarriages, &c.—the probability that in ſuch caſe, other Powers would think us worth ſaving, and really aſſiſt in forming a common cauſe againſt a common enemy;—the uſe to be made of our preſent misfortunes, by a thorough ſenſe of the impolicy of over interfering

terfering on the continent, beyond the juſt meaſure and reſerve of which the cool ſolidity of Queen Elizabeth ſet us an example;—a hint towards an examination, whether the general diſſatisfaction that has gone forth againſt paſt meaſures, is with, or without foundation, &c.—All ſenſibly, though ſlightly, touched; all deſerving a good degree of regard, though liable to ſome objections under the head of arrangement; and all animated with ſuch a ſpirit as the times moſt certainly ſtand in need of: as proofs of which, the Reader is deſired to accept of the two following paſſages:—and if the Author, who appears weekly under Mr. Hooper's colours, was to avail himſelf of the leſſon contained in them, it would be no diſhonour to his parts, nor diſſervice to his cauſe.

'On this occaſion, to be of any party, but that of one's 'country, muſt be at once the height of folly, and the height 'of treaſon. Neither perſons, or things, can now deſerve the 'public attention, but ſo far as they relate to the retrieval of the 'public affairs. All internal diviſions, all little paſſions of re-'venge, or intereſt, cannot conſiſtently with the ſafety of the 'nation, but yield to that great common cauſe of union againſt 'the French King; who, after having rent from us a limb, the 'acute feelings of pain for which, are rather exaſperated than 'abated by reflection, will hardly ſtop, or give us breathing-'time, before he purſues his ſtroke at the vitals of Britain'—

'The Public will then, moſt probably, make the juſt allow-'ances for the evidently diſadvantageous conjuncture, in which 'ſuch accepters may come in, and fairly diſtinguiſh between the 'conſequences of prior delinquencies, either impoſſible, or at 'leaſt extremely difficult, for them to repair, and thoſe acts pure-'ly their own. If their good intentions are cordial, they need 'not fear juſtice being done to them. The heart judges the 'heart. There is no one, too, can be inſenſible, not only of 'the up-hill labour that awaits them, to regain the loſt advan-'tages over foreign enemies, alert and fluſhed with their firſt ſuc-'ceſſes, but of the gain-ſayings, and oppoſition they will have to 'meet with from domeſtic ones; from the different opinions, in 'ſhort, inflexible obſtinacy, and prejudices of thoſe, to whom 'no ſyſtem, however adapted to the public good, will be wel-'come, unleſs it coincides with, or takes in, their own private 'intereſt, to ſay nothing of the reſentments always following re-'movals, and the yet more malignant rage of thoſe, whoſe 'cleareſt revenue, founded on too long tolerated abuſes, muſt 'ſubſide on the re-eſtabliſhment of that public œconomy, which, 'under a judicious controul, equidiſtant from the vice of either 'extreme, can never be but commendable, but is now an abſo-'lute neceſſity. Such enmities then they need not have much 'penetration to anticipate, nor much firmneſs to deſpiſe. The 'ſhame would be not to deſerve them. Folly ever murmurs at 'the reign of wiſdom, villainy at that of honeſty, and Chaos 'complains of order. If, too, they are really eſtimable them-

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'ſelves, they will be the cauſe of eſteem to others, who, from 'thinking theirs worth gaining, will exert themſelves to gain it, 'and in courſe deſerve that of their country: and they will thus 'be the authors of all the good done for the ſake of imitating, 'or of being approved by them. Whereas, it is unconceivable 'the damage, hurt, and diſhonour, reſulting to the public ſer-'vice, from ſubordinates deſpiſing their ſuperiors, a contempt 'which can never grow up without cauſe, and from which there 'is never any recovering. The little non-expletives then of 'great offices, can only ſerve to ſink and degrade the authority 'of thoſe offices, but can never make the awe of them, give a 'competent ſupplement of dignity to the intrinſic nothingneſs of 'their perſonal character. Yet, how often has the Public groan-'ed at ſeeing places of the higheſt importance beſtowed on thoſe, 'whoſe only title ſeemed to be that of the moſt aſſured incapa-'city for them; and ſometimes, though not quite ſo often, their 'ſecondaries and ſubalterns choſen by the ſame ſtandard; 'ſome of whom, and thoſe, indeed, often the leaſt worthleſs, 'were pinned on the public, purely to ſave the expence of a 'private gratification for private ſervice, or even for domeſtic 'drudgery, and thruſt into poſts they were unfit to enjoy, with 'much the ſame propriety that Mahomet gave his camel a place 'in his Paradiſe, for having proved a faithful beaſt of burthen 'to him.' Re:

II. *A Letter to the Duke*, concerning the ſtanding Force neceſſary to keep this kingdom in a good poſture of defence. By a Country Gentleman. 4to. 6d. Baldwin.

The deſign of this Diſcourſe is to convince his Royal Highneſs, that the intereſt of the King, and Royal Family, the Proteſtant ſucceſſion, and his own peculiar influence, greatneſs and glory, would be more enlarged, and better ſecured by a conſtitutional militia, of 160,000 free Engliſhmen, to be augmented, upon any emergency, to 200,000, or a yet greater number, than by any number of mercenary, or foreign forces, that can poſſibly be kept up, and maintained, by all the wealth of this kingdom.

The plain, frank, honeſt, ſenſible, manly character of a country Gentleman, is ſo well ſuſtained in it, that there is hardly a thread of the Courtier to be found inter-tiſſued through the whole piece.—And if it has met with as good a reception as Paul did with Agrippa, who confeſſed he was almoſt perſuaded to be a Chriſtian; or Harrington with Cromwell, when the Protector was induced by that Writer's book to ſay, "The Gentleman had "like to have talked me out of my power;" he will deſerve a public congratulation upon it. Re:

III. *The Caſe of the Importation of Bar Iron from our own Colonies of North America.* Humbly recommended to the conſideration of the preſent Parliament, by the Iron Manufacturers of Great Britain. 8vo. 6d. Trye.

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In whatever name this Caſe appears, the dome of St. Paul's is not more obvious than the hand that compiled it. The Reverend ——— is to be traced in every propoſition, every deduction, every concluſion——and as no ſmall degree of credit ought to reſult to the Author from ſo accurate a piece, ſo the point contended for in it, namely, the admiſſion of Bar-Iron from our colonies, duty-free, ſeems to deſerve all the encouragement that the legiſlature can give it. Ra:

IV. *An Anſwer to a Pamphlet*, called, 'The Conduct of 'the Miniſtry impartially examined. In which it is proved, that neither imbecility nor ignorance in the M——r, have been the cauſes of the preſent unhappy ſituation of this nation. By the Author of the four Letters to the People of England. 8vo. 1 s. 6 d. Cooper.

As it has been a rule with the Reviewers, not to beſtow any particular attention on the productions of this intemperate Writer, ſo nothing particular will be ſaid of this:—But if one of ſo humble a claſs as ours might preſume to ſuggeſt a hint to a ſtate-undertaker of his ſelf-ſufficience, it ſhould be, not to expoſe the nakedneſs of his country, for the future, as he has hitherto done, with the air of a Satyr, more delighted with the advantage, than ſhocked at ſo indelicate an office. R

V. *Reflections previous to the Eſtabliſhment of a Militia.* 8vo. 1 s. Dodſley.

Of all the numerous treatiſes which have appeared on this intereſting and important ſubject, this, in our humble opinion, deſerves the preference. It is founded on the broadeſt baſis,—the elements of human nature, the particular ſtate, diſpoſitions, and exigencies of the times, the preparatories neceſſary to be made, the alteratives to be introduced, the diverſity of conſiderations to be attended to, the ſtimulatives on one hand, the preventives on the other; and, indeed, whatever may either forward or retard the deſired effect. The Author is apparently of no party, and ſeems to be actuated by no principle, but the laudable ambition of making his abilities, natural and acquired, uſeful to the community: he is defective in no lights that hiſtory can give him; he follows none ſervilely; and though he has not only genius enough to diſcover the ſources of intelligence, but alſo to direct the current as he pleaſes, it bluſhes through a veil of modeſty, which renders it ſo much the more captivating, if not the more meritorious.

To illuſtrate all that is here ſaid, would be to recite the whole piece: for which reaſon, a few inſtances muſt ſerve.—Having ſtated the difference between the military ſtate, and military aptitudes of this country, now and formerly, when all the growth of the ſoil was from a military root; the cauſes of that difference; the propriety of conforming our future regulations thereto, and the inſufficiency of our preſent martinet ſyſtem, as practiſed in the army, he proceeds to ſay, 'The feeling of a man unaccuſ-

'tomed to uſe a weapon, is a fear that it may hurt himſelf; and 'that of a man familiar with the uſe of it, is a confidence that it 'will hurt his enemy.' He propoſes next, that every reſtraint by which the people are hindered from having, or amuſing themſelves with, arms, may be taken away, notwithſtanding the aſſociation for preſerving the game;—that prizes may be given to the moſt dexterous markſmen, in order to inſpire a love of arms, as yet not ſo much as dreamed of among our *Paraders*;—explains himſelf farther by ſpecifying two requiſites to the creating the military in queſtion; namely, that the body of the people out of which our regiments are to be formed by rotation, ſhould not only be acquainted with arms, but value themſelves upon the uſe of them; and that the proper degree of authority, and ſubordination, ſhould be eſtabliſhed, and the habit of military obedience provided for;—anſwers the common, trite, vulgar objections, derived from our diviſions, diſcontents, &c.—inſinuates more, and more juſt, cauſes of apprehenſion from a ſtanding mercenary army;—recommends an inſtitution formed on inclination, rather than compulſion;—takes it for granted, that this inclination may be formed, if it is not already to be found;—as alſo, that the principles of love of glory, and dread of diſgrace, are ſtrong enough, if properly managed, to bear any ſtreſs;—touches on the means, and concludes with a brief of his plan, which is here ſubjoined.

'Let the proper officers in every county, city, and borough, 'be directed to make out complete liſts in the following terms.

'Of the noblemen, and gentlemen, poſſeſſed of a certain va-'luation, qualified for the rank of Colonels.

'Of all poſſeſſed of a lower valuation, qualified for Field-'officers.

'Of another valuation, qualified for Captains. And let all 'freeholders, having the valuation of one hundred a year, be un-'derſtood to be qualified for inferior Officers, and not obliged to 'ſerve as ſoldiers.

'Let the remaining liſt conſiſt of ſuch as poſſeſs a certain ex-'tent of ground, and under one hundred a year. Let a ſimilar 'method be followed in all cities and boroughs, that the lower 'claſs, here likewiſe, may conſiſt of ſuch as are reſpectable 'among the inhabitants.

'This lower liſt, to avoid repetition, I ſhall call, that of free-'men. It excludes all cottagers, day-labourers, and ſervants. 'It muſt likewiſe exclude every perſon at preſent, or for the fu-'ture, who has, or ſhall be, convicted of any criminal, or infa-'mous charge, before the civil magiſtrate.

'When his Majeſty is pleaſed to appoint his Officers, let them 'draw by lot, from the liſt of freemen, the names of ſuch per-'ſons as are to take the firſt turn of military duty; and when 'their time is expired, a new appointment of officers may proceed 'in the ſame manner, until the whole have taken their turn.

'Let it be lawful for a freeman to ſubſtitute another freeman 'in his place: but the ſubſtitute alone, in this caſe, ſhall enjoy

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'the honours and privileges of the militia. Let it be lawful for 'a freeman to ſubſtitute his ſon, who, though not in the liſt of 'freemen, whilſt he lives in his father's family, ſhall, in this 'caſe, enjoy the honours of the militia, and communicate the 'ſame to his father likewiſe. Let the names of ſuch as refuſe to 'preſent themſelves, or ſubſtitute another in the above terms, be 'ſtruck off the liſt of freemen, and excluded for life: let this, if 'thought neceſſary, affect their children.'

'If it is apprehended, that the liſt qualified for the rank of 'inferior officers, may exceed, in proportion, the other claſſes, 'let the number of ſuch officers, appointed to a regiment, be in-'creaſed accordingly. And when, in the field, the ſeveral poſts 'in a battalion are diſpoſed of, according to rank and ſeniority, 'the ſupernumeraries may take poſt by the colours, which they 'are ſuppoſed to carry and defend. To this particular, which 'ſeems to relate immediately to the form of a regiment, I will 'add another; that in every company, once in three months, a 'prize ſhall be contended for, by ſhooting at a mark. That all 'who have ever won ſuch a prize, in different companies, ſhall, 'when the regiment is aſſembled, form a diviſion a-part, and 'take poſt in the flank, or advanced in the front, commanded by 'four officers from the colours.

'Such broken hints may illuſtrate the meaning of this eſſay. 'A perſon, though ill qualified to adjuſt every particular, may 'yet ſtrike out general views, not unworthy of the public atten-'tion. I will conclude this tedious performance with obſerving, 'that if we reſt our militia upon its proper baſis, a general uſe of 'arms, and the love of honour, we ſhall find men hardy enough 'to ſerve their country; that duty will employ the moſt deſerv-'ing of our people, whoſe ſword, without alarming the public 'liberty, will be a ſure defence againſt a foreign enemy. If, on 'the contrary, theſe points are neglected, the form and pretended 'diſcipline of a militia will be vain, and our arms muſt come by 'ſubſtitution into the hands of the leaſt reputable claſs of the 'people, who cannot be reduced into the order of an army, and 'who are ſtrangers to the ſentiments and the attention to perſonal 'character, which ſuch a duty would require.' R.

VI. *A political Diſcourſe upon the different kinds of Militia*, whether national, mercenary, or auxiliary. By Joachim Chriſtian, Pupil to the celebrated Conringius. Tranſlated into Engliſh, with a preface, ſuited to the preſent important criſis. By Thomas Whiſton, M. A. 8vo. 2 s. Whiſton and White.

It is true, that there never was a criſis more proper for an Engliſh tranſlation of this treatiſe, than the preſent, when the national cry for a militia has been ſo loudly raiſed, and ſo graciouſly heard. It is at leaſt a teſtimony in favour of that cry, and contains a variety of inſtances to encourage thoſe to perſevere, who firſt began it: but then it favours more of the college than of the world; and

ſuggeſts very little that is applicable to our particular caſe: it is dedicated to the noble heir of the Townſhend-family, very properly dignified by the Tranſlator, with the title of *Militia-Townſhend*. He has alſo, in his preface, beſtowed the title of Lord on Captain Hervey: and to make amends for that exceſs of courteſey, he has gone out of his way to diſcourſe of one *Byng*, as if he had no title at all. Ra:

VII. *A Letter to the Univerſity of Cambridge*, on a late reſignation. By a Gentleman of Oxford. 8vo. 6d. Cooper.

An ironical piece, calculated equally to expoſe and abuſe that learned univerſity, and the noble perſon at the head of it. Tho' publiſhed under an Oxford maſk, it very probably belongs to ſome Cambridge-bronze, which needed none at all: the little water-gilding affectation of wit and pleaſantry it is lacquered over with, is chiefly topical; and if intelligible at Cambridge, will afford little entertainment any where elſe. Ra:

VIII. *A Letter from a Bavarian Officer*, in the ſervice of the Empreſs-Queen, &c. to his Friend in London: containing a view of the ſtate of the empire; together with ſome reflections on the preſent political turn of affairs in Germany, and the part the Engliſh are likely to act on this important occaſion. Tranſlated from the original German, now in the hands of a Gentleman in London. By Mr. P. M. M. 8vo. 1 s. Morgan.

Here we have another publication under falſe colours; for tho' it muſt be admitted, that the Author is really an adventurer in the ſervice of the Empreſs-Queen, he is no more a Bavarian than a Japaneſe. All his knowlege is Britiſh;—all his images are Britiſh;—and every phraſe he makes uſe of, is Britiſh, Britiſh, Britiſh.——The ground of his whole performance is a ſuppoſition, That we Britons were all of us out of our wits with joy, at his Pruſſian Majeſty's Gazette-victory over the Auſtrians: and that theſe intemperate tranſports of ours were owing either to our love of juſtice, in the belief that his Pruſſian Majeſty had undertaken a juſt war; or a ſelf-concern for our own welfare, in a like belief, that our intereſts were linked and interwoven with his. And his endeavours are to ſhew, that policy has nothing to do with juſtice, and of all political meaſures, the Pruſſian march into Saxony the leaſt:—that his Pruſſian Majeſty's intereſts, and thoſe of Britain, had not the leaſt connection; and though we might be ſerviceable to him in the ſhape of ſubſidies, he could make us no returns, either by land or ſea;—that even the very electorate of Hanover, for whoſe ſake the ſo much boaſted treaty of Whitehall was made, was likely to incur all the difficulties and dangers by it, which it was calculated to obviate: And that the Empreſs-Queen deſerves none of the blame we daily throw upon her, for entering into a concert with the French court; ſince ſhe was forced

ced into it, for the ſake of her own ſecurity, by the ſaid treaty of Whitehall. Ra:

IX. *A View of the Manner in which Trade and Civil Liberty ſupport each other.* Being one of the two diſſertations on that ſubject, which obtained the prizes at Cambridge in 1755, then firſt inſtituted by the Right Hon. Lord Viſcount Townſhend; read before the Univerſity June 17, by William Hazeland, M. A. Schoolmaſter at Tottenham-Highcroſs, in Middleſex. 4to. 1 s. Beecroft.

A very ſenſible, ſpirited, manly performance. Ra:

X. *The Voice of the People*; a collection of Addreſſes to his Majeſty, and Inſtructions to Members of Parliament, by their Conſtituents, upon the unſucceſsful management of the preſent war, both by land and ſea, and the eſtabliſhment of a national Militia, &c. &c. 8vo. 1 s. Payne.

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* See Review for November, p. 518. Ra:

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in the guilt of his tranſgreſſion. Addreſſed to all, but particularly Preachers, who embrace the doctrine of original ſin. By Anthony Fothergill, a Huſbandman in the county of Weſtmoreland. 8vo. 1 s. Payne.

Having had occaſion, more than once, to give our ſentiments of Mr. Fothergill, as an Author, we ſhall at preſent content ourſelves with obſerving, that this piece, though it contains nothing new upon the ſubject, is written in a clear and ſenſible manner, and carries with it evident marks of ſound judgment. R

XV. *The Trial of Spirits*; or, A Treatiſe upon the Nature, Office, and Operations of the Spirit of Truth. By James Relly. 8vo. 1 s. Lewis.

This is a ſtrange rhapſody, wherein it is often difficult to perceive, what the Author means. The great point which he is ſolicitous to eſtabliſh, ſeems to be this; that whatever the Spirit worketh for the ſalvation and comfort of mankind, is all wrought by his ſhewing us the things of Chriſt, and teſtifying of him, that he may be glorified. 'Whatever operating power and influence (upon our hearts)' ſays he, 'tends to lead us to *Jeſus* for righteouſneſs and ſtrength, to *Jeſus* for wiſdom and purity, to *Jeſus* for eternal ſalvation and comfort, ſhows us the glory of *Jeſus*, and endears *Jeſus* to the ſoul, yea, conſtantly leads us out of ourſelves, to have all our hope and dependence on *Jeſus*; this is the ſpirit of truth, the Holy Ghoſt, the Comforter.' R

XVI. *Eſſays on ſeveral Divine and Moral Subjects*: particularly on the Chriſtian temper and conduct—ſober-mindedneſs—the fear of God—a future ſtate—marriage—the middle ſtate—the imitation of Chriſt—degrees in glory—religion—the ſabbath—affliction—contentment—a pacific diſpoſition—the late earthquakes—the advent and crucifixion—moderation, &c. By William Richardſon of Blencowe, Vicar of Dacre, in Cumberland. 12mo. 2s. 6d. Hodges.

Though there is nothing particularly ſtriking, or animated in theſe Eſſays, yet the ſentiments are juſt, the language is eaſy and perſpicuous, and a ſpirit of candor and benevolence breathes through the whole of them. The Author enters into no nice or refined ſpeculations, but following the dictates of plain common ſenſe, has adapted his performance to the capacity of almoſt every Reader. R

POETICAL.

XVII. *The Wiſdom of the Supreme Being*. A Poem. By George Bally, M. A. Fellow of King's College, Cambridge. 4to. 1 s. B. Dod, &c.

This is the ſecond time that Mr. Bally has obtained Mr. Seaton's (*a*) reward; and we can ſafely ſay, that if his firſt attempt merited that diſtinction, the preſent performance deſerves it no leſs.

In our account of that poem, we, in general, remarked, that Mr. Bally's only reſemblance to Milton, conſiſted in his larding his verſes with ſome peculiar words uſed by that great Bard, but which, as they were now obſolete, could neither add dignity nor ſpirit to poetical numbers. Tho' Mr. Bally ſeems to have been convinced of the propriety of that criticiſm, yet is he now guilty of greater tranſgreſſion, in introducing unmuſical (*b*) words, coining (*c*) new ones, and changing adjectives into ſubſtantives (*d*). There can be no apology for the uſe of words incapable of harmonious combination: and though Milton, Philips, Young, Thomſon, and others, may be cited as authorities for the practice mentioned in the other parts of our charge, Mr. Bally ought to conſider, that thoſe who ſcarce riſe to the middle of Parnaſſus, are, by the eternal laws of Apollo, excluded from many licences wherein they who have reached the ſummit, are indulged.

After his introductory Addreſs to the Supreme Being, Mr. Bally cenſures Reaſon, and Philoſophy, as the grand ſources of Scepticiſm and Infidelity; and yet, can any propoſition be more evident, than that reaſon, and philoſophy are the only *media*, by which man can demonſtrate the wiſdom of the great Architect of Nature; whether we conſider that attribute a priori; or, a poſteriori, from the works of creation? This, we humbly conceive, is a little ſlip at the very threſhold of the work.

The Muſes, it is allowed, are exempted from a ſcientifical preciſion: Yet, when a Maſter of Arts, and Fellow of a College, writes on a learned ſubject, the world has a right to look for marks of erudition, if not of genius. But much we fear, that Mr. Bally is not a little deficient in this reſpect; eſpecially in what he has ſaid of the human anatomy. We ſhall paſs over his account of the eye and ear, the ſtructure of which he had done better to have copied from any modern anatomiſt than from Cicero, (*e*) with this obſervation, that though none of the other ſenſes afford ſuch a fund of poetical images, yet is his deſcription of them both unpoetical and barren. Nor is he culpable only for his omiſſions; the epithet which he beſtows on the ſinews (*f*) his ſpiral knots of veins, not to mention his ſtringing the fabrick with nerves, betray his ignorance of anatomy. Would not one conclude from the following

(*a*) Review, vol. XII. page 159.
(*b*) 'When the Divine *Geometrician* ſtretch'd
'Th' *immeaſurable level* through the void.'——p. 18.
(*c*) Emaning, enounce.
(*d*) 'The Fair Archetypal,' &c. p. 17.
(*e*) De Naturâ Deorum.
(*f*) Branchy threads.

lines, that the arteries not only carried the blood from the heart to the extremities, but alſo brought it back from the extreme parts to the heart again?

Who in the dark the vital flame illum'd,
And from th' impulſive engine caus'd to flow
Th' ejaculated ſtreams through many a pipe
Arterial with meandring lapſe, then bring
Refluent their purple tribute to their fount?

And yet much the ſame office is aſſigned to the veins a few lines after.

Who ——————twin'd
The azure veins in ſpiral knots to waft
Life's tepid waves all o'er?

In defiance, however, of our Bard's authority, the unpoetical herd of Phyſiologiſts may ſtill confidently maintain, that the veins only bring back the blood from the extremities, effete, and conſequently unfit for the offices of life.

Mr. Bally's refutation of the Epicurean ſyſtem, is leſs exceptionable; but had this gentleman looked into Cardinal Polignac's Anti-Lucretius, or had he even condeſcended to peruſe Sir Richard Blackmore's Poem on the Creation; and availed himſelf ever ſo moderately of his reading, perhaps, neither his reaſoning or numbers, might have been the worſe for it.

But though our Bard, in what he has advanced againſt Epicurus, is intelligible enough, yet in the firſt lines of his refutation of Ariſtotle, he ſeems, to have taken the contrary biaſs; at leaſt we, who, alaſs! are not OEdipuſes, are unable to unriddle them.

Durations bounds Stagira's bolder ſage
O'erleaps, and leſs'ning to the view a world
Amidſt Eternity's vaſt traſtleſs wilds
Explores.——————

Having conſidered the marks of divine Wiſdom, which are every where ſo diſcoverable in the Planetary Syſtem, Mr. Bally deſcends to earth, where

——— Proofs abound
Of infinite contrivance, matchleſs ſkill.

This we readily allow; but are at ſome loſs to underſtand the philoſophy of the following lines, as the context ſhews, he is ſpeaking of the earth.

A form orbicular how fit to weigh
The golden gift of light and heat to all
The ſcatter'd diſtricts with impartial ſcale!

For

For, to us, they ſeem to intimate, as if the earth both heated, and enlightned itſelf.

The poem concludes with that old, and often refuted, objection to Divine Wiſdom, the immenſe quantity of water in our globe. His anſwer enumerates many of the advantages derived to man from this ſeeming ſuperabundance of that element. This was a glorious theme for a poetical imagination. What fine things might not have been ſaid on the Rainbow, the Clouds, and Rivers? but the Reader will be diſappointed who expects to find the *Speciosa Miracula* in our Author's performance; which, upon the whole, is even leſs replete with Poetry, than with Argument.

Gr.

XVIII. *The Mirrour.* A Comedy. In three Acts. With the Author's Life, and an Account of the Alterations. 8vo. 1s. Scott.

The Author, whoſe life is here given, and from whoſe writings the Mirrour is now taken, is Thomas Randolph, A. M. and Fellow of Trinity College, Cambridge; a Gentleman no leſs eminent for his wit than his learning. He lived about the beginning of the laſt century, and if Fate had prolonged his days*, he would probably have equalled any of his cotemporaries in the *Vis Comica*, as he certainly ſurpaſſed moſt of them in the variety, and ſmoothneſs of his verſification. We always read the *Muſes Looking-Glaſs* (for ſo Randolph intitled his Comedy) with ſatisfaction. It is an Ethic Drama; wherein the oppoſite extremes of ſeveral virtues, exemplified in the moſt extravagant characters, are brought upon the ſtage. We do not, however, pretend to ſay, that ſuch allegorical exhibitions are proper ſubjects for the comic Muſe. Randolph has introduced into his ſcenes the extremes of Courteſy, Fortitude, Temperance, Liberality, Magnificence, Meekneſs, Truth, Cleanlineſs, Modeſty, Juſtice, and Urbanity, under Greek names expreſſive of thoſe vices; Colax, or the Flatterer, with great propriety, making one perſon in every ſcene. From theſe the Editor of the Mirrour has only ſelected the extremes of Courteſy, Fortitude, Temperance, Magnanimity, Meekneſs, Truth, and Juſtice, tho' ſome of the others afford as much truth of character, and from their familiar nature, as well as from the wit which Randolph has beſtowed on them, ſeem equally appropriated to the ſock. Beſides, in the Looking-Glaſs there are two of the narrow-ſoul'd Enthuſiaſts of thoſe days, who

* Mr. Cibber, in his Lives of the Poets, as well as this Editor, ſays, that he died in his 29th year; but in the frontiſpiece of the edition of his Works, publiſhed by his brother, Robert Randolph of Chriſt-church college, our Poet is ſaid to have died in the 27th year of his age: a circumſtance that does honour to Mr. Randolph's memory; when we conſider the merit of his writings, and the youth of the writer.

having

having the Players for their cuſtomers, are, on this conſideration, chiefly prevailed upon, though with great difficulty, to ſit the play out. Inſtead of theſe perſons, who from their cant, and peculiar obſervations, are not a little diverting, our Author has introduced one, whom he calls *a Gentleman*; yet who, in the firſt ſcene, is injudiciouſly made to adopt ſome of the ſentiments of one of Randolph's Saints. Moreover, this *Gentleman* goes off with the firſt act, and never appears again; whereas Randolph's Fanaticks every now and then entertain the Reader with ſome of their preciſe jargon; and, in the laſt ſcene, are made converts to the entertainment of the Drama. This, indeed, is paying too great a compliment to the *Muſes Looking Glaſs*; had the Poet rather repreſented them when the curtain dropped, as more diſguſted at the ſtage, on account of its moral exhibitions, (for Enthuſiaſts were always foes to morality) it would have been much more in character.

By what our Author has omitted of Randolph's, and the very little he has added of his own, the five acts of the original are ſhrunk to three in the alteration. A good Critic has, indeed, obſerved, that though the number of acts is limited, by the antients, to five, yet, there is nothing in the nature of things to hinder the Dramatic Poet from reducing their number. The only ſenſible rule in this caſe, is, that the work be a compleat and regular whole; and of length ſufficient to entertain an audience for an evening. But whether, either the *Muſes Looking Glaſs*, or the *Mirrour*, would anſwer this end, thoſe who preſide at the theatrical helm are to determine; at the ſame time permit us to ſay, that ſuch moral ſcenes are more worthy to be revived than the groſs and unnatural exhibitions of the Humorous Lieutenant.

Gr.

ADDENDA ~~to the POLITICAL~~ &

XIX. *A further Addreſs to the Public.* Containing genuine copies of all the letters which paſſed between A——l B—g, and the S——ry of the A———ty; from the time of his ſuſpenſion, to the 25th of October laſt, &c. 8vo. 1 s. Lacy, &c.

In behalf of the Admiral; complaining of ill uſage, particularly ſince his confinement.

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This is neither a remonſtrance, nor any thing elſe;—but an odd aſſemblage of words, without meaning, or any apparent purpoſe.

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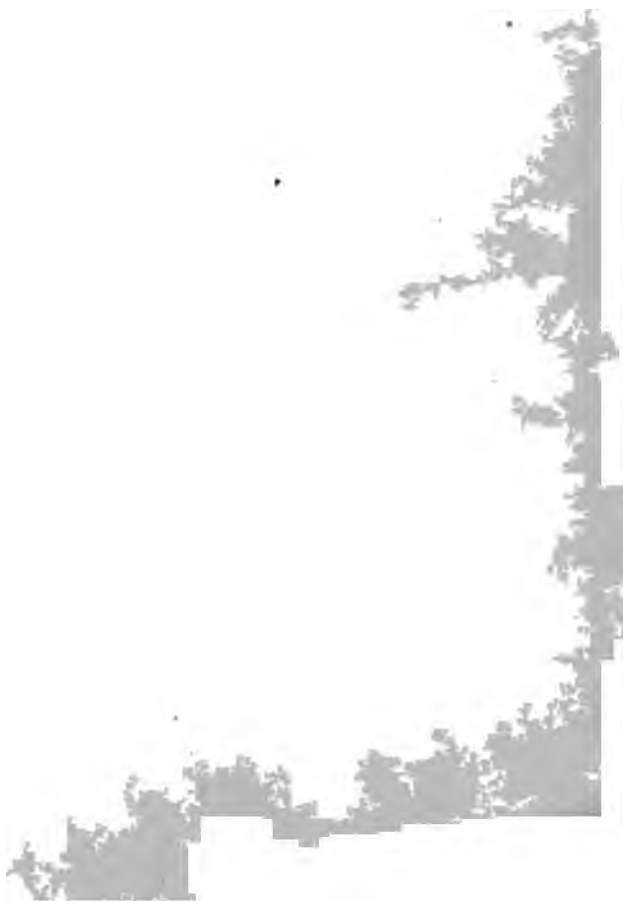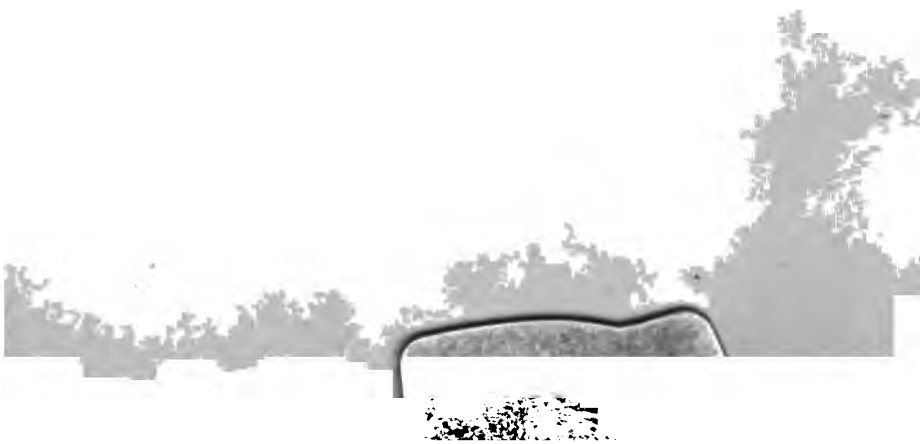
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